The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, AUGUST 24, 1869. NUMBER 27.

The Christian Cynosure.

EDS "THE CHRISTIAN CYNOSURE." It is devoted to opposing secret societies, but no great questions of religion will be excluded in our columns. As the CYNOSURE is but a seven column folio paper, and published once in two weeks, every alternate Tuesday. Communications must be as short as possible.

TERMS, invariably in advance. One year, $1.50. Six months, 80 cts.

Postage on the CYNOSURE, six cts. per quarter; but on clubs of twelve, sent to one place, is but nine cts each, quarterly, payable in advance.

All business communications should be addressed, to EZRA A. COOK, 88 La Salle St., Chicago.

CORRESPONDENCE AND REPLY.

WEST LIBERTY, IOWA, July 17, 69.

EDITOR CYNOSURE:

I feel it my duty to give my voice in favor of your cause. The CYNOSURE is working people up to deep thought wherever it goes. I am a reader of it and much interested in it. It advocates the truth and that is the reason why the members of secret societies are opposing it. There is a Templers lodge in our neighborhood, and they say it is not the object of Good Templars to build up Masonry. But one, the Rev. Mr. Furgurson, a Mason of three degrees, and a member of the G. T. Lodge, admitted to me that it *did* build up Free Masonry, and that was its object. I send you an editorial of the *West Liberty Enterprise*, which please publish and answer it in the CYNOSURE.

MICHAEL GIFFORD.

In the article here referred to by our correspondent, the editor says:

The war against secret societies had its origin in the jealous disaffectedness of *certain religious* individuals toward the order of Free Masons, but the field of battle has become more extended of late, and all secret societies are attacked. Resolutions condemnatory of all secret orders have been adopted by the general conventions of several of the leading Christian denominations within the last year.

Now this is all true. God's people, " of the leading Christian denominations," without regard to creed, are awaking up to this horrid heaven defying principle of secretism, especially as it is developed in Masonry and Odd Fellowship. They are not opposed to Temperance, but as these horrible oath-bound bodies are seizing on Temperance and forming its friends into secret societies to help *their* cause and be stepping stones to them—they are opposed to that. And we are glad to have it told that "within the past year," the opposition of Christians to these oath bound bodies has become general. Christians are everywhere rising up against them. And why shouldn't they? These bodies oppose Christ, the very name by which they are called, and ignore and cast out that name as evil. The Grand Lodge of Masons has decided by a formal vote that it is to *interrogate and admonish* a their lodge to pray to Christ or introduce His name into their services. There may be among them Jews or Mahomedans, or infidels, that don't believe in Him and so they cast Him out. And yet this editor goes on and says of these bodies:

"No argument is adduced to their discredit. nothing anti-religious or unchristian is shown to exist; nothing that all evangelical churches do not sanction and advocate, have been known or discovered in them; nothing with which the most conscientious and tender hearted Christian could not willingly coincide, has ever found its way into the tenets of those particular orders which are most prominently condemned; yet the object to be gained by these voluntary belligerents seems to be that of subjegating to their immediate supervision every ostensible means of good to the race and the world. An inordinate ambition gives them pain, and they continually see devils abroad but all haunts at home."

That—it Masons in rejecting Christ, and in ignoring and casting off the whole system of salvation which he presents—" do nothing anti-religious or unchristian—nothing that all evangelical churches do not sanction and advocate." Now could any man, or Satan himself, utter a more barefaced falsehood than that?

Then more—evangelical Christians have declared how Masonry rejects Christ and His teachings, over and over again; and how the whole system stands charged with the murder of Morgan and other horrid murders, and how it is formed to do it, and does trample on right, and law, and justice, and this is the basis on which they have acted against these Masonic orders. And yet we are told—" No argument is adduced to their discredit."

Is it any use to reason with such a man, and will any one be scared when he goes on and says,

" We shall not be held as dealing unfairly if we do not condescend to republish any of the anti secret society invective that has already been the rounds of the leading papers of the West. But we may well say that this action of thitherto respectable religious bodies is illiberal and disgraceful, instead of bringing reproach on the heads of those whose injury is intended, good Christians are carried per force into dispute by being found in bad company. We now deliberately venture an assertion, and if it falls beneath the ore of any person we is either habitually or constitutionally opposed to secret societies, we ask him to consider it carefully.

"This anti-secret society agitation, coming from the source it does, has a direct tendency to prejudice the minds of all good Masons, all good Odd Fellows, and all good Templars, against the Christian religion, and Christian worship in any of its forms."

No, we cannot expect those who deal in such falsehoods, to publish the truths, that would expose them, and which are presented in the doings of the various Christian conventions complained of.

Nor is it any wonder that " good Masons and Odd Fellows," we are told, i. e., who adhere well to their oaths, should be prejudiced against the Godfearing Christians who oppose their ways and wishes. The rebels were very much prejudiced against our government and our faithful soldiers. Their cry was, "only let us alone and we'll do well enough."

A large gang of counterfeiters were very much prejudiced against a band of detectives that ferreted them out and broke them up. "The rogue never felt the halter draw with good opinion of the law." And yet the only way to correct, and save men, is to oppose their wicked ways, and strive to drew them from those ways. This is a high Christian duty.—F.

Correspondence.

MENDON, JULY, 30, 1869.

EDITOR CYNOSURE:

From very many indications, I judge that many persons wonder that so many ministers of the Methodist Episcopal Church are Free Masons; and are surprised at their extreme sensitiveness, when the prosperity, the existence and righteous-s of the ancient order are at all questioned. I propose to explain both these things. And if I fail to do this, to the satisfaction of all persons, it may nevertheless appear that the fault is not with the writer. I became a member of a Conference of this Church over twelve years ago, and have not been, therefore, an indifferent observer of many things going on around me. Perhaps the best way that I can execute my intention, is to state a few facts, from which the reader can draw his own conclusions. The facts be can rely upon, whether he agrees with the declarations I make or not. I have been stationed several times in places where Masonic lodges were operating, and have frequently heard the order much extolled by those that were members both of the Church and the lodge. I have often been solicited to join the order; and there have been frequent propositions made to me, to take as many degrees as the lodge and master could make me, without any cost on my part. One consideration urged has been this—" You will get a better support. Others will pay all that they now do, and Masons will be much more generous." I have learned certain that ministers, that are Masons, moving into strange places, or form an acquaintance with many that are not members of the Church, much more readily than ministers that are not. I have also learned that Masonry understood why this is so, perhaps the following fact may explain it. A young man, that had been raised to the sublime degree of Master Ma-on, told me, (supposing at the time I was a member of the lodge, as the order,) that our presiding elder, at a certain quarterly meeting, while preaching, made all the signs, as far as the young man knew them, and he thought much further. He thought Masons present knew the tokens and were ready to assist the presiding elder thereafter *on the square*.

In addition to this Masonry has become a stepping stone to place and preferment, in the Church as well as out of it. This may need a little explanation to those not members of our Church, and therefore not so well acquainted with its economy. The bishop presiding at conference nominally stations the minister; but these appointments are in reality made by the presiding elders of the districts that compose his cabinet, and for this reason—the bishop, for obvious reasons, cannot be acquainted either with the men or the stations to be filled by others, therefore he must rely for information, not to say instructions, upon these points, on his cabinet. And as each presiding elder is supposed to best understand his district, and to be best in interest, the whole matter so far as his particular district is concerned, rests almost entirely with him. And he of course is acquainted with some of the men by signs and tokens, that other men do not understand; and he can easily direct the most eligible situation for those favorites, in return for their influence by which he himself has been elevated into power. And consequently other men, whose influence is not to be gained by grips and words will be applied, are, notwithstanding piety and talent, pushed aside to other and less eligible situations. It is this, that has made many men seek the lodge that otherwise would have gladly kept aloof from it for ever. Some have felt constrained to join the craft, as a means of self defence against the Masonic aristocracy of the Church. Again so great is the power of this despotism, that many can be silenced by silence, that otherwise would be out-spoken against the abominations of Free Masonry. For instance, about a year ago a minister wrote an article that was published in one of our Church journals, reflecting quite unfavorably against the ancient order, suppressing the name of the writer. Immediately there followed an article from a Mason, on the consolatency of a man attacking a secret society unspoken, knowing full well that the first writer would be hushed to silence, exposed to his ridicule, or ecclesiastically damned in his conference should he dare to come out over his own name. And this is the reason, Mr. Editor, that so few Methodist ministers are by your size, in your truly great and noble work. They have felt the power of this secret despotism too long and too deeply to be willing to expose themselves further.

Another circumstance that should be taken into the account is, that once in four years, each annual conference elects its quota of delegates, that are to compose the general conference of the whole Church. And the man that moves, if not the world, certainly the Church. Now any one that will take the pains to observe, will find that four fifth s of the delegates to the general conference are acting presiding elders; and that the composition of presiding elders are Masons, so that a very decided majority of the general conference are members of the order. Hence any opposition to secret orders is not only very unlikely to make its appearance there, but if per chance it should, it would stand about as good a chance there as a dove in a flock of hawks.

This I must confess Mr. Editor, is certainly a sorry picture of our Zion, and I blush to say that the truth is not over stated; and had I a hand in making it what it is I should repent in sack cloth and ashes, Whilst I write, however, I feel that there is a remnant that have not bowed the knee to Baal. They are reviewed by this secret power; and although devoutly pious and talented, have been trodden down by that power that knows no higher law than a Masonic obligation. They are showed off on each circuit or station, as a people that have been provided for. They groan in secret, or perhaps to trusty friends with white lips whisper their indignation. They see as yet no relief, but find themselves spurned solely because they are too honest to swear to keep what every man ought to reveal; and too conscientious to worship idols, and too pious to renounce their Savior. When this meets their eyes their hearts will beat in unison with mine, and they will thank God that another has spoken. But to the laity—you that wish these wrongs redressed, do what is being done in some places—take your stand unfalteringly, and you will never pay so much money, or support the man that has " stolen the livery of heaven to serve the devil in," and you will soon free the Church of these apostles.

CHARLES Y. ARMSTRONG.

We here see the many ramifications through which Masonic evil is and always has been and are working to destroy the Church, and with it to overthrow justice, and judgment, and our government itself. Masonry is laying its hand secretly, but with greater power on the Church—on the press—on our courts, and on our civil liberties and rights. Well may we join with our brother in calling upon all, in every branch of God's Zion, and every patriot, to rise against it. We hope to hear from him further. ED.—

HARTSVILLE, JUNE, 1869.

EDITOR CYNOSURE:

DEAR SIR,—As I have been reading " Duncan and Bernard," and compared down sometimes as I read, which may be of use, not but that they have been brought before the public before, but not always in such a form that the general reader will get hold of them. I have an old work with the subjective proof, and am rejoiced at the present movement, and shall not feel displeased if you do not use any of my scribbling.—Yours,

JOHN D BANCROFT.

CRITICISMS ON MASONRY.

1st. On sorcery and its criminal influence to suppress discussion:

Our government was founded upon the ideas that were in the declaration of independence. " That all men are created equal, endowed with certain unalienable rights, such as life, liberty and pursuit of happiness" Now in order to have this liberty, it is requisite that the government be so constituted as that no man may not be afraid of another, either individually or through a secret society.

The enjoyment of liberty, and even its support and preservation, consists in every man's having a right to speak his minds and lay open his sentiments. So it is said ART. I, amendments:

" Congress shall make no law abridging the freedom of speech or of the press." Now if Congress may not do it, shall secret societies do it? Again, the great founder of our religion has established soul liberty. Saying, " all ye are brethren," thereby prohibiting one brother or more, binding the conscience or freedom of speech of another. Now my Christian brethren, and fellow citizens, does not Masonry in its whole system and workings in society, violate every one of the above principles. But I need not rehearse them—you who have paid attention know.

The two great principles strongly enforced on the candidates mind throughout all the thirty three degrees of sorcery and mystery, are ongly to subvert every patriot and Christian. Its influence is the witness stand and jury box, to say nothing of our judges and men in higher positions, most tend to crush free speech and impartial right.

Who does not know that our press is muzzled by Masonry, and that many of our preachers dare not speak out? The subscription list and the pew rents with other means give them power, which the secret brotherhood know how to use and which their organization enables them to use without exposure. But Christians! O Christians, who profess to believe in a free gospel—how can you rest quiet with a trammelled, not to say muzzled pulpit, or religious press?

Our great lawer giver, says Matt. 10.-26-27: " Fear them not, therefore, for there is nothing that shall not be made known. What I tell you in darkness, (marginal reading—privately,) that speak ye in the light, and what ye hear in the ear (or ready to spoken to) preach ye upon the house tops (or proclaim publicly.) And He must be followed by those who teach in His name."

Christ denies emphatically having entered into any secret league or conspiracy, against Jew or Roman government, but to show that they conspired against Him, and that he fell a victim to secret machinations. Therefore, beware of your affinity with such associations!

2nd. My second objection is to their violation of the Bible which is introduced into their ceremonies as a *blood*, by men who do not believe its divine inspiration, for the purpose of deceiving those who do. This fact is so easily demonstrated that the reader is that one may ever doceived by them.

So the first three degrees are predicated on the Masonic statement that Hiram, the widow's son, sent by Hiram King of Tyre, was slain by three fellow-craft Masons, to obtain the Masters word, which is a statement contrary to the facts as given in the divine record, and so contradictory to their own statements as to make it a mystery, that they do not blush to go over and over with the same mummery and falsehood. Let us look at the record.

1st. Kings- 6-13 —And King Solomon sent and fetched Hiram out of Tyre. • • • a widow's son in Ness; and he was filled with wisdom, &c., &c., to the 40 v., which reads—"So Hiram made an end of all the work, that he made for the house of the Lord." And then further on we see that he was not a stone mason at all, but an artist, skilled in working in metal and that he had enough to do, and was not killed before the completion of the walls, the ornamenting of a building being the last work to perform.

We will now turn to another record which is still more conclusive: 2nd Chronicles, 2v, where Solomon says to Hiram, King of Tyre: " Send me now therefore, a man cunning to work in gold, in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that has skill to grave." Not any mention about the grand architect who wrought in the quarries and placed his curterstones onegrin, as that wonderful key stone, so myster-y ously locating the rubbish and so opportunely discovered for the completion of the arch, when there was no arch in the Temple. But further, the 14th verse perhaps more conclusive. Moreover it reads thus, 13v.: And now I have sent a cunning man, endued with understanding. • • • • Skillful to work in gold and silver, in brass, in iron, and in stone. There you have not even a stone mason as is said, and as he daily put the plans of the house each day for the workmen, in the sanctum, notwithstanding they were more than forty miles away, and notwithstanding the house was built upon a plan designed by David. But it is useless to go on with this recital. The Scripture accounts entirely contradict that of Masonry, and shows their pretensions and teachings to be mere forgeries got up to cover their intrusion into the Holy Temple of Solomon's Temple, to give it antiquity and power. Indeed their account of the master is too ridiculous to be noticed, were it not that lecturers, even now, peddle it over the country.

And then in their celebrations and processions, to display an open Bible, in the midst of their regalia, and carried it may be, by scoffers and infidels, is a sacrilege that should be everywhere condemned.

E. S. SEDGWICK'S LETTERS—NO. II.

MY EXPERIENCE WITH MASONRY.

When I read Jashin and Boaz, and was told, by one who knew, that it was a true account of Masonry in the day of, e, and that the author was murdered by Masons for publishing it I was disgusted with the stuff I attended several Masonic displays; and, as one, I saw a murderer, with a face blotted and blotched all o'er with alcohol, carrying a open Bible, a high priest of the order—a low, beastly man, I know another, who was arrested for murdering his wife, who was found in his well; he took her in such a manner that it was thought by his father had murdered him; but he escaped the law. I knew others, disgraced of men high Masons—leaders of the institution I often heard friends of Masonry tell the adventures of Morgan, as one of instances—a man was taken by robbers or pirates; and just as they were to despatch him, he gave the Mason to sign, and the Captain, who was a Mason, saved him." Also for human nature, I thought that any one should be induced to join such a clan to affiliate with free-hooters, and have his life saved because he was a fellow clansman.

A room mate, who often boasted of his success in villany, was a fiery Mason, and a brother noodle was running for office, " we must support him; he is a good fellow," (meaning he is a Mason) could be often heard from him. Two other room mates were Masons. Several young men became Masons during my absence, when I returned, a friend named to me the usual pirate story, with other reasons for being a Mason. I told him perhaps I would join in such a manner that it was thought a better society nos. What society? said he. All mankind, I replied—I consider myself under the same obligation to *all* my fellow men, as to the good, when they are in the right, and I do not wish to be obliged to be partial. E. S.

MENDON, N. Y. JULY 14, 1869.

BRO. COOK—I have received no number but the July 13, for this month, and none for the latter part of June. Please send me the CYNOSURE (two Nos.) for the last of June—No. 23. The Masons have probably obstructed the issue from the P. O. The discussion of the question of secret societies has been opened in our county paper, printed here. Softwords and hard arguments are the elements at my policy in the discussion. My good friends are ready to open the door (to those not publicly.) And He must be followed by those who teach in His name."

Christ denies emphatically having entered into any secret league or conspiracy, against Jew or Roman government, but to show that they conspired against Him, and that he fell a victim to secret machinations. Therefore, beware of your affinity with such associations!

2nd. My second objection is to their violation of the Bible which is introduced into their ceremonies as a *blood*, by men who do not believe its divine inspiration, for the purpose of deceiving those who do. This fact is so easily demonstrated that the reader is that one may ever deceived by them.

So the first three degrees are predicated on the Masonic statement that Hiram, the widow's son, sent by Hiram King of Tyre, was slain by three fellow-craft Masons, to obtain the Masters word, which is a statement contrary to the facts as given in the divine record, and so contradictory to their own statements as to make it a mystery, that they do not blush to go over and over with the same mummery and falsehood. Let us look at the record.

1st. Kings- 6-13 —And King Solomon sent and fetched Hiram out of Tyre. • • • a widow's son in Ness; and he was filled with wisdom, &c., &c., to the 40 v., which reads—"So Hiram made an end of all the work, that he made for the house of the Lord." And then further on we see that he was not a stone mason at all, but an artist, skilled in working in metal and that he had enough to do, and was not killed before the completion of the walls, the ornamenting of a building being the last work to perform.

We will now turn to another record which is still more conclusive: 2nd Chronicles, 2v, where Solomon says to Hiram, King of Tyre: " Send me now therefore, a man cunning to work in gold, in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that has skill to grave." Not any mention about the grand architect who wrought in the quarries and placed his curterstones onegrin, as that wonderful key stone, so myster-y ously locating the rubbish and so opportunely discovered for the completion of the arch, when there was no arch in the Temple. But further, the 14th verse perhaps more conclusive. Moreover it reads thus, 13v.: And now I have sent a cunning man, endued with understanding. • • • • Skillful to work in gold and silver, in brass, in iron, and in stone. There you have not even a stone mason as is said, and as he daily put the plans of the house each day for the workmen, in the sanctum, notwithstanding they were more than forty miles away, and notwithstanding the house was built upon a plan designed by David. But it is useless to go on with this recital. The Scripture accounts entirely contradict that of Masonry, and shows their pretensions and teachings to be mere forgeries got up to cover their intrusion into the Holy Temple of Solomon's Temple, to give it antiquity and power. Indeed their account of the master is too ridiculous to be noticed, were it not that lecturers, even now, peddle it over the country.

And then in their celebrations and processions, to display an open Bible, in the midst of their regalia, and carried it may be, by scoffers and infidels, is a sacrilege that should be everywhere condemned.

E. S. SEDGWICK'S LETTERS—NO. II.

MY EXPERIENCE WITH MASONRY.

When I read Jashin and Boaz, and was told, by one who knew, that it was a true account of Masonry in the day of, e, and that the author was murdered by Masons for publishing it I was disgusted with the stuff I attended several Masonic displays; and, as one, I saw a murderer, with a face blotted and blotched all o'er with alcohol, carrying a open Bible, a high priest of the order—a low, beastly man. I know another, who was arrested for murdering his wife, who was found in his well; he took her in such a manner that it was thought by his father had murdered him; but he escaped the law. I knew others, disgraced of men high Masons—leaders of the institution I often heard friends of Masonry tell the adventures of Morgan, as one of instances—a man was taken by robbers or pirates; and just as they were to despatch him, he gave the Mason to sign, and the Captain, who was a Mason, saved him." Also for human nature, I thought that any one should be induced to join such a clan to affiliate with free-hooters, and have his life saved because he was a fellow clansman.

A room mate, who often boasted of his success in villany, was a fiery Mason, and a brother noodle was running for office, " we must support him; he is a good fellow," (meaning he is a Mason) could be often heard from him. Two other room mates were Masons. Several young men became Masons during my absence, when I returned, a friend named to me the usual pirate story, with other reasons for being a Mason. I told him perhaps I would join in such a manner that it was thought a better society nos. What society? said he. All mankind, I replied—I consider myself under the same obligation to *all* my fellow men, as to the good, when they are in the right, and I do not wish to be obliged to be partial. E. S.

MENDON, N. Y. JULY 14, 1869.

BRO. COOK—I have received no number but the July 13, for this month, and none for the latter part of June. Please send me the CYNOSURE (two Nos.) for the last of June—No. 23. The Masons have probably obstructed the issue from the P. O. The discussion of the question of secret societies has been opened in our county paper, printed here. Soft words

The Christian Cynosure.

NOTICE.

BY ACTION OF THE EXECUTIVE COMMITTEE the following editorial corps has been elected for the ensuing year:

REV. J. BLANCHARD, *Editor-in-Chief.*
REV. I. A. HART, *Assistant Editor.*
REV. L. FOSTER, *Office Editor.*

OURSELVES.

With the present number, the CYNOSURE enters upon its second year, and with far brighter prospects of success than attended its beginning. For this its editors and publisher feel that they have reason to thank God, and take courage; not omitting to thank the many friends who have acted as agents for it gratuitously; nor those who have wielded their pens to add to the interests of its columns; nor those editors who have kindly exchanged with us; nor in fact any who has helped us by becoming paying subscribers—or by speaking a good word for us, or by breathing a prayer to heaven that the truth we publish may be mighty through God, to the pulling down of strong holds. It is a peculiar satisfaction to us that our efforts have been appreciated and commended by those who are wont to approve such as have a good repute of the truth itself. Not those who have fiercely, bitterly, and contemptously assailed us, distorted or harmed us. We have no rankling resentments. They have helped to advertise us and awakened a live interest in our discussions—an interest which we rejoice to be assured from all quarters is spreading and deepening every day.

One design is to continue as we have begun. Making the secret society question our specialty—avoiding all the ecclesiastical issues—speaking the truth in love and great plainness. Studying not so much what may be popular or politic, but what is true—not what will please men, but God, from whom no secret is hidden. Not that we intend to be so absorbed with anti-secretism, that we have no approving word for any other reform, and no reproof for any other sin. We hope to have brief words of cheer for every other good work; and no uncertain rebuke for any and every work of darkness.

Since CYNOSURE subscribers are not supposed to take the CYNOSURE as the advocate of their political party or their religious denomination of general theological doctrines, or such practical religious topics as are freely discussed by the religious press generally, but for the information and discussion it furnishes on the secret society question; we shall endeavor that on this especial point, they shall not be disappointed. As heretofore we intend our war shall be with principles and institutions—not with men. We mean to assail their wrong sentiments and doings, not their motives. Their orders, not their characters personally.

We propose to assail secretism in the name of Christ, or in other words, as Christians. To test its principles by viewing it always from a Christian stand point—the light of God's word, and to trust solely in the grace and spirit of God to make the application and application of truth effectual; not for a moment forgetting that Christ has said "without me ye can do nothing." God helping us, we intend to bring all the darkness of secretism into the light of truth, and follow that truth to its legitimate consequences, and trust God for the results.

Now we ask all who favor this work, to become subscribers; old subscribers to renew, and new subscribers to send in their names and their dollar to the publisher, FERD A. COOK, or to the treasurer, REV. L. FOSTER, 88 La Salle street, Chicago.

Now is the time to subscribe, and to solicit subscribers.

Let no friend forget that we need that $10,000, and but a small part is yet secured. No man goeth a warfare at his own charges and yet to this day the editors of the CYNOSURE, or doing very nearly this very thing. Finally, let there be much prayer to the God of light—Him who is *the light* of Men, that He may direct and succeed our endeavors. That He will arise and dispel this horrible and increasing darkness of secretism from our nation and from all the earth. H.

DR. COOPER'S UNFLINCHING DEFENCE OF MASONRY.

One victory has been gained. We have driven the Masons from their strong citadel of "dignified silence." Whether the grand high priest has revoked the order to this effect, which stopped all discussion on the part of the Masons, in the days of Livingston's priesthood, or the garrison, have been galled by the fire of the assailants in silence, until human nature could endure it no longer, and so have ventured out and opened fire without orders or permission, we do not certainly know. We hope the former. For then we may look for a continued discussion, unto a rational end of the controversy. But if it be only a mutiny, an act of sudden intemperate heat of a personal and local origin—there may not be much of a shower after all. We allude in these remarks to the attempted defences of Masonry by the Chicago *Republican*, by Rev. B. Collier, and more especially by Rev. Dr. Cooper, late a royal arch chaplain, and we infer from his language a sir knight of some grade claimed as a Christian, probably, and not of that whose especial mission it declares to be that of "crushing the serpent which the vulgar call religion." Dr. Cooper's address as before us. It was delivered on St. John's day, June 24, 1869, at Lockport, Ills. And is issued in the form of a sheep four page tract, from the *Republican* print, Chicago. A friend writes us from Lockport, that "the Dr. is a very intelligent, respectable, and influential man," and that in his vicinity the address is considered "by the crowd of Masons, and Masonic locks and satellites, as a perfect extinguisher." We would like to give the speech entire, but our limits forbid. Yet if the Dr. or his friends will furnish a sufficient quantity, we will feid them as a supplement in the CYNOSURE and so give it the benefit of our circulation. Fearing this will not be done, we will give the strong points of the Dr.'s speech as fairly as we are able, in order that the propriety and force of our reply may be apprehended. His introduction sets forth in an indirect and practical way what we have often remarked, and charged upon Masonry as proof of its vicious ness, viz.: the fact that its claims are *held* and yielded to as paramount to all others, social, civil, moral, or religious. He says the invitation came to make the address reached him "on Saturday—occupied with professional duties of an unusually exciting and responsible character, and in order to prepare this address, the time for which was so short, I have been obliged, very reluctantly, to forgo the attending to those duties, which just at this time are particularly exacting." "Professional duties;" duties of a minister of Christ, the cure of souls, at a moment when those duties were "unusually exciting and responsible." No matter, a summons is sent or handed from an authority higher than that which binds Christ's ministers to *His* work, and those duties are forthwith left undone—"reluctantly," he says; but yet reluctantly foregoing Christ's work by his ministers is not doing it. And the is but a fair representative fact. Christ's work is forgone, not always reluctantly, nor always consciously, but always really by ministers and Christians when they give their time, their influence, or their means, to Masonry. It is also an expose of robbing Christ and His Church. The paramount nature of Masonic claims is further asserted by the Dr. in these words. "And I further hold that if a man be identified, by membership or otherwise, with a cause or order, it is his duty to stand forth unflinchingly in defence of the principles of that cause or order, *whensoever its interests may so require.*" Not when truth or humanity, but *whensoever* the interests of *the order*, may so require. Is not quite so bare faced as if he had said in royal arch phrase, "whether it be right or wrong." But how much in actual intent does it fall short of signifying the same thing? In the latter part of the speech he sheds still further light on the same point. These are his words—"I will say what I have never said before, that it is the duty of my brother Masons—*it is required by the spirit of my profession*—that while I am a Mason, I should attend upon the ministry of Masons, in preference to that of one who vilifies and abuses them." This is frank, and we thank the Dr. for thus confirming one of our severe charges against Masonry. He may incur the censure of adepts in the mystic art, for suffering his zeal or position to so far get the better of his discretion, as thus to proclaim and publish what Masons have heretofore denied and concealed as if it was one of the sworn secrets of the order. This declaration is however not wholly devoid of mystic art. This is seen in the words, "vilifies and abuses them." No body vilifies and abuses Masons. We denounce the institution and war against its principles; but we do not vilify and abuse the members, all we claim or justify in the matter is, the right and duty of ministers to investigate Masonry, as every other system of religion and morals, and if they find it bad or dangerous, to give the people faithful warning as those who are commanded to hear the word at God's mouth, and warn the people from him. This liberty we claim for all men, and most of all for the consecrated teachers of religious truth. This liberty Masonry denies. It says stand off, think not in reference to our order to prove all things, until you have settled with our treasurer, and profanely sworn, not merely, that you will not reveal our secrets, but will "always bail and ever conceal" every thing that might be prejudiced to Masonry to have made known. God says to the minister, preach the preaching that I bid you. Masonry says, "mind your own business. Speak good of Masonry or shut your head. Bow the knee to the mystic image of truth which we have set up, or fear our vengeance, by preaching to empty seats." Thus it determines to put down the freedom of the pulpit and of the press, and subjugate Church and State to its dictation. It reeks not the truth nor the spirit of Christ in the pulpit, but sycophantic eulogy, or eyring silence respecting Masonry. Is there not enough satanic impudence in such a demand, to damn the institution forever, in the estimation of every one who has a spark of the spirit of freedom about him? Can a minister of Christ give place to such dictation, and not prove himself a craven hireling, rather than a faithful watchman or freeman of the Lord? Masonry says, subjugate the churches, dictate the teaching of the Christian pulpit, or abandon its assemblies Rule or ruin—either rule and ruin. This is in brief and plain phrase what "the spirit of Masonry" demands. Its claims are paramount to every thing else. Again we thank Dr. Cooper for his incautious avowal. Let the lines be drawn, and let us see who will conquer, Christ or anti-Christ.

We quote the following as illustrative of the temper and manners of this champion of the order. It is a temper and spirit that Masonry seems to engender, for nearly all its champions seem to be infected with the same: "Perhaps," says the Dr., "the enthusiasm and fanatics, are engaged in a sort of holy crusade against the order may succeed in demolishing the old fabric if they only try hard enough. We are quite willing they shall try—and perhaps not. Time, the great revealer, will tell. We may wake up some day and find ourselves exploded, or we may not. * * * At all events we can afford to wait; and *they* must, until we do it. Meanwhile the old fortress will stand and look serenely down upon the potent match leeks and noisy pop guns of its assailants." Verily the Dr is in disdainfully defiant towards the "holy crusaders" as the champion of Gath was towards the stripling of Bethlehem, and as confident of the triumph of Masonry, as Goliath was of giving David's flesh to the fowls of the air. What a sublime spectacle to see a country parson, or a village rector, the author of such a tirade as this, address a congregation of men with a single dash of his pen, all the books of Robinson, and Bernard, and Stone, and Stearns, Adams, and Finney, and hosts of lesser names, and scorn them as the hero of hundred Chatanoogas would a pop gun.

"Phœbus what a name!
To swell the future speaking trump of fame!"

But the giant of Gath could curse in bitter wrath as well as ridicule. Let us see if Parson Cooper has not also a tinge of bitterness as well. We quote again—"But I want to say my particular respects to-day *en passant* to a certain class of individuals—of blatant busybodies in other mens matters. You will find some such in almost every community; people who have not business enough of their own to attend to, and who must therefore occupy themselves with that of their neighbors; uneasy souls, conceited ignoramuses, who verily believe that what they know not, is not worth knowing, and that wisdom will certainly die with them. They are the self-elected regulators of the village politics, morals, and of the *Masonic conscience*. They have settled it as a fixed fact, that secret societies are an abomination to be abhorred and denounced of all the faithful."

In this extract is distinctly seen who they are whom the Dr. in flippant disdain, characterizes as "enthusiasts and fanatics—as blatant busybodies—as conceited ignoramuses, self-elected regulators of politics, morals, and Masonic conscience." They are all who entertain the opinion that the principle of secret societies, or, of organized, enforced, perpetual secrecy is wrong, is a principle of darkness, corruption, and danger that should be at once and forever abandoned by all who are not of the night nor of darkness, but are the children of light. Now have not the men who believe this to be the doctrine of the New Testaments right to this opinion? And in this country have they not a perfect right to express and to advocate it, and that without forfeiting a right to respectful and civil treatment from men who profess and call themselves Christians and gentlemen. On our own account we care little how Masons treat us. Having truth and Christ on our side, we can afford to be called by every opprobrious name ever used to denote the filth and off-scourings of all filthiness. But with Christ on the throne and coming soon to judgment, can our adversaries afford to apply them? Does not the disposition to use them prove that Masonry has already debased themselves, produced in them a spirit, which, if they saw it, in its true character would fill them with anguish and just alarm? This kind of Billingsgate may become a professional blackguard. It may be polished Masonic manners—indicative of its extraordinary charity. But if we poor fanatics, medling ignoramuses, were to apply such epithets to Masons, what terms could be found in the vocabulary of abuse sufficiently expressive of our infamy? But when Masons apply such vulgar epithets to us—why its smart—its brave—its witty—its splendid—its an extinguisher. Very well, it may be that such epithets may exhibit such men as the Adamses, the Wirts, the Madisons, the Stevenses, the Rushes, the Sewards, the Stockstons, the great body of the Congregational, the Baptist, the Scotch Presbyterian, the Wesleyan, the United Brethren, and the Lutheran clergy, and the most intelligent and pious men and women in all churches, and they may not. One thing they won't do, they wont alter eternal truth. But when Dr. Cooper so sincerely expresses his wonder that we can't learn modesty from the number and character of Masons, we cannot fail to reciprocate his sympathy, and express our wonder that he cannot learn a little modesty and manners from the number and character of anti-Masons.

FURTHER ARGUMENT FROM AUTHORITY OF MASONS.

Now we have touched on this point, we will just here introduce what he says on this standing argument of Masonry, indeed its only argument for it has nothing but the authority of names of men on which to rest. Here is the argument in a nut shell—*Washington was a Mason.* We quote—"Where was many of the best and bravest of the land are Masons. I confess it does seem to me that our opponents might learn modesty. This fact alone might convince them, were they reasonable men, of the propriety of reviewing their present course, lest haply they might be guilty of injustice in their estimate of the character, aims, and tendencies of Masonry Is it to be believed, that were this order the foul and ulcerated thing, men confessedly ignorant of its mysteries and apostates from its membership, are striving to persuade the public that it is, the hundreds and thousands of most elevated minded of all denominations, who crowd its ranks, would not denounce and renounce it? How can you upon this supposition account for the fact that they do not? in there one here who will have the temerity to say they are not? Would Washington have belonged to the order, were it treasonable, dangerous, or unpatriotic?"

Dr. Cooper is a Protestant; he believes and says by deed and word, that the claim of the Pope of Rome to be the supreme Head of Christ is wicked assumption of a most corrupt and malignant character. He abhors the Papacy as a foul and ulcerated thing. What would he his opinion be, the Jesuits, who should say to him, "When so many of the best and bravest of earth are Papists, it does seem to me you might learn modesty?" If the Papacy were that mother of abominations he ignorant and apostate enemies aver, would not the thousands and millions of the most pious and learned men on earth who crowd its cathedrals, and kneel at its altars, renounce and denounce it? How can you account for the fact that they do not? Why will you have the temerity to say they are not?" Learn modesty! Why did not Gallileo learn modesty when all the world, the Church, the State, the universities and scholars of his time and all preceding time, were against him? Why did not Jo spoken learn more modesty than obstinately and most enthusiastically to declare and insist, "we know that we are of God and the whole world lieth in wickedness." Why did not Elijah learn modesty when all Israel went after Baal, worshiping with the Gentiles in the groves and high places, and chambers of imagery? The best and bravest of the land were Baal worshipers. The prophets of Baal were 200 years behind the learned and the great, the king and all the people, insomuch that Elijah said, "I only am left and they seek my life." Why was he so immodest, so fanatical, such an ignoramus, such a busy body, in other men's affairs, as to insist it continually that this philosophic religion of the nations was an utter abomination! Why couldn't he have minded his own business? and why if Baalism was such an abomination as the prophets all declared it to be, why did not the priests and the Lavites, the worthy and venerable men of Israel, denounce and renounce it? Would Solomon have encouraged it if it had been the foul and ulcerated thing Elijah declared it? One thing we stand pledged not to do, if Dr. Cooper will answer these questions we will answer his—more than that, we will prove that Baalism and secretism are in spirit and essentially identical, differ only as slavery is modified by the varying characteristics of the ages in which the exist.

Would Washington have belonged to the order if it were bad? Would Washington have held slaves, if slavery were wrong? Oh, but you say he did emancipate all his slaves by his will. So he showed his appreciation of Free Masonry by giving it a thorough letting alone; not entering a lodge during the last thirty years of his life more than once or twice in all that time, of which we have the proof, under his own sign manuel in his letter to Rev. Mr. Snyder, and his farewell address above cited—simply that he did not come to regard Masonry as dangerous to the purity and perpetuity of free government. Masons who quote Washington as a zealous friend and patron of Masonry, give evidence that was either they are not acquainted with the man they are quoting him, or they are not candid in boasting of him as a Mason. But what if this boasting of Washington did not partake of the humbugery which is the very soul and substance of the so called institution of Free Masonry? How long is it going to take the men of this generation to learn that on questions touching matters vital and fundamental to religion, *truth is every thing, and men are nothing?*

Further extracts and comments in our next issue. H.

"NO RELIGIOUS BASIS AGAIN."

What does this mean? Are we getting back to heathenism? Is that the object of the *Advance?* Does our brother go for ruling out religion either in Church or State? He says, (August 5,) in speaking of the Lord's Day—"In the State, the religious end is mostly ruled out." Is eh?

We well recollect that when so many were striving to sanction and retain slavery in our government, the cry was—"Religion has nothing to do with politics." But now, when the sacredness of the Sabbath is to be set aside, we are it seems, to go farther than that, and get religion out of *politics and law* both. Then it follows, that as a government, we are to be mostly heathen—"the religious end is mostly ruled out?"

And lest this should startle us (as well it may,) we are assured in the next breath that "the question of social order, thrift, and morals, remains." Worse and worse! Does our brother mean to teach that we can have social order, thrift, and good morals, without religion? That is what the apostle would call "the doctrine of devils." It is an entire deception as the advocacy ever taught.

And why resort to this kind of doctrine? Why be so bold—"care must be taken not to infringe the conscience of others, whose opinions may contravene our own." Opinions? And are our opinions, or those of any body else, to be made the basis of law, and the rule and arbiter of right and wrong? And are we to resort to men's opinions for our guide instead of God's precepts?

If that is the teaching of Doctors of Divinity, then let us hear what lawyers say, who are indeed generally supposed to rule out religion. Let us go to Blackstone, he is good authority; and speaking of "The law of Nature," (i. e., natural to God's government over moral beings,) he says—"It is co-eril with mankind and *dictated by God* Himself, and is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human law is of any *validity* if contrary to this; and such of them as are valid, derive all their *force*, and all their *authority*, mediately and immediately, from this original. And further (he says) Divine Providence, in compassion to the frailty and imperfection and blindness of human reason, hath been pleased at sundry times and in divers manners to discover and enforce these laws by an immediate and direct revelation; and the doctrines thus delivered we call the *revealed*, or divine law, and they are only to be found in the holy Scriptures"

"Upon these two foundations (he continues,) the law of *nature* and the law of revelation (the latter expressive of the former,) *depend all human laws.*"

Here we have Blackstone; and he talks pretty plain. Anybody can understand him. He makes "civil legislation" to rest on a "religious basis," and declares that all human laws (i. e., on moral subjects) depend on such a basis and *cannot exist* without it. And he comes right out and says that basis can be found *only* in the precepts and teachings of Scripture; and seems to be thankful that Divine Providence, in compassion to the frailty, imperfection and blindness of human reason—should reveal this precepts as a foundation for human laws and legislation.

But the editor of the *Advance* says. "It is of no use to urge civil legislation, or legal enforcement on a purely religious basis, such as the authority of the 4th commandment." And why is it of no use? Re tells us—"*Because* even Christian men are not agreed in their theories on this point, while others of course dissent." And do God's precepts depend, for their obligation, on whether men will *assent* to them or not? Should our God have waited till the 19th century, and consulted with some wise ones in Chicago, before laying down His precepts, to see what they would *agree* to?

This follows from the reasoning And so when we are told, "that in the state the religious end is mostly ruled out," it is added—"This is especially true of the Lords Day which the churches cherish' (*others* not required to, it seems,) as a Christian institution on various grounds of religious obligation—derived from *reason, custom, ecclesiastical appointment, New Testament authority, or Old Testament commands* according to the theory *preferred*, (i. e., it depends on their option what authority it shall have,) while the State makes provisions for its observance as a day of rest, on purely civil grounds of secular policy."

Blackstone makes all human laws, in Church or State, depend for their very existence on God's revealed will and precepts as presented throughout the Scriptures But according to the above reasoning, a part of the *decalogue itself*, written with God's own finger, is to be set aside if men choose to do it! Such teaching is a religious paper, is enough to make angels weep.

Our brother to be sure, in closing his article, points to the efforts of the New York Sabbath Committee, and their success, as if that sustained his reasoning. But we happen to know something about those good men and the way they do. They throw about the Sabbath all the subduing sanction and solemnity of God's authority and command; and base all their efforts through the civil law, police law, and all other means on *that*. And this is the grand secret of their success. They don't turn God out of the Sabbath, so that "men of every faith and no faith at all," is to urged, may be satisfied with it. F.

TESTIMONIES OF 1797 FROM "PROOFS OF A CONSPIRACY."

John Robinson, professor of natural philosophy, and secretary to the Royal College of Edinburgh, who had traveled extensively in France and Germany, and carefully observed the workings of Free Masonry, both in Britain and on the Continent, himself a Mason of the highest degree and of irreproachable character among his countrymen, published the following startling and accurate result of his intimate and extensive acquaintance with the subject at that time.

"In short, we may assert with confidence, that the Masonic lodges in France were the hot beds, where the seeds were sown and tenderly raised of all the pernicious doctrines, which soon after choked every moral and religious continent, and made the society worse than a waste. It made it a noisome marsh of human corruption filled with every rank and poisonous weed." He speaks of the Masonic orators (page 45) as "accustomed to allegory, to fiction, to finesse, and to a sort of innocent hypocrisy, by which they cajoled themselves into a notion that this childe-play had at bottom a serious and important meaning." (P. 50.)

He further testifies that "Masonic lodges in France preceding the first revolution there were employed "all over the kingdom" for the dissemination of "infidelity and loose sentiments of morality." "This (he says) is not an assertion hazarded merely on account of its probability. Abundant proof will appear by and by that the most turbulent characters in the nation frequented the lodges. We cannot doubt, but that under this covert (Free Masonry) they indulge their factious dispositions; nay, we find the greatest part of the lodges of France converted in the course of a very few weeks, into corresponding political societies." —(P. 53.)

He shows that the rapid spread of Masonry in Germany, about the middle of the last century, was owing to the prevalence of the sagacitious expectations of the Alchymists—viz., that by their observances and the uniting of certain qualities and conditions in the same individual, he might attain to the power of exorcism—of ghost raising, of fortune telling, of curing all diseases, and ensuring perpetual youth, and finally of changing all metals into gold. It was held forth that an important share of this wonder working mystery belonged to Masonry, and the worthy candidate had only to fulfill every condition perfectly, and go far enough into the science to reach and possess the grandest attainments of this transcendent alchymy.—(P. 54–7.) When the dupe found the glittering prize receding into the distance as he advanced, like the rainbow before the child who expected to reach its end and find a spoon of gold, he was pacified by the assurance that he had missed some point, and failed of the one only mystic combination that could ensure success. But the thing was possible. The prize was in the lottery, and the right combination would come. So the dupe persevered, and dupes were multiplied with amazing rapidity. Shall we not pity the victims of a superstition that implies so much ignorance and folly? But were those Germans greater fools than they who expect any thing of value in the mysteries of Masonry at this day? Indeed they were not. The ignorance and folly of believing Masonic pretentions at this day, are more egregious than their of one hundred years ago. But the claim of the prevalence of Masonry in Germany, Prof. Robison speaks from—"For many has experienced the same gradual progress from religion to Atheism, from decency to dissolutoness and from loyalty to rebellion, which has had its course in France, and I must now add that this progress has been effected in the same manner and by the same means; and that one of the chief means of seduction, has been the lodges of Free Masons."—(P. 78.)

"THE ROOT OF ALL EVIL."

We have received several communications with the above title, pointing to *secretism*, deception, and intrigue in money-matters. And no doubt there is herein a mass of hidden corruption and vice, wide, and deep and horrid, that all should strive in energy wise, legitimate and hopeful way, to remove.

But the articles referred to include such plottings and horrors—are so full apparently, of fact and fable mixed; and withal so *personal*—so free with names, public characters, forms, &c., that we cannot use them with any hope of a beneficial result. Beside, the author's name is not given, which of itself would exclude them.—Ed.

EDITORIAL CORRESPONDENCE.

MIDDLEBURY COLLEGE, VT.,
August 13th, 1869.

DEAR CYNOSURE:—Well: I am just through "commencement" at this institution; my first visit for eighteen solid years. I addressed a society here. In my address to the Associated Alumni on the day previous, I classed Free Masonry with "Mormonism" as "chest, jugglery, and imposition," and could not see that it diminished either the attention or the good temper of the audience. At the Alumni dinner which followed, John Stewart Esq., presided. When I was here in College he was but a boy. He is now an able lawyer, leading politician, and has the popular branch of the Legislature at Montpelier. By his side sat a son of the Senator SAMUEL S. PHELPS of Burlington, his father was one of the ablest lawyers in this or any State. These gentlemen, with others who were children when I left College, now at the helm of society here, convince me that I am getting

"into the second yellow leaf"

as men seem but a few years now I am much happier, and (if that means it,) younger than when I was here in College.

At every step I see old familiar objects, and recognize with a shock electric from each. The blue solemn mountains, eighty peaks of which can be seen from the College Observatory; the tones of the old tower-bell, the same which called us to Church the day I was baptized by Father Merrill (whose house and wife I now grave I have visited;) the small old houses, thick along the back streets, which have not given place to new and more elegant ones—but why would I enumerate visible objects, when I can say of my visit, as Byron said of the "spring"; *"I turned from all she brought to those she could not bring."*

The President of the College Dr. H. D. Kitchell, is there now as here as in College. He began public life as pastor of a Church in Plymouth, Connecticut, where in 1840, when Dr. Leonard Beacon was the worst, because the most adroit enemy the anti-slavery reform had; Dr. Kitchell preached "on the duty and importance and necessity of organized anti-slavery action." That discourse was delivered twenty-nine years ago, and who ever has a copy, has a singularly clear, Christian, careful, and able statement of the principles which President Kitchell is spotting the College into sympathy with the Christian people of the State, which his predecessor failed to do. He yesterday graduated fifteen young men of the same number sent out by Oberlin this year. The exercises were of a superior order—able and well spoken.

PROF. WM. H. FARRAR is here still. He is one of my most perfect ideals of a College professor; accurate, and thorough as a scholar and teacher; and, better still; even, and excellent as a Christian and a man. The other members of the Faculty, I know only on introduction as pleasant gentlemenly men.

I have this morning more of this than I hitherto written of any other College, because I believe what I have written. I earnestly and heartily advise students in the West (or Interior as we now say,) to go to Middlebury College. The more distance of the surrounding mountain scenery; the clear pure air; the general tone of society, which is, I hope, to regain any thing it may have lost of "The old pilgrim spirit;" for these and for many other reasons, if I send a son to an Eastern College while the present officers remain, I shall send him here. I told President Kitchell I should advise all the Western students who did not come to Wheaton to go to Middlebury. I have here done so sincerely and in good faith For not disparaging any other of the old Eastern Colleges, they will obtain here a thorough education at less expense, and exposed to less temptation than elsewhere.

On my way here, the train brought me to Rutland late in the evening. I was put to stay with the bum sad ennui. "of several hotel tables, about twelve or one o'clock at night board over the whole house in the late saloons. Here in Middlebury during both public dinner of the Alumni and of the Corporation, the "crack" of the "corked and bells" from the central billiard room, seems to know no intermission, filling all the intervals in the playing of the Band, the hum of conversation at the dinner speeches and the customary applause. I looked into the open doors of these "saloons" and saw four two to five billiard tables in each of these Hells, kept in constant use day and night, by young men in their shirt sleeves; and since billiards become a means of gain, by the teaching of our religious (?) papers, I think Vermont can look out for a general revival of that son of religion of which brother Henry Ward Beecher is the high priest. Christianity without a Cross; sanctification without crucifixion. In short, a religion in which the friendship of the world is no longer enmity with God. J. B.

P. S.—I beg leave as one of the Alumni to make a suggestion to the governors of Middlebury College, viz: To ask the ladies of Vermont to raise funds, (as they will do it,) to rebuild the old North College building, and fit it for a ladies hall. I would think that those who speak can still at some moment, behold the old building and its grounds are sacred to the young ladies of Vermont. Let them do it. Thus will they put the College in sympathy with the age, and find the inlaid school with their fit, if, perest, solid, and best.

AN OLD WITNESS.

BY REV. J. E. ROY, D. D.

I have before me a yellow leaved pamphlet of fifty-four pages, printed, Boston, 1824. It is entitled: "Report of a Investigation into Charges by a Joint Committee of the Legislature of Massachusetts, printed by order of the House." The names of the committee are: John Bailey, Wm. Foster, Stephen Whipple, Bernan Lincoln, Beory Williams. The committee was raised, as the Report says, pon the Memorials of Benj. W. Lamb, Newell Wellington, and others, of Boston; *Ebenezer Foster, Leonard Woods, Moses Stuart, Thomas H. Skinner* and others, of Andover, praying for an investigation into the extra judicial oaths of the Masons, and for a law prohibiting the same. The names of the Professors at Andover remind one of a paper signed three years ago by the Professors in the same Seminary, requesting the Boston Tract Society to publish a certain temperate tract upon the same general subject. The committee state that the petitioners for the memorial would be exercised their right of petition in our *hunded and twenty Memorials, signed by eight thousand citizens,* "complaining of the Institution of Free Masonry as a grievance." This shows how high the tide was then, and that it has not carried off forty-five hundred of the five thousand lodges in the country. The committee declare the high character of the Memorialists, and defend them against the supersion that thereby they sought unjustly to proscribe. In doing thus their work, in addition to the legal duties served on the Grand Lodge of the State, they invited four officers of the same to attend. No attention was paid to the invitation. Notice of the meeting of the committee was sent to the daily papers, were not printed, except in one case. Then, as now, the secular press was under the control of the Fraternity. The Boss Masons were invited to and did appear before the committee of the Rhode Island Legislature. The appendix furnishes forms of oaths, standing interrogatories, testimony of witnesses, affidavit and depositions; from all of which the Report drawn out the facts of Masonry as then, and now, existing and practiced.

The committee deduced the following conclusions: 1. *That Free Masonry is a moral evil*, or tabby and corrupt in their families; a tempting to dissipation as familiarising mind, theoretically at least, with the contemplation of scenes of violence and of blood; a preaching what the community generally religiously rejected by law and custom; and is expensively sacrilegious; and as undermining those sentiments of piety, which are the basis and safeguard of morality. 2. *That Free Masonry is a pecuniary evil*, as collecting, under the false pretence of charity, large sums of money to be used in entertainments, balls, and in trinkets which "a well-informed savage would blush to wear." 3. *That Free Masonry is a political evil*, inasmuch as it is a government claiming existence independent of civil government, and as enslaving candor, which, from their number and frequency, tend to impair the binding force of civil oaths, threatening penalties, severer even to barbarity, than are inflicted by law on appealing and controlling effect on honest well informed minds, and in their tener conflicting with the civil obligations of the citizen, calling on him either to violate the latter in obedience to his Masonic oaths, or to violate his Masonic oaths in obedience to his civil obligations The ramification of this "government" throughout our country and other countries—and all within the government of the people for the general good—and the enormous power over for interfering and overthrowing legitimate civil authority portrayed as a great political evil.

This old witness comes from Kansas, whither he had fleated upon the tide of emigration, having thus far made his lucky escape from that destructiveness, which rifles libraries and bears as martyrs at the stake all such interpid intellect as dares to question and expose the priest's custodian says he keeps this ancient truth-teller in his own bed and by the side of his revolver.

Query: Is the Institution, which proved to be so reprehensible forty years ago in Massachusetts, any better now? If it is the same old system, does it deserve any better fate now than then, when it was cast off by thousands of adherents, and cast out by civil authorities? Does committee regard the form of an oath against extra judicial oaths. I do not know whether the law was enacted. If not, will it not be in order now for the Governor of the several Court to take up the wisdom of that Report and frame it into an enactment

ACKNOWLEDGEMENTS OF RECEIPTS.

E. J. Chalfant and Mrs. Devoe, 25c each; E. Owen, 25c; A. H. Smith, Mrs. E. Mead, W. Wood, and H. Hawkins, 50c each; T. C. Wason, T. Hudson, T. Hudson, and T. Hudson, 50c each.

R. S. Bruce, W. Post, W. Worth, Geo. W. Halsted, Rev. James White, L. A. Phillips, John Black, M. S. Drury, John M. Bruce, L. E. Jance, Freeman Mantler, Lewis Smith, L. Olmsted, B. D. Bushill, H. Whitney, H. VanGelder, T. F. Cuny, L. N. Stratton, Jonas F. Randolph, Mrs. S. M. Crocker, E. J. Chelfont, Mrs. M. B. Nichols, B. F. Pratt, Isaac Strong, Alvin Acker, S. Silliman, J. H. Hoffman, John Acker, Mrs. O. G. Bixby, Geo. Noore, D. S. Ashley, H. H. Robinson, H. H. Shields, Wm. H. Grimes, A. F. Kennedy, Daniel C. Vaughan, E. F. Hart, G. W. Covers, A. C. Moffatt, P. W. Tinkham, John McDevitt, Alex Cox, Jas. S. Hickman, C. E. Derling, J. Croker, W. W. Ames, H. Kinsley, Daniel Koerner, W. R. Hutchinson, Hardy Wray, Andrew Gailey, Adam Miller, Charles Palmer, T. Baxter, S. Perrigo, Rev. F. Baeuler, H. Reinhard, McFall, S. Werts, Amos Sheldon, S. Hopkins, Henry Kamler, R. L. Fisher, Anne Ladd, F. Cole, B. J. Holly, E. B. Gould, N. S. Stewart,'J. N. Floyd, Joseph Stanbrough, S. Smith, D. Forman, R. Vorhees, T. W. ToWnsle, J. D. VanValkenburg, J. B. Nessel, J. P. Richards, Hirum Sheldon, Sr. Sprott, Jacob M. Bishop, N. Wheler, Thomas Ashman, F. M. Curtice, J. D. Creeby, Wm. Carrell, Peter Wright, P. Whitney, Mrs. Hannah James Patterson, C. M. Thomas, Allan Wright, R. S. Hedges, L. Skinner, O. Hanson, L. Farnham, A. Crooks, M. E. Fish, James Hamilton, sr; John Taylor, Mrs. E. McCuno, J. G. Lamson, Stephen Hatch, George Ackerson, Benjamin Vanotter, T. H. Rabe, Jason Lowe, W. H. Dike, Rev. Orrin Crittenden, J. R. Partridge, Robert Powell, P. E. Parry, Wm. McCoy, and H. Buss, $1 each; Joseph Powers, $1 for membership R. M. Lamson, $1.25; Rev. Wm. Stark, $1.25; Rev. S. Stark, $1.50; T. Hudson, $1.60.

Rev. Timothy Palmer, Eliza Bradbury, A. Kent, P. Carpenter, Joseph Catterlin, Calvin Spencer, Jas. M. Bisbey, F. Sheldon, Franklin Porter, L. N. Rowley, R. B. Pease, S. Bennett, Joseph Wren, Jacob Knipp, Fawcett Craig, Wm. McFarland, S. B. Allen, B. Reed, B. O. Farres, Jas. S. Hickman, Rev. Jas. McFarland, F. A. Wier, Duncan Williamson, Rev. L. C. Partridge, Aaron Hall, Orin J. Moore, H. White, Isaac Strong, $2 each.

A. W. Curtis, $2.25; O. O. M. Bates, $2.80; A Gratton, $2.50.

M. R. Hoard, M. Ambrose, Peter Cook, Ebert Tetzer, F. Wagner, Charles Schaerdel, D. B. Thomas, James Baseomb, and S. Raymond, $5 each.

M. S. Drury, Adison Goodlin, Lewis Bailey, and J. W. Wood, $4 each.

A. Fiegl, $3; Rev. C. L. Stoddard, and Member College, $6 each.

L. S. Chittenden and Peter Cook, $6 each.

Rev. J. Bullard, A. Butler, and J. L. Buchwalter, $7 each; Rev. Nichols, $7.

Elijah Sewell, C. Hatch, A. B. Freeman, and E. R. Thompson, $8 each.

C. G. Finney, and David Spencer, $9; S. Smith, and S. Cushman, $10 each; M. R. Britten, $12; Lyons Scovil, $24.

A REMARKABLE AND FORCIBLE BOOK.

We have received from the press the introduction of a new book by Rev. Jos Livingston entitled "Masonic conspiracy" a large portion of which though long, we shall insert in the Cynosure.

The writer fully believes that when you have passed through degrees above degrees, and secrets within secrets, to the core and citadel of the Masonic system, you will find a sect of men who have come by previous tests, to know each other to be desperate; men prepared for any and every extreme; that these men, like the inside canons which rules the ordinary course of a political party, are actually hounfide conspirators against God and goodness. That they are infidels and seek to push from human lips the cup of hope and salvation, which Jesus Christ, the Son of God, presents to the parched lips of our fallen race. So believing, Mr. Levington so fights, "not as one that breaketh the air." His spirit may be critised and his style and taste in some paragraphs questioned. But his very defects will make the book read, and it is no common book, and written by no common writer. We predict for it a wide circulative and a mighty influence against the evils it combats It is published in Dayton Ohio, at the United Brethren's publishing house.—Ed.

In his introduction Mr. Levington justly observes Masons ascribe to Masonry all that is good, honorable and desirable. According to their showing it is the panacea. It is love, friendship, morality, and "brotherly love." How often have we been told that "it is Scripture;" that no man can be a good Mason and not be a good Christian; that "it is all taken from the Bible!" And in proof of this they point to the have we seen the Bible carried in front of their processions, as one of the "jewels of the lodge." And in this way so often has the writer said, "If it is Christianity why call it 'Masonry?' why bind yourselves by horrid oaths to keep it secret?" And often has he replied, "if it is Christianity, if it is the Bible, then I have it, I am a Mason already, for I have the Bible, studied it from my youth, am still studying it, yea, and daily endeavoring to regulate my life by its teachings." Quoting "from the work of Br Oliver," Mackey, in his Lexicon, says, "Free Masonry—a beautiful system of morality, veiled in allegory and illustrated by symbols." This he says, the "proper system from the lectures of our English brethren." He also quotes "De Witt Clinton," thus: "Although the origin of our fraternity is covered with darkness, and its history is, to a great extent, obscure, yet we can confidently say that it is the most ancient society in the world and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of Christianity; its doctrines the doctrines of patriotism and brotherly love; and its sentiments the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good, and kind, and charitable, is encourages; (such as threat cutting, unbowelling, heart-pulling, shrinkless brains-scooping, &c., &c.,) all that is vicious, and cruel, and oppressive, (such as deranging his business, blasting his character, tearing out his tongue by the roots, burying him in the rough sands, &c., &c.,) is reprobates." For the truth of all we refer to the Masonic oaths, lectures, &c., as given in the following pages:

Here is a single specimen of Masonic arguments, the completely and unanimously good system in the falsehood, &c., is not known; for this circle of Masonic concentric spheres all time, and how much of eternity is not known, of course, for, "the origin of the fraternity is covered with darkness." It is fairly presumable, however, that the circle embraces the universe and the whole of time, and, consequently, that Masonry is from thence,

"For evil doth not from God proceed,
He only permitteth and overrules;
As darkness is not from the sun,
Nor mournful the shades till he's gone."

But it is not for us to say when they say when they loud and naggidly their system, asserting that it is of God, that it is from the Bible, &c., they will be pleased to have it presented to the public for examination, not doubting that a system so completely and unanimously good as theirs will call forth the approval and admiration of all the intelligent and candid, at least, and cannot fail to result in logo acessions to the order, and then from the very best part of community. Such is the beautiful system we admire and embrace the good. On the contrary, if they should be very much offended because we have given a faithful exhibit of the "furniture of the lodge," and of the ancient laws and usages of the institution, and have set it in the "friendship, morality, and brotherly love," they will simply demonstrate that they do not believe a word of what they say when they speak of their system as above; and "hereby they let men know" that they are really and truly Satan's disciples At the same time, those who have been drawn into the lodge by lying promises, and am kept there by such promises, will, it is believed, at once abandon the whole concern when the light is once given; for every Mason knows that the exhibit here given is strictly true, as far as it and his knowledge extends. I say Masons know this, *for I owe that the exhibit here given is a fair sample of all that can be found in the whole sixtieth degree in Masonry!* True, my comments upon what I found inside the temple are not laudatory of the system, very far from it But what then? Why, just this: if they are untrue to the principles, and the practice therein commented upon, the censure will fall upon myself; for others can judge, both of the comment, and of the things commented upon, just as well as the Masons. Hence for the Masons simply to talk loudly, and say hard things of the author, is simply to demonstrate to all who are intelligent and candid, that their case is a desperate one. Nor will it be any better for they are screaming persecution and falsehood, for since the intelligent that Masonry is truly and fairly presented.

But while I hope that this little effort may, by God's blessing, be the means of saving some from the ways of sin, and from the wrath to come, and have been basely deceived, as they know I am not so weak as to suppose that this or Indeed any other effort is at all likely to convert the high priests, knights, princes, kings, &c., &c., who have planned, or are planning and conducting, the horrid conspiracy against Christ and his church. On the contrary, I am well convinced that, on the appearing of this little book, they will consult in their dark recesses, and take council, as the Jewish rulers did with regard to the blessed Savior "how they might destroy him." And I believe such are my views of Masonic rulers, that the men

FAITHFUL UNTO DEATH.

BY REV. C. H. ALCIN.

"*Be not the whole of life to love.*" "A man may throw his life against a great wrong, and there by accomplish more for truth and humanity, than by a long life of unremitting toil."

SCENE.

The prairie-circle's do oft return,
To such as plant for filth,
The green and good may bleed and burn,
To establish human pelf.

'Twas thus with Him whose faithful hand
Struck millions from their chains,
And Freedom spread its mantle, 'neath the boon
Of Heaven's own gifts.

And thus with all who strike for right,
They conquer tho' they fall,
The truth is a resistless might,
Notwiede'd by flesh or pelf.

Where others quail, the faithful good,
The wise grow tried alone:
'Twas thus with Him who bled for blood,
For silence to atone.

Then let us strive where He bled,
And count on falling yokes,
Success attends no other course,
Reforms are hallowed in tears.

MASONIC SECRETS.

BY CLERICUS.

Masonic secrets—whether good, or vicious, have been considered by the most judicious, who have ever had them to be most pernicious, imparting nothing, to the mind nutritious. Now read our grounds—be not too suspicious; Masonry cannot be, at least, suspicious. We have discovered more than they could wish us, in this, kind Reader, no less quite propitious, A Providence there is—and nevertheless— Which proves that much they do is surreptitious, And that they are opportunely anxious; And, envy, where pre-eminently odious, Their concealable, too, are quite capricious, To covertly screen them, no superstitious, Their gewgaw shows is no ostentatious, With awe, inspires the vain and superstitious, but, to all, should by none be deemed meritorious, Tell me, it is by some esteemed delicious!

FREE MASONRY A PROFESSEDLY RELIGIOUS INSTITUTION.

While Free Masonry is a system devised for mutual assistance and patronage, it also professes to have a religious basis and character. This is shown abundantly by the public teachings and usages of "the craft." Let us see if it is not.

1. Free Masonry *claims* to be a religious—nay, divine institution. A late Masonic oration delivered (it was said,) to five thousand of the brethren in Elgin, Illinois, declares—"no lesson of Masonry but gives a non-sectarian or non-principle of Christian life. It does not contain nothing intensely religious in Masonry? Does it not touch the meanings of religion life and open up a fountain of truest and purest faith. Love to man is love to God, and this is the religion of Masonry."

2. Says Carson, (p. 16.) "Free Masonry in the primitive ages was *identical with true religion.*" To advancing members he says: "The grades upon which you are now receiving light, and which are called ineffable because they treat of the ineffable name of the Great Jehovah." Says Arnold (p. 208.) "Christianity is the central idea of the institution. The sentiment of religion pervades all its arrangements. Every lodge is opened with appropriate religious exercises. The great tests of God, accountability, a future life and retribution, are kept constantly before the minds of the brethren. There is not a rite in our ritual, which does not look backward to the Creator and forward to eternity. The moral and religious aspect of the institution should recommend it to the attention and love of all serious minded men." The same author (p. 210,) speaks of it as "*a religious* and benevolent institution." Then the Masonic hymns abundantly extol its professedly religious and divine character.

One of them addressing the "Almighty Jehovah"—says:

"Thy wisdom inspired the great institution,
Thy strength shall support it till nature expires,
And when the creation shall fall into ruin,
Its beauties shall rise through the midst of the fire."
—Harp, p. 86.

ANOTHER.

"Hail Masonry divine!
Glory of ages shine—
Thou art divine."—Harp, p. 70.

AND AGAIN—

"Hail Masonry! thou sacred art
Of origin divine!"—Harp. p. 33.

AND FURTHER—

"With glory filled, oh long may'st thou remain
Thou choicest of blessings derived from above—
Then change bumpers high, and with shouts rend the sky!
To Masonry, friendship, and brotherly love."—Harp, p. 81.

Do Masonry calls itself "The Ancient and Accepted rite." But the word "rite" means a ceremony, or system of *religious worship.* It ceaselessly uses its religion in prose and verse, by such phrases as "Holy Masonry," "*Taught by Masonry,*" "*Divine* Masonry," *Sacred Art,*" "*Craft Divine*," and "choicest of blessings derived from above."

3. Again—Masonry has its religious creed, says the Bible is one basis before referred to. Masonry submits no man to its secret temple unless from his lips there shall come a profession of his belief in God." While glorying in a "brotherly love" that embraces all creeds in loving religious fellowship, it still professes to hold as the basis of his religion the doctrines of one supreme divinity, worshiped under various Masonic titles, such as "Grand Master," "Great Architect of the Universe," "Grand Architect," &c. It teaches also the doctrine of a future life, and the importance of Masonic brotherly love to secure that life.

3. Masonry has a *Hierarchy*, or a sort of religious offices of its own. It has its Lordlies and Grand Lordlies, and Prelates, and Sacrificers, and Sovereign Grand Sacrificers. It has its Grand Priests, and General Grand Priests, and Most Excellent Grand High Priests, consecrated with solemn prayers, and professed consecration (in Masonic phrase) "to the holy order of the high priesthood."

The 18th grade according to Carson, is designated "High Priest." He also states that in the 32d grade "the lodge is designated a Hierarchy," while the presiding officer of the 12th grade is styled the "All Potsant."

Well does the General Association of Illinois declare the system to be "Hierarchal," and adapted to "give power" to other "hierarchal principles and systems." But to be a hierarchy, "is to claim dominion in sacred things."—(Webster.) Hierarchism only to a religious system.

4. Masonry has a system of religious worship peculiarly its own. By public teaching and display, it proclaims itself a system of elaborate ritualism. Its symbols and ceremonies are exceedingly manifold, and are some regarded as beautiful and imposing. And according to the authority quoted, every symbol and ceremony relates "backward to the Creator and forward to eternity."

But ritualism is a sign—language, in which *religion* is profoundly taught, and deity worshiped. Masonry has also its own collection of hymns, some borrowed from Christian hymn books, some in praise of God, and many in praise of "Masonry, the craft divine," and of the "grand lodge above" to which the Masonic path of love leads its followers. "The craft" has also a liturgy of its own. Its monitors abound in the literature of prayer. It has prayers, Masonic, for the initiation of candidates, for the lodge room, for the dedication of its temples, for the consecration of its "Holy Order of High Priesthood after the Order of Melchizedek," for the burial of the dead, &c.

5. A virtual profession of religion is exacted from all Free Masons, at their institution. No man can enter their temple (by the authority already quoted) without professing his belief in God. And says Arnold, (p. 213,) "within its peace-inspiring walls, men of rankling amicable faiths meet as brothers, and bind themselves by solemn vows to fulfill the Christian law of love," &c.

According to Webb, (p. 57,) the entered apprentice is required to "inculcate in the minds of morality and virtue—to live and act the tenets of the order." The same author, (p. 24,) specifies, "three great duties," viz to God, your neighbor, and yourself, as included in the covenant of initiation

"To God, in never mentioning his name, but with that reverential awe, due from a creature to his Creator, to implore His aid in all your laudable undertakings and to esteem Him as the chief good," &c.

There you are to "esteem God as the chief good and to fulfill the Christian law of love," imply profession of religion. Webb, (p. 60,) says—"Every candidate at his initiation is presented with a lambskin or white leather apron, as a badge of Masonry," or sacred emblem, and "is thereby continually reminded of that purity of life and conduct, which is essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Architect of the universe presides." Masonic profession of religion is consecrated by the following prayer: (Webb, p. 36.) "Vouch safe thine aid, Almighty Father of the universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Endue him with a competence of thy divine wisdom, that by the secrets of our art" (not by the word and spirit of God,) "he may be better enabled to display the beauties of virtuousness to the honor of thy holy name. Amen."

6. Free Masonry proposes to make men right—good and to regenerate society. Says Arnold, p. 241.) "She (Masonry) preaches to the rich and great of fraternity, equality and humanity." (Howbeit, no slave can be admitted to the fraternity.) "Under her influence, humanity disappears, prejudice is dissipated, evil passions are subdued, and love, friendship, and virtue, are installed among our objects of reverence and worship."

Says Arnold (p 189,) "Masonry seeks to ameliorate the foul spirit of selfishness to make men love each other as brethren, and bear one another's burdens." It proposes thus to do for the individual all that which the gospel and spirit of Christ proposes to do. And also the same for society. Says the author (p. 10,) "The ideal of the order is the prophetic enunciation of an epoch when justice and love shall be objects of supreme universal reverence, and when society itself, regenerated, shall shower its blessings with divine impartiality upon all." So "divine Masonry" is to "regenerate society," and bring on the millenium. Thus she sings her own praises, as follows:

"Hail Mystic light! thou holy flame
Can cheer the weak, the fierce can tame,
And raise the trembling soul;
Hail sacred source of charitable skill
Hail great dictator of the will,
Star of the mental pole."—Harp, p. 52.

8. Masonry claims to be an immortal "tie" of "brotherly love," and conduct its votaries to "the grand lodge above." Says Webb, (p. 47,) "Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who otherwise in the world have remained at a perpetual distance. Masons are linked together by an indissoluble chain of sincere affection.

Hear the song of the "mystic tie."

"How blessed the sacred tie that binds
In sweet communion kindred minds,
How swift the heavenly course they run,
Whose hearts, whose faiths, whose hopes are one.
"Together all they seek the place
Where Seasons meet with smiling face;
How high, how strong, their raptures swell,
'Tis none but kindred souls can tell.
"Nor shall the pledging flame expire,
When death hurls frail nature here,
There shall they meet in realms above—
A heaven of joy, a heaven of love.—Harp, p. 13.

AGAIN

"Brothers, faithful and decreving,
Now the accepted rank you fill,
Pursued by a fruitless craving,
Leading to a higher still.
"Thus from rank to rank ascending,
Mounts the Mason path of love;
Bright the earthly course, and ending
In the glorious lodge above.
"When the spirit hence hath fled,
Angel guards their place have spread—
Gospel oracles each Mason heed;
Heavenly Mason's—Harp, p. 14.

Free Masonry then, professes to be a religious institution, just as much as any Church organization does.

It has its religious creed, its religious code, its ritual, and liturgy, and temples, and ritualists. It has its hierarchy, rising from the humble "Lewite" to the sublime "All Potsant." It has its religious "profession," "covenants, and vows. It has its sacred utters and shrines, its sanctuary, and consecrated temples. It has its religious brotherhood "indissoluble" and immortal, its Masonic heaven, and its "theological ladder" (Webb, p. 84,) from the earthly lodge to the "grand lodge above." It claims to be religious in basis, theory, character, usage, and end. It claims to make men good, and to regenerate society, to conduct its votaries to immortal happiness. It professes all that any religion professes to do for men, in time and eternity.

LUX.

We shall next inquire whether this Masonic religion *is true* religion, or anti-Christ.

☞ You may go to heaven without health; without wealth, without honors, without pleasures, without friends and without learning; but you can never go to heaven without Christ.

NOTES ON HON. W. DODGE'S ESSAY IN DEFENCE OF SECRET TEMPERANCE SOCIETIES, No. 3.

He says, "These orders according to reports have a total membership of about 500,000. Among them are to be found some of the truest, and best, and most philanthropic, and ablest divines of our age and country. In the State of Pennsylvania alone, there are over five hundred pastors of the Methodist, Presbyterian, Congregational, and Baptist churches, members, of only one of these so-called secret societies." Let us notice this passage some what in detail. And what he says about their great numbers. Every body knows how easy it is to make out an argument of this kind for any popular error or delusion or practice. Sects of religionists have arisen, and flourished, and boasted of their great numbers as a proof of their ability and orthodoxy, but time has exposed their fundamental error and injurious practices. By their own admission, as already stated, these secret temperance societies have a large membership, are active in the work of temperance and have joined them from mere curiosity, pecuniary aid or amusement. It is admitted by clerical members of these lodges, that they did not amount to much as temperance organizations. They were very often breaking their pledges. One of this class remarked a few days ago to the same effect. "The association might be useful to young people for literary purposes, or reading essays, which is a large meeting here, are nothing else." I wonder that many should join them, especially, of the youth, when so many inducements are held out entirely independent of any regard to temperance. Let the principal get up certain weekly amusements as a motive to membership, and the result would be the addition of members as has been often illustrated. A young lady once said to another, "come and join our Church, for we allow dancing parties, and you will not." So say members of the secret temperance societies. Come join the lodge, "we have good times, lots of fun." See the boast of numbers of the Mason by a late Chicago paper, as invulnerable to all arguments against them.

2. Another argument of Mr. D., is the high character of their membership, "the wisest, best, most philanthropic, and ablest divines." This is one of the peculiar traits of *secret societies*, as Masonry, Odd Fellows, &c., to deal in superlatives—Most Worthy, Grand Worthy, Most Worshipful, Worthy Chief, and other windy titles too numerous to mention. Calling themselves by such lofty epithets, it will be easy for arguments to call all their members to for the least worthy may attain the highest degree. But we admit readily, that many reputed the best, &c, are drawn into these orders, often against the protestations of conscience and their best judgment, as in the case of Mr. D., being over persuaded by friends and from some expected profit. Some good ministers have at first refused on principle, they said, and afterwards from fear of losing their influence with the church, or other charge, have been prevailed and been led, instead of being leaders of their folks. We know great men are not always wise, and therefore this cannot be an argument of any such weight, for whom our wise men may do many foolish things. Nothing is more common than for Masons and Odd Fellows to present this argument as the best they have, I presume. Such should remember that many of these men are not Christians, and that and most oldest divines, have seen the folly of such wisdom and published their confession to the world, showing at the same time the futility and impositions, and wickedness of such orders.

3. Mr. D. says further, "many things might be said in favor of the orders as to their adaptedness to the work in which they are engaged. Some of them we will simply name. Combination is one. Much of the power of the secret dealers lies in their combinations, and in the capital they have invested. The thorough organizations of these orders enables them all the more successfully to cope with an enemy unentrenched." The past history of the temperance reform which he seems to ignore, shows this combination of forces against intemperance, to be much more powerful and successful, before secret societies were organized, when many more distilleries were then shut up, and the sale restricted more extensively than it has been by the action of secret societies, and this was done by open societies, which have been broken up entirely by the interference and action of the disasterous element of secrecy. These secret combinations may boast, but it is an empty vanity. How were the liquor forces defeated in Maine, Massachusetts, and other States? I answer, it was by open and manly discussion and resistance to wrong doing, combining their moral power in public meetings, and at the polls; not by secret plotting against the foe. The members of these orders in this came out of their lodges and met openly with the friends of temperance. They did not accomplish any thing as secret societies, more than if they belonged to open societies, of they acted on great principles. It was by the power of organized secrecy to meet the secret plottings of liquor dealers, It is all mere talk. On the other hand, it has more probably encouraged the resistance of this order to the organization of open societies against them. It has encouraged them to adopt the same tactics, for secrecy implies a desire to take an advantage of an opponent.

4. As to finances, Mr. D. thinks this secret combination has a decided advantage, "the financial basis on which these orders are founded, supplies them with munitions of war as no other form of organization has ever been supplied."

That organization is essential to secure fruit to a large amount, is evident, and is practiced by all benevolent and religious enterprises, as the Bible, Tract, Home Missionary Society, &c, not secret but open societies. Why is the difference in which Mr. D. belongs, and for which he pleads so eloquently, better than any other? Where is the evidence of its facility for raising funds? It is not to be found. Would these organizations be any less efficient if open, and their only secrecy was removed? If so, it would go to prove they paid their money in lodges for something aside from the cause of temperance. They must have benefits which could not be allowed in an open society. But if the amount raised by these orders in a certain district appears larger, it is not the large amount of each one, but the aggregate of the many. And yet it does not all amount to what has been paid by open societies in times past. It is easy to see that a well organized open temperance society can do more to raising funds, because they more the funds will be more likely to contribute to the cause where they know it will go directly to promote it, and not be spent in fitting up expensive halls, in regalia, jewels, pleasure excursions, &c. Let national temperance, and state societies also, adopt measures similar to other national benevolent societies, and send van agents to organize in every county and town, auxiliaries with constitutions requiring systematic payment of regular sums as one does, and the work of these societies would have funds forthcoming to put the cause on good footing. We admit that the national and state societies have done well for their limited means. But there are no longer be kept back by secret societies from sending agents to organize open societies and collect funds from the many. They may exist as secret societies, if they will. But let efficient open societies go to work, then, more than all, which has been done by them, twice told, would be the result.

5. Mr. D. says further, "we might speak of their influence as educators, of the large sums expended by them in sending lecturers into the field not to advance their peculiar organizations, but to preach temperance, and in the purchase of tracts, &c., for general circulation." He mentions one example, of Good Templars in Pennsylvania, having bought and circulated over 500,000 tracts in addition to other publications, while the orders every where are circulating monthly, large numbers of the *Temperance Advocate*. Now we ask, Could the people by sending lecturers in the field to preach temperance, we might properly inquire, do none but secrets societies send lecturers? This is implied by this statement of Mr. D. Open temperance societies directed the people in their way, and by tracts and publications far more extensively than we have known the secret societies to do. The state societies now employ agents to preach temperance, and yet Mr. D. represented the orders as doing this altogether. They are the educators. We have already stated how these agents are crippled by the opposition of the secret societies to open organizations. Besides, too, of the orders' goes to support their agents, the principal part of whose efforts is to urge the formation of secret societies. They preach temperance, but under the auspices of their order, and with a view to multiply its members as the public notices plainly indicate. This is a denial of Mr. D.'s statement; (I am aware) that their agents "preach temperance not to advance their peculiar organizations." He no doubt had in this statement in view, and its evasion also, that the orders are every where circulating large numbers of temperance publications But is is not true as innumerable facts show. I have heard a number of their orators and agents address the people on temperance, but I know of no instance where they did not close up by urging them to join their particular order. Not a word was said about circulating the pledge or total abstinence. The statement then only is in a part of the tactics to exalt secret societies over open ones, for promoting this great moral reform. In this part of the country, I have not heard of a lodge circulating temperance publications. I know there are those who do not, unless confined to the lodge room. The public have them not. It may be different in other localities, and I hope it is. But the boast that they are the best educators, is calculated to make a false impression, and to exert a danger ous institution. Indeed, our whole examination is conclusive against them.

THE BASHFUL CHRISTIAN.

Said a weary pilgrim in Chicago the other day:

"I long to get rid of this world, and to depart where I may sing the praises of God for ever and ever. Would to God that I were in Heaven!"

Said a brother who had been intently listening to his rapturous description of heaven:

"Better stay here, brother. You are wanted more in Chicago than in heaven just yet."

The former seemed a bashful Christian, the latter was one. The first requisite of an exalted man is faith.

To be really in earnest, a man must believe what he says. He must cut loose from his base entirely, and trust God to help him to forage on the country. First of all it must be faith, not in himself, nor in means, nor in man, nor in his Word even exclusively, but what includes them all, faith in Christ. It must me an unreserving, not an unreasonable faith.

Christian! you must ask no questions when you see a line of duty. Does God or conscience, for that is his voice, say, Do this?—Do it, if the heavens fall. Dispatch! Dispatch is the devil's device to kill faith. No man ever went to ruin loving truth too much.

GOD'S BLESSING ON THE DANCE.

A young lady who had been taught better things, was arrayed in a gay fashion, and was ready for the amusement of a ball-room. As she stood at the glass, arranging the last rose amid her cluster tastes, she hastily turned round and said to her mother, "Mother, what makes you look so sad?" "What is the matter? Come, do not be sad any more; put the rose in my hair, and see how pretty it will look." Her mother kissed her cheek, and as she bade her good night, whisper to her, "May God's blessing on the dance, Elizabeth!" The gay, thoughtless girl gave her a quick, earnest look, and hurried down the steps. At an earlier hour than we expected, Elizabeth's voice was heard at the door. Her mother sprang up alone, and when she went down to meet her, found she had retired to her room, where she was heard earnestly praying. "Hear my prayer O Lord, I beseech Thee, and let my cry come before Thee!" Her mother entered her room, and welcomed her home. "Yes," said she, "I have got home. In that bewildered ballroom I danced with the merriest, and laughed with the loudest, but there was no answer here," pressing she heart. "God's blessing on the dance! Those words rang in my ears at every turn. Oh, if God will forgive me past, if He will yet receive me, I will turn my feet from the path called folly and lay upon His altar what I once prized so by there—my whole heart." They kneeled together, and asked God to strengthen the resolution done made in His name. Prayer was heard, for among the group of lowly disciples who keep near the Lord, walking in His foot steps and hearing His Cross, few are more humble, meek, modest, consistent and devoted, than the once gay and thoughtless Elizabeth.

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton, College. A 12 Page Tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN and OBSCURE ORIGIN-DESPOTIC and UNCHRISTIAN CHARACTER, REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS AUTHORS AND HISTORIANS.

TRACT NO. 2,

"MASONIC MURDER."

This is a small Tract of 2 pages by Rev. J. R. Bason, of Pleasantville, Pa., a Seceeding Mason, at 25 cts. per Hundred or $2.00 per 1,000.

TRACT NO 3,

A View from Woman's Stand Point.

BY IDALINA.

This is a four page Tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this Tract, to know how Ale she feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4.

Why am I opposed to MASONRY?

A two page Tract @ $3.00 per 1000, or 25 cts. per 100, BY OUR CORRESPONDENT "ANTI-MASONIC 33D DEGREE."

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

This Tract is a reprint of a Tract published in in 1834, and is a very weighty document. Four page, 60cts. per 100, @ $4,00 per 1000.

TRACT NO. 6,

Hon. John Quincy Adams Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry,

(1831.)

AND

Hon. James Madisons Letter,

GIVING HIS

Opinion of Free Masonry,

(1832.)

Both of these letters in one four page Tract at $1,00 per 1,000, or 50 cts. per 100.

CAMPAIGN DOCUMENTS,

For sale at the Office of the

CHRISTIAN CYNOSURE,

88 La Salle Street,

CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Sixth Edition, Price 50 cents.

Letters on Masonry, price in paper covers 50 cents.

A new Chapter on Masonry addressed to churches that hold in fellowship sojourning Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES.

By Rev. DAVID MacDILL and Drs. E. BEECHER and J. BLANCHARD,

This is a thorough and discriminating dissection of the subject, PRICE 40 cts

CAMPAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry,

A League with the Devil,

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, Pres. dent J. Blanchard, sermon of Rev. C. G Finney with resolutions, letters, etc.—a permanent work of much value and power.

MINUTES

OF THE

National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG,

May 4th, 6th and 7th, 1868

Containing Addresses of Rev. Dr. Fairchild, of Oberlin; Gospel, of Philadelphia; Marsh, of Brooklyn; Blanchard, of Wheaton; of Rev Mr. Baird, a Seceeding Mason of the Seventeenth Degree, together with Resolutions and Proceedings of that body.

AND THE CONSTITUTION OF THE

National Christian Convention,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00 Sent by Mail on receipt of price

SECRETISM:

In relation to the Purity of the Church,

and the

Safety of the State.

A new 8 vo. Pamphlet of 24 pp. It treats I. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secrets in opposed to the Church of Christ
4. Secretism jeopardizes the Safety of the State
5. Free Masonry is a Secret Despotism.
6. Selling Secrets.

PRICE: Single Copy 25 cents, 8 Copies $1.00

Truths for the People.

A Work for the Times.

FREE MASONRY

Shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverser of Civil Liberty, irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook.

PRICE: Single Copy 25 cts. 5 Copies $1.00.

Finney on Masonry,

Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney's views on Masonry and those before he became a Christian and exposes Masonry in such a way as not to excite contempt, but conviction—and it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book:—"If any one reads the Preface of the book he can't stop till he reads the book—Why, there is the same Inspiration about this book that I found in reading "Uncle Tomas Cabin," and he is so mild and pleasant that even his enemies can not exalt him to wonder."

PRICE: $1.00, FOR SALE AT THE OFFICE OF THE "CYNOSURE."

Western Tract and Book Society

CATALOGUE OF BOOKS.

☞ We respectfully invite the Christian public to examine our stock of choice literature, of the highest moral character, from which three of the most valuable of the books and tracts published by the Society are selected, and approved by the Committee of the Board of Publication, and none are admitted but such as are pure in sentiment, practical, and of the highest moral character.

The Parsee Library. 5 vols; bound in fine cloth, with side stamp; in a handsome box $5.00
Bertie's Wolfe Chicken 1.00
Kill the Devil 1.00
Life of Abraham Lincoln. 1.00
Secret Societies. 1.00
Savage Stories 1.00
The Orphan 1.00
How shall we Spend our Days? 1.00
Poetry by the Rev. Asa Shores 1.00
Christian Illustrator. Paper. 1.00

BERNIE'S WHITE CHICKEN, by Parsee. Illustrated 75
THE CROSS THE WAY OF FREEDOM. 18 pages; cloth; illustrated. 18 mo. A thrilling tale 75
Always do right. 138 pages; 32 mo 25
Darwin's Fox. 128 pages; 32 mo. 25
Stories for Children. 128 pages; 32 mo. 25
The Good Child. 128 pages; 32 mo. 25
Little Hand. 128 pages, 32 mo 25
A Mother's Influence. 128 pages; 32 mo. 25
An interesting narrative of the supposed Apparition to Mrs. Veronica Lopez, of Spain, in which she declares the Virgin Mary was conceived in sin. Paper, each 10
Same in cloth, each 25

CHOLLY'S JONES, or Gatewood and Sweetbriar. 407 pages; 18 mo. Three illustrations 75
CHRISTIAN'S FRIEND. Paper, 16 pp. 2
Considers Christ in all forms of diversity 2
COME UNTO ME. OUTLINES. 16 pp. These are delightful little books in one 2
CURRY AND CONSCIENCE. 171 page; illustrated. A 400 premium prize essay 75
DR. CHRISTIE AND THE TEMPERANCE CAUSE. 64 pages; 18 mo 25
THE CHRISTIAN HAND AND THE CROSS. From the French of Theodore Monod. 70 pages; 18 mo. 25
DOCIA'S JOURNAL. 160 pages; 16 mo. The Journal of a Child of Seven Years 50
DOCIA'S JOURNAL. 160 pages; 16 mo. Illustrated. Leisure or Jessie Wilkins 50
DON'T YOU KNOW. 180 pages. Special reference to Young men in Colleges. 250 pages; illustrated 75
Thus it ends, or Mother's Influence and Family Altar 75
EDMUNSON FAMILY, or Captives of the Desert. By Mrs. J. H. Stowe. 64 pages; 18 mo. 25
ELECTION TIMES, or Social Influence. 16 pp. 2
FAITHFUL PROMISER. By J. R. Macduff. 18 mo. 75
FALSE AND TRUE. By Rev. Dr. Todd. 18 mo. 75
FAITH. Fourteen Thousand copies of this work have been sold 75
THE FIRST LESSONS IN THEOLOGY 75
GERTRUDE, or Life in the Northern Counties. 224 pages 18 mo; Illustrated. Truth is stronger than fiction. Illustrated 75
GIANT KILLER, or the Battle we all must Fight. By Rev. Dr. Todd. 18 mo. Illustrated 75
GIFT OF LOVE. Illustrated. Contains a Sketch of the Life of Rev. Dr. Todd, and a Sketch of the Life of L. O. O. F.'s best productions 75
GOSPEL MINUTES. By John Angell James. 18 mo. 75 pages 50
GOD ALMIGHTY'S SLAVERY. By G. B. Cheever 10
GOSPEL FRUITS. Bible Christianity illustrated. A prize volume. 104 pages; 18 mo 25
HEPSY BESTER. By Rev. Dr. Todd. 179 pages; 18 mo. Illustrated. (C. Paper.) A prize volume 75
HARDSCRABBLE. By Rev. Dr. Todd. 18 mo. Illustrated. 180 Pages; Illustrated 75
HOME IN THE SOUTH, or Two Years at Waverly. 134 pages Illustrated 75
HOUSE OF GOD. Remarks on the Church and other sketches. 127 pages 18 mo; Illustrated. Beautiful 25 pages of Sketches 75
JESUS PRAY FOR ME 2
JESUS LOVES US ALL. 16 pp; 96 pages 2
KINGS HIGHWAY. 320 pages; 18 mo 75
KINGS HIGHWAY. 320 pages; 18 mo. Illustrated. Contains the above in one volume, and bound by itself 75
KILL THE FIEND, or the Cry of the Drunkard's Three Children. 16 pp. 2
Dr. Todd's Stories are all Good. Read Them.
LITTLE DARLINGS and Good Stories. 18 mo. Illustrated. This is the first volume of a series of books which we intend to publish, and which gives to God in befitting humility, whether I could succeed in placing one the most of these books in the hands of as many of his children as I desire 75
LIFE IN EARNEST. 187 pages. 18 mo. Illustrated on Christian activity and order 75
LETTERS TO A YOUNG CHRISTIAN WOMAN on the Sin of Mrs. Dr. Hamilton's Stitch ornament of this exceedingly popular work. 18 mo. Illustrated 75
LETTERS TO SABBATH SCHOOL CHILDREN ON BIBLE VISE. By Rev. Dr. Thompson, Missionary to Mendi Mission, W. Africa. 18 mo. Illustrated 75
LITTLE JIMS AND HIS MOTHER 75
LITTLE SERVANT GIRL 75
LITTLE SUNBEAM, or Lessons from the Life of Peter Talley. 110 pages; Illustrated 75
LITTLE THINGS. By Rev. Dr. Todd. 18 mo. Little Duties; Little Kindnesses; Little Influences; Little Example 75
LOST JEWEL. 207 pages; 18 mo; Illustrated. A fine gilted and handsome book 75
LEVI SPENCER. A Memoir. 196 pages, 18 mo 75
MARY LINDE DEVOTION. 18 mo. 75 pages; 18 mo 25
MOUNT OF OLIVES. A work on Prayer. By Hamilton 75
MRS. JESSUP. By J. R. Macduff. 18 mo. 75 pages; 25 mo 25
MY CHILD'S FAMILY. Two Months at the Sea. 176 pages; 18 mo 75
NOT A BOUND TO SPARE. 100 pages 25
PASTOR'S GIFT BOOK. Fourth Thousand. 288 pages; 18 mo. Sketches of the Lord Jesus Christ, treated as a pastor 75
NANNY'S EXPERIMENT. 99 pages; illustrated. This is the fourth volume of the Little Darlings Series 75
NEW YEAR'S GIFT 2
THE ORPHANS. By Mrs. Reed; Illustrated. Contains a touching account of God's providence 75
RICHARD WEAVER, THE CONVERTED SAILOR. 38 mo; 188 pages; Illustrated. A book for every one and especially for sailors 75
SECRET SOCIETIES. By Rev. David MacDill and Rev. E. Beecher. A thorough and discriminating discussion 40
SHELL COVE, or Christ by the Sea. By Rev. Dr. Todd. 18 mo. Illustrated 75
*STRANGE STORIES OF HUMBLE LIFE. By Rev. Dr. Todd 75
SLAVE TRADE. A Book of great interest 75
SAPP COMPASS, AND BOWDITCH'S NAVIGATOR. 18 mo. Illustrated. The best of the kind 75
SEEK CHRIST EARLY. 18 mo; 44 pages 25
SAU DE SE, or the word of the Lord 25
SPIRIT, Silver 2
*SPARKLING QUESTIONS. 320 pages; 18 mo 75
Rev. J. C. Ryle.
TOUR BIBLE. By Alice Scarrow. 18 mo. Illustrated. Will be read throughout. 18 mo. By Rev. P. B. Apdenin, D. D.
THE HOUSEHOLD. By Rev. Richard Cecil 75
CROSS THE WAY OF FREEDOM. 18 mo; cloth. Illustrated. 18 mo 75
CHILDREN OF THE COVENANT, or the Baptism of Infants 75
THE FAMILY. 192 pages; 18 mo 75
CHRISTIANITY AND INFIDELITY. A second Century 75
THE QUESTION. By E. P. Ayres. 3
TALKS ABOUT JESUS. By Carlo Jones 75
TRUE STORIES. By Rev. Dr. Todd. 18 mo. Illustrated. Premium 75
UNCLE PHOOM. 201 pages; 18 mo 75
SELECT SCRIPTURE LESSONS. By Rev. Dr. Todd. For Infant Classes. Five cents per dozen. Both of these works are admirably suited to the purpose designed.
WHAT IS THE MATTER. A TEN EVENING FRIENDLY COUNSELS TO CHRISTIANS 75
TWO WAYS: OR TRUTH AND PEACE 75
SCOTTISH STORIES, FROM FAMILY LIFE 75

THE CHRISTIAN PRESS

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY.

TERMS:

SINGLE SUBSCRIPTION, including all the instances in which the addresses written are different 50
SIX copies for one year, addressed to one P. O. $2.50
ONE HUNDRED $30.00
THE SABBATH SCHOOL MISSIONARY, Paper 10
☞ The Depository of the Society's publications is at the office of the Christian Cynosure. Orders for Sabbath Schools and other publications will be filled.
Address all orders for Sabbath school papers, Boards, to REMA A. COOK, 88 La Salle Street, Chicago.

Power with God and with

By Rev. JOHN LEY.

ALSO

CHRISTIAN BAPTI

by the same author.

See Column on 4th Page Inside

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, SEPTEMBER 7, 1869. NUMBER 28.

The Christian Cynosure.

EDIT'R "THE CHRISTIAN CYNOSURE." It is devoted to opposing secret societies, but no great prominence or room will be given to their nonsense. As the Cynosure alone is but a secret, common folio paper, and published once in two weeks (every alternate Tuesday). Communications must be as short as possible.

TERMS, invariably in advance. One year, $1.00; six months, 50 cts.

Postage on the CYNOSURE, six cts. per quarter; but on clubs of twelve sent to one place, six but nine cts. per quarter, payable in advance.

All business communications should be addressed, to EZRA A. COOK, 88 La Salle St., Chicago.

ACKNOWLEDGEMENT.

Mr. Stephen Allen, of Marion, Michigan, is entitled to our thanks for forwarding to us an old volume of the legacies of Washington, containing one of the earliest impressions of his farewell address.

SPECIAL NOTICE TO SUBSCRIBERS.

Subscribers for the first volume of the CYNOSURE, who have not renewed their subscriptions, and not paid beyond the last number, must inform us of their intention to renew, or, as our terms are payable in advance, we shall be compelled to discontinue their paper. We send this, the first number, to all and hope they will order its continuance at once. Write to the publisher if convenient, or either of the editors, if more so. H

WHEATON COLLEGE.

The college year opens September 8th, prox. We by no means propose, as some fear, to make the CYNOSURE an organ of Wheaton College, any more than of any other College which will teach Christianity against the "orders" which are heathenizing this country. We intend to fan all the embers of light and truth in all college and Christian organizations. But as Wheaton College has been prosecuted and persecuted by the lodge, and shunned and cast off by the "College Society" of the denomination to which it belongs; it is proper to sustain it against the lodge.

EXPLANATION.

One half of our subscribers have not gotten their paper, last issue, in season, and the other half are still complaining of the typography. Well, well, friends, hold up! The fault is not in us or the compositors. Give us time, and means, and proper arrangements, and the paper shall ho as well executed as any one in the land, and be in time too. We took special pains with the last issue, but through carelessness and fault somewhere, the "forms" were "distributed" when but half the copies were worked off, and so our faithful compositors have been patiently doing all their work over again. So, hold up, friends, till things are righted, and we "get the hang of the house?"—Ed.

MASONS DON'T SLANDER.

"Masonry minds its own business and so teaches its members. It talks not slander."—Dr. Cooper's St. Johns' address.

PROOF.

The conceited howlings of calumny from all the Masonic papers against Senator Pomeroy, one of the purest statesmen in the nation, for no other cause than his exercising a freeman's right and a Christians duty, of freely and faithfully expressing his honest convictions against secret societies. Witness also the venom of their invectives against one of the most apostolic ministers of this generation, Rev. C. G. Finney. And in fact against every man who refuses to do homage to their unfounded assumptions—and insists upon full investigation and free expression of truth respecting their craft and craftiness. H.

MASONIC OPPOSITION.

We see, from the *Masonic Home Advocate* of Indiana, that the *grievance committee* of the "Most Worshipful Grand Lodge" of that State has quite a run of business. Some twenty cases of complaint and appeal are noted in one issue of the paper, a large portion ending in the expulsion of the members complained of.

With some, "the charges were perjury and falsehood." But we should remember that perjury and falsehood to Masonry, with its oaths and promises; would be honesty and truth to community.

The charges often are "unmasonic conduct;" and in one case this is defined to be, "making certain declarations in a public speech derogatory to the good name of the fraternity." For this the member is expelled, and the editor of the paper adds in a note—"We know a good many brethren who talk too much with their mouths, and should travel the same road." That is, free speech won't do—they must talk by signs, not with their mouths, and must keep things secret.

But, Mr. Editor, light is pouring in, and men in this free land *will talk*, and any fraternity that undertakes to padlock their mouths will seal its own doom. F.

NOT GOT HIS LESSON.

The *Masonic Advocate* quotes from the *Vevay Reveille*, to correct the letter about the two St. Johns being Grand Master Masons. The *Reveille* says:

"June 24th, is the anniversary of St. John the Evangelist, one of the Grand Masters of Masonry. He was initiated into the Order when a young man, but was ninety-six years old when elected Grand Master.

"St. John the Baptist, was also a Grand Master of Masonry. The anniversary of his birth day is December 24th.

"It was formerly customary for Masons to dedicate their lodges to Solomon, their first Grand Master; but now all Christian lodges are dedicated to the St. Johns."

On this the *Advocate* remarks:

"We clip the above from the *Vevay Reveille*, simply to correct the error into which the editor has fallen. If he is a member of the Order he has not learned his lesson well; if not, the brother who gave him the information contained in the above, should get some instructions from the W. M. of his lodge. St. John the Baptist was born on the 24th of June. He never was a Grand Master, and was supposed to have lived to the one hundred years old. St John the Evangelist was born on the 27th day of December, and never was a Grand Master, but both were patrons of Masonry."

That is—for the editor of the *Reveille*, if a Mason to talk in that way, shows he has not got his lesson well—implying that every Mason should *understand*, that it is no use telling such monstrous "whoppers" that no body can possibly believe. But as Masonry claims relationship to all that's good, therefore the two St. Johns were patrons of it.

Correspondence.

COLLUSION IS NOT RELIGION.

By colluding together men gain a great deal of strength; that is, the strength of numbers: and they become proud of their strength, consider it divine, and give it the consideration of religion. But the animating soul of these numbers, of this strength, may be worldly craft and policy, and nothing else. By joining men together by the thousands, in a secret organization, in which the mysterious is highly stimulated, Masonry makes up a concrete man, as it were, a man of cunning, slyness, craft, and falsehood. Take the great and terrible image set up by the King of Babylon, made up of incongruous elements—of Judaism, Budism, infidelity, paganism etc.—it would be crumbled to atoms by a rock from the mountain, not made with hands, and finally, defying in his lusty strength the armies of the living God, its days of worship and glory would be ended by a simple, smooth stone, taken by a shepherd boy from the pure, crystal waters of a mountain brook. One dark forehead of this, made upon the forehead of this great image set up by Masonry, settled into the giants forehead, would put to flight all its worshippers and admirers and we should hear no more of Masonry except as an absolute term in the dictionary, signifying the lowest degree of pagan superstition and meanness—a democratic copy of the great image set up by the King of Babylon. No flute playing with *golden*, mellifluous tones would exist it. All the Masonic lodd-asters, bod-carriers and fluters who now worship it, sounding their flutes of golden praise, carrying dirt to build up its legs, bowing to the earth before it, and eating toads and dirt as one of the most agreeable articles of diet, would abandon it in shame, confusion, and disgust. They would even turn Masons, and worship Brigham Young as one of the *Elohims* before they would worship Masonry again.

Take away from Masonry its secret collusion, which every fair minded, honest man should despise, and it would be nothing. How different is Christianity from this, which says to the fallen creature every where or three are gathered together in my name, there am I in the midst. What would become of Masonry if its numbers were reduced to two or three men? How false it is to say, that if two or three Masons meet, they will come out to the light fairly and squarely—give every one a chance to know its important secrets—diffuse its valuable light and knowledge to every body—make itself free and equal with the rest of us—claim no exclusive privileges, importance or aristocratic offices and titles—make no pretensions to superior charity, benevolence, and brotherly love over people and other institutions,—in short, let it become openly, fairly and squarely republican and acknowledge that the only proper place to worship Christ is in the Church established by Him, and then we should have no more occasion to find fault with it than we should with any other good and open association. What we want is equal rights, without being compelled to take iron-clad oaths. We claim to be honest, out spoken men, loyal to Republican government, who never fought against it, nor got up underhanded, Masonic conspiracies against it, and now we claim equal rights under it, without being compelled to take the iron-clad oaths imposed by Masonry.

What right have the ten thousand Masons in Chicago, or any other city, to seize upon the social, religious, political and commercial interests of the community, and force every one to pay tribute to their organized strength, swallow their fair and equal share, and follow in their filling subterraneous ways? Yet one must do this, or it will go hard with him. He cannot resist alone, and by himself, a great irresponsible close corporation, collusive in its action, and able to set all the principles of law, law, honor, and morality at defiance. The farmers who are scattered about over the face of the country cannot resist the collusive schemes and speculations of men leagued together by secret oaths in the cities. And thus, the great body of agriculturalists, to whom we look to as independent conservators of the social virtues—become a prey to the combined secret societies of the cities. They must either yield submission to the usurpations of these societies, disgrace their manhood, and become Masons, or they must expect unfair dealing from the lodge.

When wicked men collude in secret, it is fair for the honest man to combine openly to resist their machinations. It is for this reason that we have formed the Christian association against secret societies. Its object is to extend Christian strength and organization—openly, fairly, and above board—to all who are struggling for light and truth; and especially to aid all preachers of the gospel to rid their profession of the pagan taints of Masonry, and to announce Christian precepts *purely, boldly, and openly*.

ON THE SQUARE

CHURCH MEMBERS AND SECRET SOCIETIES.

"Is it good policy for a Church of Christ to declare non-fellowship with members of secret societies?"

MR. EDITOR.—I had this question put to me a few days ago in the presence of several ministers, and the paper would have to answer accordingly. If by "good policy," is meant a course that will be looked upon generally with favor; one that the world at large will approbate, and that will conciliate the feelings of the secret societies, I answer no—it is not good policy.

This question was put by an aged minister of the gospel to influence the minds of members of a Church that had taken the same position, to rescind their action and go back on their record. It was intended to be the entering wedge of the gospel would resort to such a course to influence any one in any thing; especially those christian country. Principle, truth, the word of God, and the Lord Jesus Christ are "under foot and the gurdle to our path," in all matters relative to duties to God and our fellow men as servants of Christ.

I am reminded in this connection of an occurrence I once read of two of our ministers being locaten and put in jail for preaching the gospel and who, while thus confined, preached through the prison gates to those outside, the "glorious gospel of the blessed God." I can imagine it is just what they would have done under the circumstances and I can imagine their answer, viz:

Sufferers. "Whether it is hotter to obey God or men, judge ye."* Minister: "But, brethren the policy of the thing—is it wise when you know the majority are opposed to you, and you are bound thus to suffer?"

Sufferers: "For as much as Christ suffered for us in the flesh, we are commanded to 'arm ourselves likewise with the same mind,' for it we suffer, we shall also reign with him."

Minister: "But you will lose the sympathy and countenances of the vast majority, and be ruined in reputation and usefulness."

Sufferers: "We rejoice to 'count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.'"

Minister: "But I want you to answer me one question, is it 'good policy' to be honorable all with bloody locks and torn clothes, escaping with whole skins, disgraced by a halo of light you might rejoice in a new suit and be caressed and honored?"

Sufferers: Christ our master, 'was wounded for our transgressions—bruised for our iniquities,' 'he became of no reputation' and his judgement was taken away,' *lo!* 'ah. He commands us not to seek honor of men, but says 'he that serveth me, him will my Father honor.'"

Minister: "But if you keep on in this way, it may cost you your lives."

Sufferers: "'He that seeketh to save his life, shall lose it,' and he that will lose it for my sake and the gospel's, our Masterays, shall find it. Besides ye know if our earthly house of this tabernacle were dissolved we have a building with God, a house not made with hands, eternal in the heavens."

Minister: "But is it not 'good policy' to live as long as you can?"

Sufferers: "For us 'to live is Christ,' and 'to die is gain,' if in the way of holy obedience. We 'are not our own, but bought with a price.'"

Minister: "But is it 'good policy' to obey unto death?"

Sufferers: "Christ our example was 'obedient even unto death.'"

Minister: "But do you think [we can show such a spirit as he did?"

Sufferers: "If any man have not the spirit of Christ he is none of His."

Minister: "But is it 'good policy' to incur so much odium when you can just as easily avoid it?"

Sufferers: "We are commanded to 'follow Him through evil as well as good report.'"

Minister: "But what good do you expect from such a course?"

Sufferers: "Christ declares, 'Blessed are they which are persecuted for righteousnes sake, for their's is the kingdom of heaven.'"

Minister: "Well, brethren if you will get yourselves into jail, and the bees and hornets up in this way, you must, not expect your brethren to sympathize with or visit you. you Put yourselves out side of and separated yourselves from them, by such a course. You can't expect them to preach and pray with you, and your locks all bloody, and your clothes all torn, its not 'good policy' the fact is, it's ridiculous."

Sufferers: "We nevertheless 'have a High Priest who is touched with a feeling of our infirmities,' has said, "I will never leave you nor forsake you'"

Minister: "But is this wise?"

Sufferers: "'The wisdom of this world is foolishness with God,' but 'henceforth let no man trouble us, we bear about in the marks of the dying of the Lord Jesus.'"

CONCLUSION.

What is "good policy?" To secure members in popular influence, is no proper basis of Christian action. "Buy the truth and sell it not," is the divine command. It is nothing with God to help, "whether with money, or with them that have no power," for He can cause me to "rebuke a thousand, and two to put thousands to flight."

The truth in the mouths of twelve poor fishermen, successfully met and refuted the tenring, prejudice and influence of this world; when backed by the Spirit of God.

"Truth crushed to earth will rise again,
The eternal years of God are hers,
While error wounded, writhes in pain,
And dies amid her worshipers."

ZETA.

EDITOR CYNOSURE:

In the last number of *Temperance Vindicator*, edited by James F. Thompson, M. D., Williamsburg, Blair County, Pennsylvania, dated July 28, 1869, appears the following:

SECRETLY SECRET ORGANIZATION

"An Anti-Secret Society Convention assembled in Chicago on the 14th, and made considerable publishing (sic) on secret organization. On the 2d of May, 1868, these Anti-Secret Society Christians met in Pittsburg, and after following Knox and Masonry, Odd Fellowship and other kindred societies, passed a resolution announcing that they were "decidedly and emphatically in favor of temperance." During their deliberations, however, the prowling "Cat" slipped out of the bag. In the declaration that they entertained serious apprehension of the bad influence of secret temperance organizations." Well May, we doubt the sincerity of their temperance professions, and their christianity.

During the sessions of this Chicago convention, no action was had favorable to temperance; indeed, it was asserted by one speaker, that the Order of Good Templars was instituted by Masons, as a source from whence they could recruit their ranks! This was intended as a stab at one of the most prominent temperance organizations in the land, and the Convention applauded the speaker. Suspicion, is either an ignorance or a knave.

Rev. M. Thacher, who said he had taken seven Masonic degrees, attempted an excuse for his dishonorable exposition of Masonry, on the plea that he "kept a few words back," and yet that to violate it Mr. J. R. Caswell, a Mason, who was present, re-initiated the Rev. gentleman Rooker as a preacher; and he accepted to consistate the leaky gentleman secretly, when, amidst great excitement a motion was made for prayer. Of course "prayer was greatly needed at this stage of the proceedings, and after it was ended the Convention very wisely adjourned."

THUS MR. Editor, shows very conclusively the adverse affinity and co-operation, which exists between the Good Templars and the secret organizations, and their paternal ancestors, the Masons and Odd Fellows. By their own showing, they make common cause with their author to promote secretism.

I happen to be acquainted with Dr Thompson, editor of the *Temperance Vindicator*, and he is a member in "good and regular standing," of the following secret Orders: The Masonic, Odd Fellows, the Grand Army of the Republic the Temples of Honor, and Temperance, and the Good Templars. Now, is it any wonder that he will speak he does about the Anti-Secret Society Convention, after having sworn by his conscience and his character in so many secret, oath bound clans?

But I will leave the matter in your charge, Mr. Editor of the CYNOSURE, to correct Dr. Thompson, and I hope you will do it in the spirit of candor and truthfulness, and not in the spirit of deceitfulness and intentional error, like the editor of *The Temperance Vindicator*.

There are always a few sprinklings of Masonry and Odd Fellowship, published in Dr. Thompson's *Temperance* paper, for instance, side the following notice of *The American Odd Fellow* paper, which appears in *The Temperance Vindicator* of July 28, 1869.

THE AMERICAN ODD FELLOW: JOHN W. ORR, Publisher, No. 96 Nassau street New York $2,00 per year. The July number of this Magazine, the official organ of the Order) contains a great variety of reading matter interesting to the fraternity and the home circle. Principal contents: The Ocean Twins (concluded); Propositions for Membership, The Creed of Manhood, Odd Fellow Gems; Scientific and curious facts; History of Odd Fellowship, &c.

Now the above is the way these Good Templar editors advance the glorious temperance cause! Away with such a spurious kind of temperance! Thus it is; would to God, advocates of the temperance faith, who belong to the Good Templars Order, (and other kindred secret temperance societies,) would try to make the people believe they are laboring for the great cause of temperance, when in reality, they are trying to build up Odd Fellowry and Masons' Orders instead.

Let us pray, fight and work harder than ever, brethren. A reading Good Templar.

J. F. L.

In the first extract above quoted, it is said "that no action was had in the Chicago Anti Masonic Convention, favorable to temperance." And the abundant reason was, the Convention was not called for that purpose, and although every delegate was undoubtedly a thoroughgoing temperance man; yet all were intensely taken up in discussing and realizing the alarming evil of secretism which was the subject in hand.

Then instead of only twenty-seven delegates in the meeting there were some 137, besides many incidental attendants, making a large and influential gathering for such a reform, especially in so early a stage of it, as has been acknowledged, even by opposers.—EDS.

HEYWOOTE, Ill., Aug. 17, 1869.

REV. I. A. HAIT, DEAR SIR,—On Saturday evening, Oct. 7th, according to a previous announcement and by solicitation from the pulpit of the Presbyterian denomination of this place, a number of intelligent and respectable citizens of our village, with a due representation of ladies, assembled in the basement of the Presbyterian Church to hear a public lecture from Rev. Jno. C. Ryholt, on Free Masonry.

This gentlemen is also a temperance lecturer, and from his ardous and zealous protension in support of Masonry, leaves no infer that he is a Mason of the "high variety."

He was introduced by a prominent Mason of this place, and commenced by addressing the "Worshipful Master and brethren of this lodge, ladies and gentlemen: And then spoke of this occasion as being a celebration of St. John's day (24th of June) from which I concluded that the manuscript from which he read, was a St. John's oration. The fabric of Masonry must be gotting exceedingly shabby, or its patrons and devotees terribly mistrustful of the utility and welfare of their idol, when they seem obliged to obtrude its unsightly proportions to public notice by a St. John oration, and soul charming delineations of imaginary symbolical hieroglyphics. This lecturer assured that secret societies existed in all ages of the world, but gave no proof. He then approached his topic by saying that if Masonic history was to be relied on, Free Masonry originated before the building of the first temple. He made no attempt to prove it. This can be taken as no other than a preface to all his remarks on the subject. If Masonic history is to be relied on, why did he doubt it. I venture it is for want of faith in it. This speaker then informed the intelligent audience before him, that in the earlier ages, Christianity availed itself of secret societies, but in the conformers opposed to secrecy, and that since the reformation secret societies are to be credited for all the advancement of the arts and sciences I cannot conceive how such perile assertions can mcet the approval of the intelligent human mind. He then declared that Masonry granted and guaranteed freedom of speech and freedom of the press Yes, freedom of speech by opposing the interests and decraying the business of those who dare express a free thought, and freedom of the press, when kept muzzled and mute on the subject of secretism, through secret influences and a fear of forfeiting their patronge if they print a line against it. He then gave an outline of the principles of the first degree of Masonry up to the orders of priesthood which accords with Elder Bennards revelations *orbation et literatim*. A very careless observer could not fail to detect the inconsistency of Masonry concerning religion by the remarks of one referring to the brotherhood as trusting God, believing in the Supreme Architect, and by saying that Masonry inculcates a belief in Holy Scripture and the Sun of God, (the Jewish, heathen or pagan Masonic conception of belief?) whom he styled the "Grand High Priest of our salvation, and then says that it is not a religious, but emphatically a moral institution." He affirms that "the spirit of discord Mason has led to his home on high," makes no allusion to an atonement for sin, while the living brotherhood hope to arrive in heaven via. Jacob's ladder. He referred to his knowing the conversion of a Mason by a conversation in the lodge as ever occured. The lecturer then passed eulogies on Washington, Jackson, and Douglas. He would call their dust from its resting place and interrogate them as Mason's if they ever were conscious of their sincerity. Better ask some of the living for instance, Jeff Davis, or Thrice Puissant Sovereign, Grand Commander Albert Pike, if they as Masons, were ever traitors to their country. After extolling Masonry as permanently an angel of peace and mercy, bestowing its blessings upon humanity, he brought his fruitless lectures to a close, by the grand announcement that if the experiments that were being carried on by Masonry at the time were successful, all men would be free, if unsuccessful humanity would cease to exist. After the speaker had taken his seat, a Mason arose in the audience and announced him as a demagogue with a spirit closely allied to that of Judas. Thus ended the public Masonic missionary in our place.

WIDE AWAKE.

PARROTS.

EDITOR CYNOSURE:

We were much struck by the unconscious talk of a Vermont publisher of a newspaper when speaking of Free Masonry. In a few words he called it an "ancient and honorable institution," and that it was devoted to "charity."

Now as this publisher cannot possibly know any more about the *antiquity* of Free Masonry than other men do; and as he is a no better judge of what constitutes the "honorable" than thousands of others who despise Masonry in every form and shape; and as moreover, his opinions about "charity" are no better than those which he entertains about *honor*, what are his assertions good for? They are mere parrot talk: He knows little or nothing of what he says. He appears to be one of those caged parrots which designing men have caught and made to utter certain set phrases, intended to redound to the interest of "the craft."

This publisher cannot prove a word of what he asserts. The fact that he hails from Vermont cannot give his talk any weight. He may probably help to disgrace the State; but the State cannot possibly make a man out of a mere parrot. He seems to have forgotten, or more probably he never knew, that the State, at one time (and not in her worst days by any means) arose against Free Masonry as dangerous to the liberties of the country, and compelled them to give up their charters. The institution at that time was neither considered "ancient" nor "honorable;" and as it has not grown much older and certainly not much more honorable or charitable, having been found serving as an instrument of slavery, shutting out all negroes from its lodges, we think that the Vermonter had better learn some other time, more than he credit every parrot he hears talk.

Would he make it appear that his State—"the star that never sets" has been wrong in its action against Masonry, and that it dishonorably dealt by opposing an "honorable institution? No, he cannot as such thing for he don't know what he does mean. He has been taught his lesson, and he repeats it; that is all. Like thousands of others who have come under the influence of Masonry, he has lost his manhood and become an unthinking parrot.

ROUGH ASHLAR.

MASONRY VS. CHRISTIANITY.

BROTHER HART,—Masons boast that Masonry is now stronger than ever. So is crime more common. But why is Masonry so strong? not because it has the reigns of government in its hands more than it had ten years ago, or because it professes to be more charitable in two ways First, the ministers of the gospel (so called) are Masons, or they as neutre's, fearing to expose it, for they know not whose hands they may fall into. This is giving up Christianity and yielding to Masonry. Secondly as the jacked hunts food for the lion, so the lazy redolent bar-room loafers and tiplers cry and shout for Masonry and help it among the crowd, with their hooter. For instance, a while ago, I went into one of our doggeries to solicit subscribers for the CYNOSURE. Of course "birds of feather a flock together," and their cry was, "Its no use, Masonry is a bad thing—the pulpit has come out against it, and so has the press." The poppet declared with an oath, "It is a fit for end to end. He said he was no Mason, but Masons were a for better, more honest, respectable set of men than Church members or Christians. Would not go into a church or chear half an hour.

And now if Christians and ministers sink at all these works at darkness—if they go for Christ in the Church, and against Him in Masonry, is it not the highest kind of cheating? Are they not on if our Legislators, who ought to are to be ruled and girded by oaunuess, and "kings" and secret combinations; and if the channels of trade are to be obstructed and thrown into "corners" by rich and reckless men, and the wicked regulators, by fine and imprisonment, working under cover of darkness, should dread the effects of a society whose main pillar is its secrecy, and cry out against it. The spirit in which his defamers meet his speech is characteristic of this power of darkness which they defend. They do not come boldly and honorably to the bar of either reason or revelation with their strong reasons, but at once give way to their towering passions, and slily fleer their opponents with their wit. Really, they are striking illustrations of the truth of the Scestor's declaration, that Masonry is contrary to the spirit of the gospel. The spirit of the gospel is light, and it courts the closest scrutiny of the light of reason, experience and truth. It plainly declares that "every one that doeth evil hath the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Masonry is lying down a principle by which the honesty of all men and every institution may be tested, as well as the Christian religion. It is a test just such as we might expect from him who is "light" and one which never fails.—*United Press.*

WARNING TO SABBATH BREAKERS.—A correspondent of the *Fall Spring* writes from Illinois to that paper, as follows:

A boy living on Henderson Creek, Ill., midway between Burlington, Iowa, and Monmouth, Ill., the son of a miller, came to his death in a most accident and painful manner last week. A man had brought a grist of corn to the mill, which would not be ground if he took his turn for some days in order to expedite his grinding, and he invited the miller to start his mill on the Sabbath, and grind out his grist. To this the miller readily consented. After starting up his mill, he left it for a little while in charge of his son—a boy about twelve years of age—and another boy, quite small.

The miller's son, when adjusting some of the machinery, was caught by his coat in a wheel, and thrown down in the hopper. One of his limbs was twice broken, another once, and he was otherwise badly mangled, and would have been instantly killed, had he not called to the little boy to stop the mill. He lingered in great distress about a week, and then died.

Ah, truly, "the way of the transgressor is hard." It must be painful for that father to reflect upon that sad occurrence, knowing that his disobedience to God, procured the death of his son. It must be painful also for the owner of the grist, to look back and review that Sabbath. Truly hath the Bible said, that "one sinner destroyed much good."

DALLAS, Iowa, June 16, 1869.

PRESIDENT BLANCHARD, DEAR SIR,—We have much misrepresentation of our cause here. *Our State Register* publishes the most foolish Masonic legends for truth, and says there were only 37 delegates at the anti-Masonic Convention held in Chicago June 8th.

The Masons here laugh and ridicule the idea of any thing shocking the progress of Masonry, and yet some of them show signs of fear.

Dr. Morris is lecturing through this section of the country. In week lodges he will lecture for thirty dollars; to strong ones in proportion. While lecturing at Marysville in this County, he gave them a fine delineation of the murder of Hiram Abiff, substantially agreeing with Bernard's Light on Masonry, sixth edition.

We ought to have cheap tracts for distribution as these could be left on the seats of Churches, so that people could get them and thereby a great deal of good could be done. I would also suggest the tracts of a concise history on Masonry be selected with short comments and distributed. Much good can be done in this way. Yours truly,

W. F. CAMPBELL.

[The above are good suggestions. Who'll go'er long to comply with them fully.—ED.]

WHO KILLED MORGAN?

EDITOR CYNOSURE:

It is often acutely derided by Masons and their fluters and parrots that the Masons killed Morgan, although they know nothing about the facts. The only argument that their sworn secrecy permits them to make is to deny the truth; or to make flat assertions after being forsworn. No one, of course, is bound to believe a man who is sworn not to tell what he knows; for surmising that he knows must be true, and yet he cannot tell them. But the failure to tell the truth when it is called for is equal to telling an untruth.

Morgan has been dead for many years; and it is therefore possible to raise legitimate doubts as to whether such a man ever lived or not. If he might be represented, on Masonic principles, as a mere anti-Masonic myth, got up for the purpose of leaving the good name of poor, innocent Masons, who never committed any sin on any body, but only go about doing good—especially as rebels, having shut the negro out of the lodge in order to please them. But there is a matter of present interest at the current time, about which it is possible to know the facts, beyond dispute; and we would like to have some authentic information on the point. Was Morgan killed by Masons, or Odd Fellows, or Canon, a Mason or not? Who can answer this question?

TRUTH.

SENATOR POMEROY AND THE MASONS.

We observe that Senator Pomeroy, of Kansas, is made the object of much abuse since his recent speech in Chicago against the Masons. The papers of his own State seem to vie in denouncing him.

It is no wonder that Senator Pomeroy, or any other man, who lived through the bloody days of Kansas, and witnessed horrors brought to light by secret societies, should denounce every form of darkness, should dread the effects of any society whose main pillar is its secrecy, and cry out against it. The spirit in which his defamers meet his speech is characteristic of this power of darkness which they defend. They do not come boldly and honorably to the bar of either reason or revelation with their strong reasons, but at once give way to their towering passions, and slily fleer their opponents with their wit. Really, they are striking illustrations of the truth of the Scestor's declaration, that Masonry is contrary to the spirit of the gospel. The spirit of the gospel is light, and it courts the closest scrutiny of the light of reason, experience and truth. It plainly declares that "every one that doeth evil hath the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Masonry is lying down a principle by which the honesty of all men and every institution may be tested, as well as the Christian religion. It is a test just such as we might expect from him who is "light" and one which never fails.—*United Press.*

The Christian Cynosure.

SALUTATORY.

TO THE READERS OF THE CYNOSURE.

MY GOOD FRIENDS,—As our first volume is closed and it seems good to the committee that I should be editor still for a time, I beg to give you, somewhat formally, my editorial greeting and congratulations.

A negro slave who ran away, excused the diaballik in which himself and friends arrived to Canada, by saying, "Gen'men an' Ladies, de fact is, we left home in a hurry." The fact is, the CYNOSURE was started in a hurry; and a chapter of "moving accidents" might be given why the proof of our paper has been so imperfectly corrected, that it has been at times a little difficult to tell whether we were writing Latin, Dutch, or English. But sufficient to say, that our poor appearance has served one important purpose, viz: to winnow us of false and frail friends whom a site-spelling could scare away from the holy cause. But we are resolved, with God's help, that the proof shall be corrected.

Mr. Hart will continue to give his terse, clear, forcible, and honest editorials; and Mr. Foster, already announced as office editor, will watch the types for the present, as well as utter for us his deep convictions; convictions deeper, you will find, than those of ordinary men. And if the types are still turbulent and will not yield to his convictions; we have in reserve the light fingers of a young lady, whose mind and heart seem always to have been in order; and it is hoped she will be able to bring order even to the confusion of the CYNOSURE types.

I wish to caution our readers against one thing, viz: supposing that our paper is, and is to be, a mere anti-Masonic battery. It is on the contrary, something quite different. It is

THE CHRISTIAN CYNOSURE.

We are at sea, and the Free Masons have stolen our compass; and we wish to bring our good ship—"Church" and "State" into port. We saw, in our life way, the devil toying to push Christ from the helm, and steer the mighty mind and muscle of this nation, so as to "Save the Union with slavery" if Lincoln "could." And when he "could" not (for God would not let him!) then we saw Arch Bishop Hughes' Irish, turning against the draft; and, when the war was over, we saw Bishop Whitehouse's Episcopal convention at Philadelphia, *repeal Episcopalians* a liturgical leave to give God thanks for the salvation of popular government and the overthrow of slavery! If slavery had been saved, they would have given thanks enough! for slavery requires despotism in the Church which they love! Slavery had protected Free Masonry from popular discussion at the death of Morgan! Slavery shielded secret societies, and secret societies are priest and king-craft. The "Blue Lodges" which organized and paid for the raid on Kansas; and the Ku Klux clans, which were to defeat the national sword of justice by the knives of assassins—every body knows that these were but Free Masons lodges, with slightly shifted forms, directing their midnight oaths and energies to specific objects and ends.

2. Now God was our pole-star through that tempest! Jefferson Davis and Braxtyr [Bragg] were "condemned" by priest-rites in the midst of that war, in which every death on our side was a murder of an officer of justice, and the *Protestant Episcopal Bishop* who "confirmed" them in their rebellion against God and their country, as well deserved a halter as Davis himself!

But "we wrestle not with flesh and blood," but against the gods of these men—against the invisible "principalities and powers" whom they worship with their human religious contrivances and man-invented rites, and the CHRISTIAN CYNOSURE, if true to its name and mission; is to show us the difference between God's worship, appointed by Himself in the power of His Son Jesus Christ; and the contrivances set on foot by the same devil who once spoiled our Eden, and who is at the same devilish tricks against God and humanity, (that is against Christ) ever since.

If one man may make a religious rite and impose it on another, he is that other man's absolute master; can bind his conscience at his will, and so alienate him from God and wield his faculties for himself. This is what priests and despots are doing the world over. The devil wants worship, and priests want money and luxury; and hence they have accepted the devils partnership which he proposed to Christ, but which Christ rejected.

Our fathers fled from these priests across the ocean, but they have changed their jackets as rogues are wont; put on lambskin aprons; and are after us, the descendants of the Puritans; to put out their light and block the atonement of Christ, by swamping the American movement! May the living God frustrate their designs! AMEN.

So you see that when we have made the MASONS, Odd Fellows, and their temperance whelps bolt out of all their holes, the CYNOSURE has only begun its works.

YOURS IN the love of Christ,

J. BLANCHARD.

EDITORIAL CORRESPONDENCE.

NORTHAMPTON, MASS., Aug. 23, 1869.

REV. L. FOSTER—*Dear Brother*: I yesterday (Sabbath) evening, preached in the old town hall here, to a full audience, on the subject of "Free Masonry and kindred Societies."

I think God was manifestly with us. Rev. Dr. Hall, of the Edwards Church, though he had his regular service at the time, and could not attend, yet gave a handsome notice of the meeting, and a kind and Christian endorsement of myself. I spoke something near an hour and a half. When I was fairly settled in the discourse, a gentleman arose and demanded to know of me if I "was a Free Mason." There were materials for an Ephesian tumult and row in the house, and satan would doubtless have been glad to have had the meeting thrown into discussion and confusion. So I declined to answer the gentleman, who insisted on his question, and said when that was answered he had another. I peremptorily declined, saying he house was mine that night for argument; but when I had finished my speech, I would arrange with any gentleman whom the Masons would endorse, and debate the question a whole fortnight, if desired. We then had a quiet and deeply attentive meeting to the close. One young man came to me, with a radiant face, to obtain my statistics, saying—"I was just ready to join the Masons, but I have been taking notes to-night." I gave him Mr. Cook's tract, "The History of Masonry." The earnest Christian, praying people here, are deeply moved.

To-night the Grand Lodge of Good Templars for the State of Massachusetts, meets here for a semi-annual meeting in the same town hall. The providence of God is very marked in allowing me to speak there just before the coming of their body here. I asked a prominent Good Templar here, whether the leaders of the Good Templars were not Masons. He said he "presumed they were." The cause of temperance will fare in their hands as American principles fared in the hands of the Knownothings. The devil will identify the cause of temperance with them, and then break them down and the cause of temperance with them. Where are the Knownothings now? They postponed the anti-slavery triumph a few years; defeated their own professed principles, and died.

The First Church in Northampton has dropped the American Tract Society (Boston) from their list of regular contributions. I think the Edwards Church here have done the same. I know that the American Missionary Association is to receive their next contribution. In the First Church, the Association is substituted in place of the Tract Society. The readers of the CYNOSURE will remember that this Tract Society (Boston) after disgracing religion by their squabbles for money and sectarianism, and troubling the churches by two acts of agents, on the plan that they would not "shun to declare all the counsel of God," suppressed a tract (requested by the Andover Faculty) against secret societies! "*He that will save his life shall lose it.*"

SENATOR POMEROY'S SPEECH.

I have given a full and carefully written report of Senator Pomeroy's speech at our Chicago anniversary last June, to the Northampton *Free Press* here, and the editor promises me a proof to-morrow, and that it will appear on Friday. As there is no answering Senator Pomeroy's arguments, I think the publishing of it here, [sic] his birth-place and old home, where he used to run as an abolition candidate, when he could only get a few votes, is quite an event in the progress of our cause. There is not a population on earth better fitted to appreciate his arguments, than the people in this vicinity. The band of God seems to me plainly visible in our town hall meeting just preceding, and the publication of Senator Pomeroy's speech just following the State Grand Lodge meeting here. The subject must now be booked for discussion throughout the State, I think. I gave a distinct notice of the CYNOSURE in the town hall meeting, and invited subscriptions to it.

PEABT FINDEY'S BOOK.

Secretary Ritchie writes from Cincinnati, that Mr. Carpenter's offer of one thousand copies of that volume, to the first one thousand clergymen who should apply for it, has already brought letters to his office of *one thousand four hundred ministers of the gospel*, with a prospect of some hundreds more. I believe Mr. Willson has authorized Mr. Ritchie to go on. Surely the enemy has come in like a flood, and the spirit of God is lifting up a standard against him. Think of a breadth of mind and country represented by 1,400 ministers. This looks well for our next meeting at Cincinnati.

YOURS IN Christ,

J. BLANCHARD.

DR. COOPER'S UNFLINCHING DEFENSE No. 2.

We add a thought or two more on his argument from the authority of great names and numbers.

He evidently thought he was inflicting a heavy blow upon anti-Masons, when he asserted that they are "the self-elected regulators of the village politics, morals, and the Masonic conscience." But who has elected Masons to the honor of "the best and bravest of the land." Are they not self-elected to this honor? And when they give out the menace of forbidding the ministers and churches, who testify against Masonry, are they not by so doing, "the self elected regulators" of spiritual teaching in the Church of God, and of the ministerial conscience? That these are not individuals Masons that are worthy to be ranked among the "best and bravest in the land," we are not disposed to assert; but our observation and acquaintance with men and Masons, does not impress us with the conviction, that as a class, they merit any such high distinction. As a class they have more than a full proportion of scheming demagogues and of sunbitches, and unprincipled adventurers. Distilled and openly ungodly men, as a matter of fact, find more that is congenial to their moral taste in the lodge, than do men of spiritual minds; and Dr. C. lo ibia address says, the order "embraces largely men of eo profession" of bubble, unaffected piety. The private and the ministerial Christians, who love and extol the lodge, are, as a general rule, of that class whose piety is not of the stamp that commands the highest confidence, either of the spiritual minded or of the world. If any Masons are "the best and bravest," it is not Masonry that makes them so. It is no sign of true bravery, that a man cannot face the battle of life, trusting in God and the justice of mankind to award him what he merits; but he must enter into a conspiracy that he hopes will do more for him than human justice or God would award. In this there is an evident lack of courage, or of goodness, or of both. He dares not trust God, to protect him from them, and cannot be content with such rewards as God ensures to well doing, and therefore he colludes with other fearful and selfish men to help each other to underhanded and mean, because unequal advantages over the rest of mankind. The governing motives that take men into Masonic lodges, are such as belong for more appropriately, to cowards and knaves than to the "best and bravest." This single test embraced with the heart and obeyed would save nine tenths of those who enter the lodges, from doing so, and would bring the other tenth to shun all of them—"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Let not secretists be too confident on account of their numbers or popularity, lest they be found "following a multitude to do evil." It is no new thing under the sun for apostacy from true godliness to become almost universal among the nominally virtuous, and the broad way thronged by the rich, and mighty, and wise, in this world to be found the way to hell.

Dr. Cooper's argument is made up, first of mere assertions, without a shadow of proof; and many of these assertions cannot be proved, because there is not the shadow of foundation for them in truth.

2. Of arguments which logicians call the *non sequiter*.

3. Of evasions and special pleading, and attempts at deception, by presuming upon the ignorance of outsiders.

Of mere assertions take the following:

1. "Masonry is no disloyal nor political institution.

2. "It is distinctively and emphatically benevolent."

These points constitute the substance of his defense of Masonry, and in illustrating and establishing them, he does nothing more than to expand and repeat the assertion or denial. Now we assert that Masonry is both a political and disloyal institution. That religiously it out Herods Herod in sectarianism. That among the institutions of our country, it is a constant fomentor of a most persistent and impudent character; an absolute end a waiting and deadly parasite upon them. That it minds its own business only by giving itself continually to working out the problem of subjugating, and controling every institution in human society, for the especial benefit of the members of the order. And that as relates to benevolence, it is distinctly and emphatically selfish, and totally so.

These things we have often proved, and are prepared to prove them again. But for the present we leave our assertion to offset the Dr.'s, and proceed to notice some of his attempted reasoning, which has at least the merit of illustrating the sophistical or non *sequiter*.

NOT TO EFFECT POLITICS

He attempts to prove that Masonry is not political; discussions are not allowed in the lodge. Suppose they are not—this does not hinder them from swearing their members to favor each other's political preferment, which they positively do in the Royal Arch oath, as Dr. Cooper knows. Nor does it hinder what is a plain fact, that Masons absorb ten times their just proportion of political offices, and that by the proper and intended workings of Masons What matter is it whether this is done by discussion in the lodge, or by the power of their oaths, or by any other method of operating? What if they do not discuss politics during lodge work? Does that hinder them from such discussion in recess? And cannot the Masonic candidate claim, as matter of Masonic, brotherly, obligation, the "aid" of a good word or a vote under the proper signal of distress, when his honor and his living, perhaps, are dependant on his political success? This argument from the fact that politics are not discussed in the lodge, is therefore a perfect sophism. The fowler does not stone or shoot the assembling pigeons, when they begin to light on the trees or fences in the vicinity of his net. What then? Why, he don't harm pigeons. He don't catch them! not he. He is perfectly kind and gentle towards them—[sic] affectionately and emphatically benevolent! towards them. See how bounti fully he feeds them! while for days and weeks he lets them come and go and eat his bait at pleasure! Therefore the fowler is certainly the pigeons best friend. Now if that is good logic, then it may be good logic to argue that Masonry is not a political engine, because it does not tolerate political discussions in the blue lodge. That is not the place, nor is this the method. It is where they built their game, and the plan is to draw in of all sorts and parties; and do nothing to scare any away, until they are ready to spring their net and swoop in the whole—not by discussion but by the despotic power, which Grand Masters, valient Knights, and sovereign Commanders wield by the help of enslaving oaths and the caste "spirit of the order." The reasoning from the exclusion of political discussions from the lodge work is worse than sophistry—it is deception.

NOT TO AFFECT RELIGION.

Just as delusive and deceitful is the argument that Masonry does not interfere with one's religion, because the tenets of particular sects are not called in the question or controverted in the lodge. That did not hinder Dr. Cooper from teaching in a St. John's day oration, that "the spirit of the order required Masons to attend upon the ministry" of a Mason, in preference to an anti-Mason. Teaching, in fact, that sustaining a brother: Mason in the pulpit is more important than all that attaches him to the Church of his choice; the same as to say that Masonry is more important, than every thing that is distinctive, and peculiar in any and all the churches of Christendom, which shows that the sectarianism of Masonry is of a sectarianism, the rankest and very worst. And yet it "don't meddle with any man's religion or Minds its own business." Its own business is to draw men inosculby and insidiously upon a theological platform, that while it seems to be a broad and liberal platform of all truth, is a real acceptance of all heathenism and error, and as a real denial of the go-pel of Christ, as was ever uttered by Jews or Infidels. The very platform of boasted liberality on which Masons erect their edifice is the very essence of infidelity. "But it don't interfere with religion."

The Christian's God claims to be the *only true God—the only Savior*, and claims *sole worship*; and forbids worship of all other beings and objects that are called Gods; thus denying their divinity; and not only this, but forbiding also all fellowship in worship with those who worship other Gods For that would be to deny that Jehovah is the only God, and solemnly to acknowledge that the Gods of the Gentiles, *are Gods*; and just this Free Masonry do. It is the broad foundation on which the whole structure rests.—(See Webb's Monitor, article religion.) It says, gather together the Jew and the Gentile, Mohammedan, Pharisee, Budhist, savage and infidel, and frame a worship acceptable to all of these, and go in and unite with, and lovingly fellowship them in that worship. Precisely the platform upon which the heathen invited the Israelites to step out bualpeor; and where over they enticed them to the worship of Baal.—(See Josophus on this subject.) But in the gospel we are thus instructed—"Be ye not unequally yoked to gether with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communication hath light with darkness? And what concord hath Christ with Belial? Or what parthath he that believeth with an infidel? And what agreement hath the Temple of God with idols? Wherefore come out from among them and be ye separate, saith the Lord; and touch not the unclean thing and I will receive you."—Cor. II: 7.14.

This is the fundamental law of Christianity The theory and practice of Free Masonry is precisely and squarely itsopposite. No man therefore can, understandingly, unite in the fellowship of worship framed according to the Masonic ory, without consenting to the divinity of all false Gods, and thereby denying that our God is the *only* true God, and the *only* Savior; and thus doing he rejects the chief corner stone of Zion, and cast in his lot with idolaters and all the world of unbelievers. An intelligent and consistent Mason can no more be a Christian, than can a persistent idulator or a deliberate infidel. But says the Mason, I worship the same God in the lodge that I do in the Church. We answer, so said the Israelites, when they worshiped the golden calf, at Sinai, saying—"these be thy Gods, O! Israel, which brought us out Egypt." Thus you see they claimed to be worshiping the same God who brought them out of Egypt, and whom Moses taught them to worship; but Jehovah refused in anger that to accept it. Let Masons bend the example. And yet Parson Cooper tells us there is "Christian Masonry" Christian idolatry! Christian infidelity! Christian devil worship rather. Three is, and there can be no concord between the fundamental claim of Christianity, and the fundamental doctrine of Free Masonry, respecting religion. The opposition is total and the conflict between them is irreprovable. Fire and water, light and darkness, will coalesce just as soon. No says, too, it is "founded upon the scriptures" How that can help Masonry, since it knocks away the foundation claim upon which the whole authority of the scriptures depends, we are unable to see. If other sacred books are to have equal honor with the Bible; and order God to be equally worshiped, what is to hinder the scriptures and all that is founded upon them, from falling into the abyss together? The scriptures have no authority above the book of Mormon or the Indian shasters, if the undistinguishing liberality of the Masonic theory is accepted. The assertion, that Masonry is founded on the Bible, or that Masonry is a Christian institution, is not only absurd, when compared with the fundamental theory of Masonry; but is in direct contradiction of Masonic authority.

Mackey, in his lexicon of Free Masonry, says, p. 402: "The religion of Free Masonry is pure theism," which is merely Deism softened a little by changing B into *the*, after the fashion of the Greek. But Deism is not Christianity—it excludes it.

Chase, in his digest of Masonic laws, 1864, p. 206, says: "To require that a candidate professes his belief in the divine authenticity of the Bible . . . is a serious innovation in the whole body of Masonry." P. 105, he says: "Free Masonry calls no man to account for his belief of any religion on the globe." And again, "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry—it would be something else." This is quite as high Masonic authority as Dr. Cooper's address, and being confessot with Masonic doctrine, is entitled to vastly more credit; even if thereby we should have to discredit the Dr.'s intelligence or honesty.

PRAYING IN THE NAME OF CHRIST.

But he tells us, "it is not forbidden any man to pray in the name of Christ." How does he prove this? "He has been a chaplain in more than one blue lodge, and of a Royal Arch chapter." Sure that is co proof. Here is a double *non-sequiter*. His saying he has been a chaplain, is not saying he prayed in the name of Christ in the lodges and chapters; or if he did, where no Jews or other enemies of Christ chance to be present to object, it does not follow that this might be done where they are present. We have read the decision of a Grand Master, in a Masonic paper, in *ipsissimus verbis* "To offer prayer, in the name of Christ, in Masonic assemblies is contrary to the universality of Masonry." And Webb's Monitor inculcates the same doctrine thus—"Prayer in Masonic lodges should be of a general character, containing nothing offensive to any class of conscientious brethren;" and there brethren, mark yo, may be Jews, pagans, or infidels, i. e., according to Masonic authority prayers in the lodges, must be controled by men composing them, be they infidels, Jews, or Dervishes, and not by the mandates of the infinite God, to them they are addressed. Does this rule forbid no man's praying in the name of Christ? Nothing in the name of Christ, is contrary to the fundamental principle and spirit of the order. It is tolerated only where there are none to object, and that only to quiet and disarm Christians. Hence in their lodge services, they are taken from the New Testament, where the name of Christ occurs, that name is expunged, and from their written prayers it is almost universally excluded, and the one or two prayers, that contain it, could not be universally used.

MASONIC LOYALTY.

The Dr. asserts the loyalty of Masonry; how does he prove it? By the same argument that he proves it to be non political, coupling these together in the same sentence. Neither politics, nor insurrection, or war may be discussed in the lodge. So the Masons of the South were perfectly loyal—[sic] Davis, and Bragg, and Lee, and the rest did not discuss their treason in the lodge. Oh no, they stoped that discussion at the door, and did not resume it until they returned to the anti-room on their way from labor to refreshment. Is that loyalty? Shall the whole world assess the rebellion was gotten up by those same Masons unog perhaps the side degrees, such as Keighta Templars and the golden circle, as the instruments of their treason, more extensively than they could by intelligence, or three lower degrees of universal Masonry. Perhaps they did. Perhaps they did not. Any way, the world knows that to Masons more than any other class of men, (unless it be the slave holders, and they are mostly Masons) are we indebted for the rebellion and its woes. And without the mystic arts of organized secrecy, they never could have precipitated the nation into that direful conflict. But if they never did discuss their treason in the lodge? So loyal were they that when in the Dr's word—"the very foundations of political institutions were in danger of being overturned; the entire civil fabric was shaken from top to bottom; rent from centre to circumference; the streets run with blood; the father turned against the son; brother against brother; Masons against Masons; " yes, within the precincts of the lodge; these things could not occur—[sic] Masonic loyalty in practice! such is the Dr's representation. There no word could be spoken to repress treason, or retake the traitor. The Mason takes the hand of the traitor, and with his own forbearer brothers in battle, murdered and not twenty feet from ship. "Behold how good and pleasant it is for brethren to dwell together in unity!" And at the door of the lodge to part with benedictions upon those who go forth to peril of the life of their kindred and country. From all such loyalty, "good Lord deliver us"

It may commend the lodge to Dr. Cooper and perhaps to people generally, to be assured that it is not such a mighty shift upon its members, that in the midst of the most horrid scenes of revolution and blood shed, the most loyal men can meet the insurgents, the murderers of fathers and brothers, in perfect calmness, and have no word of rebuke or remonstrance or arguments to utter. The interview shall be perfectly peaceful and fraternal; but to us the picture, supposing it a reality, is perfectly horrible. It chills us like entering an icy cavern filled with men, standing bolt upright, with glaring eyes, but frozen stark and stiff in death. It seems like a precinct of hell itself, where by some satanic alchimy, all true sentiments of loyalty and manhood are expunged and petrified, and souls are petrified or made to undergo a transformation, like persons in such a trance that there friends suppose them dead, and bury them alive. Yes, let us be buried alive, sooner than transformed into that infernol lo ealeriti men, which according to the Dr.'s description reigns in the lodge. Well has it been general of our army said, he that has taught a soldier to grasp the hand of a rebel enemy of his country as a brother, and mutually to give and accept ally favors, has taught him to be more than half a traitor himself. By such Masonic loyalty was our war prolonged, and our army disgraced, and the favors which there more than sometimes bitter, procured to themselves, cost enguish and death in thrice their number of true hearted patriots.

To be continued in our next.

REPORT ON SECRET SOCIETIES.

[*Read before the General Association of Iowa, at Denmark, June 3d, 1869. Accepted, and the Declaration and Resolution adopted, with but one dissenting voice.*] The resolutions were published in THE CYNOSURE.

The Committee to whom was referred the subject of "secret societies—with particular reference to the connection of ministers and Church members with such societies," are under the embarrassment—common, doubtless, to most committees of the Association—of having personal and esteemed friends among the secret orders,—from whom only a sense of duty would constrain us to differ.

We have also the additional difficulty of differing concerning which we are supposed to be fully informed. This will lead us to speak of what we *do know*—of what is open and free to all, and cannot be concealed. It is our firm conviction that there is sufficient ground here for an intelligent discussion, without depending on the testimony of those who profess to divulge the mysteries and oaths of the secret orders.

Although our report relates chiefly to the inconsistency, or impropriety of Ministers and Churches joining secret societies, we cannot give a clear utterance on that point, without first setting forth what we think is undesirable truth pertaining to the principles and workings, of the organization of these questionable societies. And, as Free Masonry is one of the oldest and most prominent of the orders, we shall have reference chiefly to that: regarding the others as imitations and modifications, more or less complete of the original order.

Let us, in the first place, briefly answer the preliminary inquiry,—*by what means, and to what extent do* we presume to know of the principles and doings of secret societies?

1. From their own publications, in which they appeal, not only to members of the orders, but to the public generally.

2. We claim that the universality and freedom of knowledge, science, art, render it impossible to confine any great and useful principle to the sole use of any select society or fawn.

Especially at the present day, and in this free country, is such a thing impossible. The multiplication—astonishing—of literature—philosophy—political economy—social science—theology—are all as free and as common as the air and the water, which God giveth abundantly to all his creatures We should no more think of fencing in a portion of the ocean, or of the common air, and calling it a mystery, or of restricting any great and important discovery in science, or art, from the people generally.

3 Facts prove that the members of the secret orders are in no essential point wiser, or better, or more successful, than those who are not members. If they really possessed any philosophy, or secret of scientific knowledge, or political or social economy, which are unknown to, and unattainable by, those not admitted into their organizations, it would appear in their superior skill, and enterprise, and wealth, and virtue. But we are unable to see, in a wide comparison of facts, any such superiority on their part.

We now proceed to give some reason why, in our judgment, ministers and members of FREE MASONRY, Odd Fellowship, *et cetera*, should orders the Church should withdraw from the secret

1. They are based largely on the principle of self-interest, and the interest of a class, rather than on true and general benevolence.

2. They are not founded on the Bible, and to take the Bible for their guide; whereas the Bible nowhere recognizes them, and every where proclaims the equal right of all to these blessings, and to the mercies of God, especially as they are of a benevolent, and diffused, who are carefully excluded from the orders.

"No person can become a Mason, unless he be *free born*, and at least twenty-one years of age. He must have a sound head and a good heart, &c."

THE DRAFTSMAN.

It is often said by Masons, that no man can be a good Mason, without being a Christian Witness, many of the brightest ornaments of the order are opposed to religion. The fact is indeed, one of the most noticeable and most painful facts, in the structure of Masonry that Christ is not recognized in his divine character, and real glory nor his glorious gospel of salvation, as the grand remedy for sin The change brought against the sacriest people of God, "Thou heart is divided, now shall they be found guilty," is applicable, we fear, to more than are aware of it, who are speeding a large part of their time, and money, and interest, in Free Masonry, and Odd Fellowship And if none are good Masons but those that are Christians, then the order is on a large, nor so formidable, as it appears to be. It is quite certain, at all events, that one can be a good Christian, even a very good one, without being a Mason, or an Odd Fellow; so that it is not needful for these societies to complete one's character and usefulness.

3. The secret societies divide the interest of Christians who join them, absorbing time, and money, and talent, which should be consecrated supremely to Christ and his cause in the world.

4. They unjustly appropriate to their own credit, what belongs to Christianity, justice, fraternity, kindness to the poor and the afflicted.

All the benevolence, the morality, the neighborly kindness, of members of the order, are the legitimate fruits of the influence of the entire, rather then to charity, whereas they might be, and many are, just as good neighbors, and citizens, and even better, outside of the order, by the simple power of faith and Christian principle. For Christianity admits of no claim to superior wisdom and goodness, as the result of their connection with the order, we must still charge them with unscriptural exclusiveness, to confine and restrict their knowledge and wisdom to themselves, of which others are in as great need as they, and to which others are as much entitled as they, according to the Bible.

5. The claim of Masonry to great antiquity, that Hiram, and Solomon, and John the Baptist, and John the Evangelist, were eminent Masons; we find no where substantiated by them to be more than helps traitor himself. By such Masonic loyalty was our war prolonged, and our army disgraced, and the favors which there more than sometimes bitter, procured to themselves, cost enguish and death in thrice their number of true hearted patriots.

To be continued in our next.

REPORT ON SECRET SOCIETIES.

[*Read before the General Association of Iowa, at Denmark, June 3d, 1869. Accepted, and the Declaration and Resolution adopted, with but one dissenting voice.*] The resolutions were published in THE CYNOSURE.

The Committee to whom was referred the subject of "secret societies—with particular reference to the connection of ministers and Church members with such societies," are under the embarrassment—common, doubtless, to most committees of the Association—of having personal and esteemed friends among the secret orders,—from whom only a sense of duty would constrain us to differ.

We have also the additional difficulty of differing concerning which we are supposed to be fully informed. This will lead us to speak of what we *do know*—of what is open and free to all, and cannot be concealed. It is our firm conviction that there is sufficient ground here for an intelligent discussion, without depending on the testimony of those who profess to divulge the mysteries and oaths of the secret orders.

Although our report relates chiefly to the inconsistency, or impropriety of Ministers and Churches joining secret societies, we cannot give a clear utterance on that point, without first setting forth what we think is undesirable truth pertaining to the principles and workings, of the organization of these questionable societies. And, as Free Masonry is one of the oldest and most prominent of the orders, we shall have reference chiefly to that: regarding the others as imitations and modifications, more or less complete of the original order.

Let us, in the first place, briefly answer the preliminary inquiry,—*by what means, and to what extent do* we presume to know of the principles and doings of secret societies?

1. From their own publications, in which they appeal, not only to members of the orders, but to the public generally.

2. We claim that the universality and freedom of knowledge, science, art, render it impossible to confine any great and useful principle to the sole use of any select society or fawn.

Especially at the present day, and in this free country, is such a thing impossible. The multiplication—astonishing—of literature—philosophy—political economy—social science—theology—are all as free and as common as the air and the water, which God giveth abundantly to all his creatures We should no more think of fencing in a portion of the ocean, or of the common air, and calling it a mystery, or of restricting any great and important discovery in science, or art, from the people generally.

3 Facts prove that the members of the secret orders are in no essential point wiser, or better, or more successful, than those who are not members. If they really possessed any philosophy, or secret of scientific knowledge, or political or social economy, which are unknown to, and unattainable by, those not admitted into their organizations, it would appear in their superior skill, and enterprise, and wealth, and virtue. But we are unable to see, in a wide comparison of facts, any such superiority on their part.

We now proceed to give some reason why, in our judgment, ministers and members of FREE MASONRY, Odd Fellowship, *et cetera*, orders the Church should withdraw from the secret

1. They are based largely on the principle of self-interest, and the interest of a class, rather than on true and general benevolence.

2. They are not founded on the Bible, and to take the Bible for their guide; whereas the Bible nowhere recognizes them, and every where proclaims the equal right of all to these blessings, and to the mercies of God, especially as they are of a benevolent, and diffused, who are carefully excluded from the orders.

"No person can become a Mason, unless he be *free born*, and at least twenty-one years of age. He must have a sound head and a good heart, &c."

THE DRAFTSMAN.

It is often said by Masons, that no man can be a good Mason, without being a Christian Witness, many of the brightest ornaments of the order are opposed to religion. The fact is indeed, one of the most noticeable and most painful facts, in the structure of Masonry that Christ is not recognized in his divine character, and real glory nor his glorious gospel of salvation, as the grand remedy for sin The change brought against the sacriest people of God, "Thou heart is divided, now shall they be found guilty," is applicable, we fear, to more than are aware of it, who are speeding a large part of their time, and money, and interest, in Free Masonry, and Odd Fellowship And if none are good Masons but those that are Christians, then the order is on a large, nor so formidable, as it appears to be. It is quite certain, at all events, that one can be a good Christian, even a very good one, without being a Mason, or an Odd Fellow; so that it is not needful for these societies to complete one's character and usefulness.

3. The secret societies divide the interest of Christians who join them, absorbing time, and money, and talent, which should be consecrated supremely to Christ and his cause in the world.

4. They unjustly appropriate to their own credit, what belongs to Christianity, justice, fraternity, kindness to the poor and the afflicted.

All the benevolence, the morality, the neighborly kindness, of members of the order, are the legitimate fruits of the influence of the entire, rather then to charity, whereas they might be, and many are, just as good neighbors, and citizens, and even better, outside of the order, by the simple power of faith and Christian principle. For Christianity admits of no claim to superior wisdom and goodness, as the result of their connection with the order, we must still charge them with unscriptural exclusiveness, to confine and restrict their knowledge and wisdom to themselves, of which others are in as great need as they, and to which others are as much entitled as they, according to the Bible.

5. The claim of Masonry to great antiquity, that Hiram, and Solomon, and John the Baptist, and John the Evangelist, were eminent Masons; we find no where substantiated by them

ON THE SQUARE.

☞ What a folly it is to dread to thought of throwing away life at once, and yet have no regard to throwing it away piecemeal.

☞ The ruin of most men dates from some vacant hour. Occupation is the secret of the soul. I remember o astorical poem, in which the devil is represented as fishing for men, and fitting his habits to the taste and business of his prey; but the lither, he said, gave him no trouble as he bit the naked hook.

Why do circuses take menageries with them in their traveling expeditions through the country?

ANS. For the same reason that Masons make the Bible a part of their lodge furniture, and carry in processions—viz: To overcome the scruples of the conscious, and draw in a class of people who otherwise would not go near them.

PHOTOGRAPH OF W. MORGAN.

We have published a small edition of photographs of this true martyr to liberty, at the request of friends. The size of the photograph is 4½x6½ inches; price 25 cents each.

NOTICE.

A convention of the friends opposed to secret orders will be held at Jacksonville, Munre Co., Wisconsin, on Friday the 10th of Sept. inst., to commence at one o'clock, P. M. A speaker from the National Association will attend, in providence preventing. Interest on the ground will add to the success of the cause.

R. D. PEASE, M. D.

R. D. Pease M. D., the lecture for the National Christian Association, will respond to invitation to lecture against secret societies, Intemperance, and other forms of infidelity, where means are raised to defray expenses. Applying more, will be donated scrupulously to the cause.

Address him care of No. 88 La Salle Street, Chicago.

PINNEY ON MASONRY.

The donation of Hon. Philo Carpenter has been exhausted, and 800 copies more applied for. The following letter from the publisher explains itself. Who will pay for the 500 copies wanted?

Bro. COOK—We have just finished the 1000 copies of Masonry ordered by Hon. Philo Carpenter, but we have some four or five hundred more applications. Please say in next Cynosure that if we can get any friend to pay for them soon, we will return the money minus the letter postage to the writer.—Yours,

A. RITCHIE.

Correspondence.

"MIND YOUR OWN BUSINESS."

In our issue of August 10th, was an editorial headed "Patriotism," for the United Brethren," the main points of which were as follows:

1. An acknowledgement of the advanced position which this Church has held in regard to the two great evils in American society, slavery and the curse of liquor.

2. The statement that new leaders had arisen desiring the money, press, and prestige of the United Brethren without their cross, and that after two (nearly three) days debate in general conference, a majority of the leaders, secured twenty-six votes out of ninety-seven for a modification of the rule of the Church in regard to secret societies.

3. That the radicals saw that the evils of the Masonic order in the temperance lodges, just as the evil walk is in the kernel of corn planted, that those who favored a modification of the rule, did so to please secret society men; and that therefore they (the radicals) voted not to do it at all.

4. That Ovation is governed by the lodge, and the United Brethren Church there, spellbound by secret influence.

And lastly, that the late editor voted out of the paper by conference, but voted in by the printing house, defied the rule of the Church, which had just been sustained in conference by a vote of twenty one to twenty-six.

In the *Religious Telescope* of the 25th, we find an article a column and a half in length, written for the express purpose of denying the above statements and traits, wherein only one of them is denied, the fourth: we are then referred not to endeavor to break down the confidence of the people in this paper which has borne the burden and heat of the day, and the article closes with the gentlemanly and Christ like sentence, rendered classic by men leaders and your writers, "Mind your own business." Now the business of the Cynosure is to oppose secret societies. There is in this country a band of noble men associated under the name of the "United Brethren" who have for years refused to allow their members to belong to secret orders.

The sentiment of the denomination is still unanimous against them (see *Telescope* of Aug. 25th,) and the majority of the *people* wish to keep the rule as it is, and have so expressed in Conferences in the *Telescope*, and the vote at Lebanon.)

The former editor of this denomination's paper, cannot defend the Church rule against secret societies, and so they have elected another who, they *think* will be more to their liking. The printing establishment step in and put this same ex-editor into a leading place on the paper, and my sense nan knows what he will do for them; work in a silent careful way for the abolition of the rule which has caused his outing from their editorial.

Now suppose the gentleman is able to accomplish his purpose, and get the rule repealed. Of course members of smooth-bound, Odd Fellows and secret Temperance lodges will go into the church, for unless this class of men wanted to get in, the rule would make no trouble: and after you have a large membership of this sort, how long will it be before *they* will compel the old men who stood firm to their rule in the face of Masonic bale, to admit their oath-bound brothers? And when this is done, will they not bind that noble Church hand and foot, and cast her into the bottomless pit of secrecy, to be tormented by the devil of the lodge? Truly there is "retribution" in store, ooh so much for the "United Brethren" as for anti-Masonry—for Christianity. It is the Cynosure's business to oppose *secret societies*, not only on St. John's day, when decked out like cadavs for a heathen sacrifice; they disgust sensible people with their profane mummeries; but when they creep by stealth into so noble a body of Christians as the United Brethren, when they succeed in getting a man into the assistant editor's chair of the *Religious Telescope*, who tells them and his brethren, that he is willing to let into the Church (and they follow), Sons of Temperance, Odd Fellows, Good Templars, and Temperance men who do not belong to oath-bound" societies.

Brother Shuey asks us to point out a single secretive escapade ever written by the editor of the *Telescope* in favor of any secret society. Nobody said there was even one sentence of that kind; so it is hardly worth while to hunt for one, but it, when the feeling of the denomination was so strong and universal against him, he dared write in favor of one, what may we expect when he has secured the repeal of the rule and the curse have vomited their horrid collared, bespangled contents into the Church. But it is said that the "trustees are opposed to these societies." We hope they are, and that they will put men into their paper, who will not raise them into repute by admitting them to the Church of Christ. The Church in Dayton is not "spell-bound because no Masons belong to it. This argument would prove that a bird is not charmed because she is not yet in the snakes mouth, though she flutters dizzily about it, and flies around the ball.

As to the ready acquiescence of the minority, we know nothing except that one of that body who occupies a chair in the *Telescope* office, says he will not sustain the rule, and not to be so much as think of lying to do it! Where the lines are drawn and there are but two opinions.

We are not wishing a division of the anti-secret army. We feared it, and hence the editorial, complained of by brother Shuey. We do not wish to see the paper crippled which has borne the burden and heat of the day, but it would be if it advocated the repeal of the Church rule, thus inviting Odd Fellows and Knight Templars to assist it in "tending to its own business," while it rejects in advance the old of the Cynosure.

We have nothing but praise and good wishes for the brethren and paper of which we write, and we hope they have their fathers filtered, and kept the frobt when others were running to the rear. But repealing that rule, means letting secret societies into the Church, for again we say that unless they wanted to come, they would be in nobody's way, and letting these works of darkness, in means destruction. Are we therefore their enemy because we tell them the truth?

OOO FOBIO.

MEANING OF THE CABLE TOW.

EDITOR CYNOSURE:

I find the following in the *Evergreen* concerning the "Cable Tow of a Mason":

"It pertains to the temperance lodges, the secret societies of the temperance people, just as the fat I walk is in the kernel of corn planted, that those who favored a modification of the rule, did so to please secret society men; and that therefore they (the radicals) voted not to do it at all.

4. That Ovation is governed by the lodge, and the United Brethren Church there, spellbound by secret influence.

And lastly, that the late editor voted out of the paper by conference, but voted in by the printing house, defied the rule of the Church, which had just been sustained in conference by a vote of twenty one to twenty-six.

In the *Religious Telescope* of the 25th, we find an article a column and a half in length, written for the express purpose of denying the above statements and traits, wherein only one of them is denied, the fourth: we are then referred not to endeavor to break down the confidence of the people in this paper which has borne the burden and heat of the day, and the article closes with the gentlemanly and Christ like sentence, rendered classic by men leaders and your writers, "Mind your own business." Now the business of the Cynosure is to oppose secret societies. There is in this country a band of noble men associated under the name of the "United Brethren" who have for years refused to allow their members to belong to secret orders.

The sentiment of the denomination is still unanimous against them (see *Telescope* of Aug. 25th,) and the majority of the *people* wish to keep the rule as it is, and have so expressed in Conferences in the *Telescope*, and the vote at Lebanon.)

The former editor of this denomination's paper, cannot defend the Church rule against secret societies, and so they have elected another who, they *think* will be more to their liking. The printing establishment step in and put this same ex-editor into a leading place on the paper, and my sense nan knows what he will do for them; work in a silent careful way for the abolition of the rule which has caused his outing from their editorial.

Now suppose the gentleman is able to accomplish his purpose, and get the rule repealed. Of course members of smooth-bound, Odd Fellows and secret Temperance lodges will go into the church, for unless this class of men wanted to get in, the rule would make no trouble: and after you have a large membership of this sort, how long will it be before *they* will compel the old men who stood firm to their rule in the face of Masonic bale, to admit their oath-bound brothers? And when this is done, will they not bind that noble Church hand and foot, and cast her into the bottomless pit of secrecy, to be tormented by the devil of the lodge? Truly there is "retribution" in store, ooh so much for the "United Brethren" as for anti-Masonry—for Christianity. It is the Cynosure's business to oppose *secret societies*, not only on St. John's day, when decked out like cadavs for a heathen sacrifice; they disgust sensible people with their profane mummeries; but when they creep by stealth into so noble a body of Christians as the United Brethren, when they succeed in getting a man into the assistant editor's chair of the *Religious Telescope*, who tells them and his brethren, that he is willing to let into the Church (and they follow), Sons of Temperance, Odd Fellows, Good Templars, and Temperance men who do not belong to "oath-bound" societies.

Brother Shuey asks us to point out a single secretive escapade ever written by the editor of the *Telescope* in favor of any secret society. Nobody said there was even one sentence of that kind; so it is hardly worth while to hunt for one, but it, when the feeling of the denomination was so strong and universal against him, he dared write in favor of one, what may we expect when he has secured the repeal of the rule and the curse have vomited their horrid

the darkness whose eyes are blinded by the god of this world, to a man with ears and heart open at the feet of Jesus, it is simply ridiculous and useless. It is possible Bro. William is serious in defending the huge pretense?"

In a more recent letter he writes. "Is it possible, Bro. Walsh, to be an earnest Mason and an earnest Christian? I doubt it. For myself I want no better evidence than that a man does not "understand God, and Jesus Christ whom he hath sent," than to find him a zealous Mason.

I cannot see how a heart pierced by the sword of the Spirit can ever pulsate Masonic blood,—the spirit of life is not in it. I would not like to think of living in the life, to die without the blood," as growing spiritually upon the nuake dispensed by the Worshipful Master in the East."

The wisest men that came from the East, were those who came with gold, frankincense and myrrh to worship Jesus in a stable. This is the right sort of talk, and such words coming from the sccurce they do, greatly cheer my heart and confirm my feeble knees.

But I am a very candid man, and so say some very candid things to the professed friends of anti-secretism. Why is it that the hundreds and thousands North and West who left Masonry, and who profess to be anti, manifold evils of secretism in Church and State, why is it, I ask, they do not show their faith by their works? I do not wish to boast, but I was in the anti-Masonic field before the Nation or Association or the Cynosure had any existence. I bailed thon with pleasure, and felt thankful for their co-operation. But would the profession freeds of the cause leave me to fight alone because I be on the South side of the line? Is it possible that the Northern and Western friends think that "no good thing can come out of Nazareth?" If so, I tell them they have too much prejudice and too much sectional feeling to love cordially a Southern man. If I were a Northern, Western Eastern, nor Southron cause; but it is the cause of God and of the truth. It is Christ against anti-Christ in all things, and I warn the brethren that if they do not make clean work of it, it will be a failure at last.

I stand on the Church's watch-tower, with the Lord's banner streaming out on the breezes of heaven; and under its ample and blood-stained folds, I intend to fight against the world, the flesh and the devil.

I wish on friends of truth and of anti-secretism every where to know that *the Banner of Christ* is not sectarian, sectional nor denominational, but absolutely independent.

No pope or sect controls its power

The boundless realms it claims for Christ

The South to-day needs an organ of this kind more than the North, for here secretism of every kind triumphs in Church and State. Will the friends of the cause in the South come to their abundance to sustain the *Banner*? We want a proof of their devotion to this great cause, and hope that proof may be given, not merely in good wishes and complimentary words, but in material and substantial aid.

I am engaged in a spirited discussion of Free Masonry with President Williams, and that discussion will become more and more interesting—the contest will be earnest and terrible, and will not be abandoned until the whole system is fully discussed and thoroughly sifted.

Now, then, your strong men, to the rescue! Your cause is in danger, and in this day's mercy said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they come not to the help of the Lord, to the help of the Lord against the mighty"

I am truly and sincerely yours, contending for the right. JOHN T. WALSH.

[We hope this appeal from brother Walsh will secure a hearty response from the North. He richly deserves our sympathies, prayers, and material aid. He is an earnest worker in the cause of Christ—of light, and truth, and is just where the work is most trying and important. Send for his paper *The Banner of Christ*, a monthly, published at Newbern, North Carolina, published at $1.50 per year. By this means he can hold converse with the South and help on the good work there. Indeed by helping the South, we are helping ourselves.—ED.]

A PEEP BEHIND THE CURTINS.

EDITOR CYNOSURE:

You wonder how respectable men who were Masons—some of them professors of religion—could be so when talking on the subject of Free Masonry, without feeling some compunctions of conscience. But that has been satisfactorily explained to me, and I will endeavor to enlighten others on the subject A few weeks ago, by my request, a gentleman who was about my age, and who resided not far from my native place, and was acquainted with many of my near relatives, came to my house to make me a social visit, and we had a very agreeable, friendly chat. I did not suspect that he was a Free Mason, until the subject was accidentally introduced while we were taking tea. He was friendly to secret societies, and in answer to a question said he was a Free Mason, and that he joined a lodge in 1822. I may not be able to give the conversat on that passed between us verbatim, but can give the substance of it, I think, very correctly, and will endeavor to do the gentleman no injustice. I objected to certain things contained in some of their oaths. He enquired how I knew anything about it, if I had never been a member. I told him when I referred to Morgan's revelations, he said—how do you know that that is true? I replied that the Masons had proved the truth of his revelation by the course they pursued with him, by kidnapping him and forcibly murdering him. He appeared to know nothing about it; professed entire ignorance of Morgan's abduction, and affirmed that they knew nothing about it in the lodge where he belonged (Rochester Co., N. Y.) and asked me how I knew he was taken off. I replied that I knew it because some of those engaged in it were arrested, tried, and convicted, and confined in jail for it. But he persisted in denying his conviction me that I knew nothing about the Morgan affair—and there might have been such reports in the papers, but as I was not there, I could not know they were true. After some further conversation in the course of which I became perfectly satisfied that he desired positively that which he knew to be true. I said to him—Free Masonry not only requires its members to swear profanely, but it leads to falsehood, and it cannot be sustained without telling that which is untrue, or else using a system of deception which amounts to the same thing. He then told me, with apparent sincerity and candor, that he did not believe it was wrong to tell a lie, if it was not done to injure any body—that there was no harm in telling little, white lies, and then proceeded to argue the case to convince me that under certain circumstances, a falsehood was not only innocent, but commendable. He gave me a relation of a transaction within the circle of his acquaintance, in which one man told another an absolute falsehood, and he (the narrator) thought it was right, but I could not see it. And this man with whom I was conversing was a professor of religion—was a Methodist, as he informed me. I reflected on this after my visitor left, and came to the conclusion, and that very decidedly, that Free Masons, even the best of them, do believe that their institution is so sacred, that—as it cannot be maintained without falsehood, it is perfectly right to tie for it. And this I think is a doctrine that is inculcated among them. Would it not be a good thing to send missionaries among a people so benighted to teach them the true principle of religion and morality?

Yours for the right,
TYRUS TUTHILL.

Puttensy, July 30, 1869.

PUTNEY, Steuben Co., N. Y.,
July 31, 1869.

J. BLANCHARD.—*Dear Sir*: I have long felt anxious to have the people of this County know something about the anti-secret society movement that was going on, and especially that there is a paper devoted to it, but did not know how to manage the matter. I asked for the privilege, last fall, of the editors of the *Steuben Courier*, a republican paper printed at Bath, of writing a few articles against secret societies, but that paper, but was refused. Some years ago, Mr. Hull, the sole editor of that paper, published some editorial comments in respect to the officers chosen a short time before at a Masonic meeting, and called them great fools, severely, wondering what an institution it must be that elected such a man to fill such offices as the editor of the rebel sympathizing paper there, to be High Priest, &c., &c. I was informed by Mr. Hull's enemies, but soundest of his boldness. He had taken the rattlesnake by the tail, but did not seem to be aware of it, until he was made to feel its poisonous fangs. The board of supervisors used to give Mr. Hull the public printing, but, when the Good Templars have had a majority in the board ever since it was given to any printer but Mr. Hull, even to the disloyal editor until a few years ago, Mr. Hull took into partnership a Mr. Harwood, who soon joined the Masons, and then they have the public printing. Well, I had been waiting and hoping for an opportunity to advertise The Cynosure in a County paper until the latter part of last May, when I found in the *Courier* an address delivered by a Colonel Chaplain of the Grand Army of the Republic, enlighting that institution very highly, and a brief editorial endorsement of it. Now thought I, in my time; for if they publish an address in favor of a secret society they cannot consistently refuse to publish a short communication in opposition to it, so I wrote very briefly, greatly fearing I could not get even that much before the public, but the next *Courier* I received contained my article. I write this as an explanation, and send you the *Courier* that you may see how far I have succeeded; and yet to know for a certain whether any more of them will be added to the Cynosure in consequence. Yours truly,

TYRUS FRETHILL.

MASSACHUSETTS ON EXTRA JUDICIAL OATHS.

WORCESTER, August 26, 1869.

MR. EDITOR:—In the last number of the CYNOSURE, an article from the pen of Rev. Or. Roy, refers to a petition to the general court of Massachusetts in 1834, and a report of its committee in favor of a bill against extra judicial oaths. The writer then adds: "I do not know whether the law was enacted"

Now I happen to know that such a law was framed into an enactment by that venerable general court. And I know too, that it was regarded by the "know nothing" legislators at the time, as the "know nothing" legislature at the time; and his eyes were opened by them among other things, to see that that legislature was controlled in a large degree by the Masonic element. Therefore with others, who had been the tried opponents of Masonry, especially during the Morgan excitement, he speedily abandoned a party which he formed under the plea of "Americanism" slipping into the hands of the power utterly at variance with the holy principles of that moral law, upon which alone the fathers and framers of the American Republic so dearly saw that its liberties could be preserved. And I trust, it is by the grace of God given him, he will give to the public perhaps through your columns a more minute detail of the facts illustrat ve of the influence of Masonry, to undermine the liberties in large of impartial freedom.

Yours truly,
J. C. WEBSTER.

BELLEVILE, Jefferson Co., N. Y.
August 26, 1869.

EDITOR CYNOSURE:

Dear Sir: By the politeness of a friend, I received two numbers of your paper. I am thankful to know there is now a way by which the truth may be known of the bloody and secret societies. Who could have believed when this whole country was excited and shocked by the murder of Wm. Morgan of this State by the members of the Masonic order, and after that it was tried by a Masonic jury and buried in infamy by public sentiment, and abandoned by its votaries for fifteen years—I say who could have then believed that this institution in its dark deeds of crime, murder not excepted, had yet support again? or that it could gain possession of the civil offices of our country. Shackled the public press, and stroke the enemies of the truth, and be tolerated by community? I have had the confidence I once had in the integrity of man! There is now nothing left us but tried to Make Masonry popular.

I enclose a slip* from Utica *Herald* copied into other papers, which only shows that the editors of those papers are Masons. They have control of all the government departments, and are getting control of the Churches through the ministers of the gospel. This is proved by facts abundantly eight or nine years ago, a Methodist clergyman by the name of Fox in Wisconsin near Janesville, undertook to publish a work exposing Masonry. He was met by a member of the clergy who told him to beware of what he was doing. He was suspended from preaching until conference met, when he was allowed to preach again, but not to say anything against Masonry. I have not heard from him since. I would like to learn his whereabouts as I sent him Morgan's book and other valuable works, which he promised to return. Another clergyman in this County undertook to publish a book exposing Masonry. He was overwhelmed by Masonic clergy and gave it up. I will send him a copy of your paper. I think it will give him courage. BOAZ.

*This slip has been omitted heretofore.—ED.

EDITOR CYNOSURE:

The other day as I was glancing over my paper my eye fell upon the following choice ludicrous tit-bit: Good Templars' resolution respecting The Cynosure and its friends. The Committee on resolutions made the following report:

Whereas, We hear and see with mingled feelings of surprise, indignation and regret, that The Christian Cynosure new-paper, published by Rev. Erra A. Cook, Chicago, Ill., is in direct opposition to secret societies, allows itself to be used every now and then from time to time the independent Order of Good Templars, and to other our Order alongside the Masonic Fraternity, and Odd Fellowship, &c., &c., and,

Whereas, we, as members and friends of this popular and pro-porous temperance Order—in its strict system of reform—and as members of the district temperance convention of Good Templars, in general convention assembled, do hereby enter our earnest protest against such glaring and uncalled for presumption on the part of the Editor of the Cynosure, to set aside one of his solid paper, in thus deliberately assailing our God favored movement. It is therefore,

Resolved, That we, as members of the I. O. of G. T., of——County, ——, will not here after (if we ever have done so heretofore,) in any manner encourage, patronize, aid, or support "The Christian Cynosure, or to the" National Christian Association, and we request editors" but call it to correct what it has said concerning our humanitarian reform, and try to conform to Hall's remarks, in accordance with us, in subduing the evils of intemperance.

All of which, it is said, were unanimously adopted by that monstrous Good Templars' Lodge, assembled to be edified by such a reformer. We should, therefore, not have expected any very distinct recognition of Christianity in the new college, but we were hardly prepared for the intelligence that the president of the institution, had determined on the abolition of public morning prayer. This, we presume, is considered a triumph over sectarianism, but it is virtually the triumph of deism, and places the institution by the side of the Girard College in Philadelphia in which no exposure to Christian influence to go out from an institution that so far abandons the religious principle as to repudiate the observances of college prayers, leaving young men, who have just left the parental roof, without any social religious privileges, except on their own invitation leads them to associate privately for the observance of a custom that is tabooed in public—*American Baptist*

"THE GAS MAN."

Rev. Newman Hall communicates to the *Independent* an incident which recently occurred in one of his meetings which will not fail to have bolding. A free thinker, who happened to be present, rose, and said he came to hear about temperance, but that, in his opinion, the man who invented gas had done more to enlighten the world than all the parsons. Quite a disturbance ensued, but a friend of Mr. Hall's once begged for a fair hearing, even for the objector; and then, being himself called up, he said: "Mr. Chairman, I do for free thought, and for free speech; and yonder gentleman has a right to speak and think for himself, as much as I have. [Loud cheers from the friends of the objector.] That gentleman says he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opoulon, he has a right to hold it. But, whatever our different opinions, there is a time coming to us all which we call death, when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when the season comes to our friend, I would recommend him to send for the gas-man." An immense assembly, with a burst of applause, followed this sally, which, Mr. Hall says, was better than a sermon, and not likely to be forgotten.—*American Baptist.*

Subscribe for the CYNOSURE, and show it to your friends.

Anti-Masonic tracts for sale at the CYNOSURE office.

NOTICE.

To Publishers of Anti-Secret BOOKS

We have frequent inquiries by letter, which we order for little time to answer, for works as "Bernard's Light," "Adam's Letters," &c. We advise all persons having such books for sale, of any works on the side of oppressed godly sincerity, in opposition to the craft of wicked guilefulness, to-partake from all present social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

Light on Masonry and Oddfellowship,

BY ELDER D. (HERNARD.

A book of over 800 pages well and neatly bound. Also, H. L. Valance's confession of the murder of Morgan. The above book and pamphlet will be sent post free, to any address by sending $2.00, to the undersigned at Milford Iroquis county, Illinois.

JAMES S. HICKMAN.

AN Inquiry into Free-Masonry By Elder J. G. Stearns.

Seventh Edition, price 00 cents Letters on Masonry, price in paper covers, 50 cents.

A new chapter on Masonry addressed to Churches throughout the United States, by Elder J. G. Stearns. Price three bound in one volume, price $1.25. Send Postage Stamps for the amount, to the Liberal Christian Publishing House, the author, Clinton, Oneida Co., N. Y. or T. W. Seward, Utica, N. Y.

MINUTES OF THE Aurora Christian CONVENTION,

OPPOSED TO SECRET SOCIETIES.

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. O. G. Finney, with resolutions, letter of Gov. Bross, permanent work of much value and power, Also.

Minutes of the National Christian Convention

Opposed to Secret Societies, held at

PITTSBURG,

May 8th, 6th & 7th, 1869,

Containing addresses of Rev. ,Wm. Fairchild, of Ohio. Rt. Dwight, of Philadelphia, a Mem. of Kentucky Legislature, J. Blanchard, of Wheaton, of Ill. ; Mr. Baird, a Recording Messo. of the Past, Seventh Degree, together with Resolutions and Proceedings as that body.

WITH THE CONSTITUTION OF THE

National Christian Association

Opposed to Secret Societies, etc.

Price of each, 25 cts., or five copies for $1, sent by mail on receipt of price,

EZRA A. COOK,

for the Publisher,

88 La Salle street, CHICAGO

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church, and the Safety of the State.

A New 8 vo. Pamphlet of 84 pages. It treats

I. Of Secretism in General.
II. The Injunction of Secrecy.
III. Secretism is opposed to the Church of Christ.
IV. Secretism jeopardizes the Safety of the State.
V. Free-Masonry is a Secret Despotism.
VI. Its Claims.

This work is now published. Send in your orders at once. Price, single copy, 15 cts.; 3 to copies, 25 cts per dozen, Post Free. Address orders to

EZRA A. COOK,

88 La Salle street, Chicago.

Or JNO. T. WALSH, New Berne, N. C.

A Review of Free-Masonry, &c. By a Layman. Three copies for $1. Send for a copy and circular to address orders to

JNO. T. WALSH,

New Berne, N. C.

THE MYSTIC TIE

OR

FREE MASONRY, A LEAGUE WITH THE DEVIL

Articles of the Confederation

Presented For Examination.

Being a defence read before a Committee, appointed in the trial of PETER COOK & LUCIA COOK at Elkhart Ind., with the particulars of the trial.

1 Price 1 Copy 20 cents. 5 Copies 50 cents.
6 Copies $100.

Sent by mail on receipt of price. Address,

LUCIA COOK, Elkhart, Ind.

Light on Free Masonry,

BY ELDER D. BERNARD

To which is appended a REVELATION OF THE MYSTERIES OF ODD-FELLOWSHIP.

BY A MEMBER OF THE CRAFT.

The whole containing over three hundred pages, large and well and regularBound. Will be sent, post paid, to any address on receipt of the retail price $2.00. A discount of thirty three per cent, will be made to the trade.

J. REY WILLEY,
Telescope Office, Dayton, Ohio.

Ezra A. Cook & Co.,

88 La Salle Street Chicago.

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS

Manufacturing Stationery,

Paper, Envelopes,

BLANK BOOKS, STATIONERY

&c., &c.

Special attention paid to

Job Printing, Lithographing

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK SPECIALTY

Send for Samples and Prices.

A full line of

Blank Books, Bank Pass-Books Blank Drafts &c.

OF OUR OWN MAKE ALWAYS IN STOCK.

Western Tract and Book Society DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS PAPERS AND TRACTS.

See Column on 6th. Page headed

Campaign Documents!

Power with God and with Men!

By Rev. JOHN LEVINGSTON.

A work of great value Price $1.50.

ALSO

CHRISTIAN BAPTISM.

by the same author, Price, $1.50.

OUR SECRETARY'S REPORT.

RESOLUTIONS, &c., &c., &c.

The Executive Committee at their last meeting resolved that all things considered, it is inexpedient to publish the minutes, speeches, and reports of our anniversary in Chicago.

REASON: The matters have been so extensively ventilated in the papers, that the money it would require can be more advantageously expended in other ways, than by publishing them in pamphlet form. We therefore present in lieu of such document a more detailed account of the proceedings than we have heretofore published. Embracing a roll of members; a list of pledges; a list of officers, and the principal resolutions adopted. Speeches and reports will also find place as we have space for them in the CYNOSURE hereafter.

The association convened in Farwell Hall building, June 8, 1869; and was called to order by the President, Bishop D. Edwards, and the meeting was opened by a season of devotion.

OFFICERS.

Rev. L. N. Stratton and Rev. John S. Spear, were appointed Secretaries, *pro tem*; Rev. I. A. Hart, Corresponding Secretary; Rev. P. Hurless and Rev. J. S. Spear, were made committee of enrollment.

ROLL.

NAMES.	BODY REPRESENTED.	DENOMINATION.	POST OFFICE.
Rev. M. S. Drury,	Fayette County Auxiliary,	United Brethren,	Castalia, Iowa.
" L. Chittenden,	Westfield Auxiliary,	"	Westfield, Ill.
" P. Horless,	Pine Creek Circuit,	"	Polo, Ill.
" J. H. Ross,	Parkersburg Circuit,	"	Parkersburg, Ill.
" W. O. Kephart,			Kossuth, Iowa.
" D. T. Reeseu,	Illinois Ann. Conference,	Presbyterian,	Viola, Ill.
W. M. Cunahan,	Hopewell Hamilt Circuit,	Wesleyan Methodist,	Aledo, Ill.
Isaac Preston,	Citizens of Lockport,	"	Lockport, Ill.
Rev. David Edwards,			West Sonora, O.
" I. A. Hart,		Congregational,	Wheaton, Ill.
" Moses Thatcher,		United Brethren,	Cambridge, Ill.
W. O. Hart,	First Church, Wheaton,	Presbyterian,	Wheaton, Ill.
Prof. James Dascomb,	Oberlin Association,	Presbyterian, N. S.,	Oberlin, O.
Rev. Jas. G. Carson,	Presbytery of Chartiers,	Congregational,	Cannonsburg, Pa.
" J. S. Spear,	Elizabeth Tp. All. Co., Pa	W. Presbyterian,	Buena Vista, Pa.
" L. N. Stratton,	American Wesleyan,	U. Presbyterian,	Mexico, N. Y.
" B. F. Donehy,	Dial Q Conference,	W. M. Connection,	DeWitt, Iowa.
" John C. King,		Free Methodist,	Vinton, Iowa.
Philo Carpenter,		Presbyterian, O. S.,	Chicago, Ill.
" D. S. Faris,	Reformed P. Synod,	Congregational,	Sparta, Ill.
" D. H. George,	"	Reform'd Presbyterian,	Clinton, St. Cin.
S. Sedgwick,		Congregational,	Oberlin, O.
A. C. Rideout,	Oberlin A. Association,	F. M. B.	Hillsdale, Mich.
Rev. T. H. Jackson,	E. W. Bap. Ch. Hillsdale,	Wesleyan Methodist,	Lisbon Centre, N. Y.
W. H. Jackson,	Champlain Ills. Conference,	"	Lemah, Wis.
C. D. Bradley,	Monroe Co., Wis. Aux., "	"	Tunnel City, Wis.

NAMES.	BODY REPRESENTED.	DENOMINATION.	POST OFFICE.
Rev. J. Miller,	N. Ohio Conference U. B.,	United Brethren,	Wauseon, O.
Im Nichols,	DeKalb Co. A. Association,	Wesleyan Methodist,	Sycamore, Ill.
Rev. Wm. Dillon,		United Brethren,	Eldorado, O.
" H. W. Cobb,		Congregational,	Chicago.
John Hubbard,		"	Freedom, Ill.
C. F. Dunbar,		Wesleyan Methodist,	Rivoli, Ill.
Rev. J. S. McCulloch,		United Brethren,	Harlem, N. Y.
James Dunson,		"	Washington, Iowa.
J. M. Wallace,	Lockport Citizens,	Baptist,	"
Henry Harrison,		Congregational,	New York City.
H. D. Olmstead,		"	Freedom, Ill.
Berney Hand,		Presbyterian,	Chicago.
Charles Butler,	Genesee Township,	Congregational,	Lockport, Ill.
S. Mills,		Quaker,	Richland, Ill.
Rev. S. F. Stratton,		Baptist,	Lisle, Ill.
Dr. R. D. Pease,	State Union, Iowa,	Methodist Episcopal,	Cotela, Ill.
Rev. A. Heuyer,	Bethel Church,	Congregational,	New Rutland, Ill.
Mrs. M. E. Metherson,	New Eng. Cong. Church,	"	Iowa City, Iowa.
Ezra A. Cook,	Delaware A. Association,	"	Chicago.
Sylvanus Town,	Whiteside County,	Wesleyan Methodist,	Aurora, Ill.
G. Judson,		"	Delaware, Wis.
Orin Shades,		Baptist,	Union Grove, Ill.
Rev. A. Wall,		Regular Baptist,	W. Wash'n, Chicago.
R. D. Nichols,		Wesleyan Methodist,	Mendon, Mich.
I. R. B. Arnold,		United Presbyterian,	Sycamore, Ill.
Rev. J. R. Finney.	Randolph Co. A. A.		Sparta.

NAMES.	BODY REPRESENTED.	DENOMINATION.	POST OFFICE.
E. A. Kimball,	Fox River Dis. Q. Conf.,	Free Methodist,	Elgin, Ill.
C. A. Blanchard,	DuPage Co. A. Association,	Congregational,	Wheaton, Ill.
Mrs. J. P. Stoddard,		"	Byron, Ill.
Mrs. M. A. Blanchard,		"	Wheaton, Ill.
Rev. J. D. Baker,	Adams H. LaSalle Co.,	Wesleyan Methodist,	Malden, Ill.
" H. Hawkins,	Ally Yearly Conference,	"	Northville,
" D. S. Kinney,		United Brethren,	Perrin, Mercer Co., Pa.
" C. Bender,		Baptist,	Earlville, Ill.
Wm. Wilson,		Congregational,	Menomonie, Wis.
Rev. J. P. Stoddard,		Ref. Church Am.,	Byron, Ill.
" Wm. Mardyk,	Qr. Yearly Conference,	Wesleyan Methodist,	Holland, Mich.
" A. W. Curtiss,		Methodist,	Cold Water, Mich.
" M. W. Jordon,		Congregational,	Cortland, Ill.
J. B. Nessel,	Chalauqua Co. A. A.,	"	Ellington, N. Y.
Rev. C. A. Leach,		Free Methodist,	Payson, Ill.
" J. Buss,		United Brethren,	Chicago, Ill.
" J. R. Baird,		"	Jamestown, Pa.
" I. L. Buckwalter,	Fox River District Q. Con.	Free Methodist,	Vernon Center, Minn.
" Joseph Travis,		"	Elgin, Ill.
" D. M. Sinclair,		Congregational,	Troy, Minn.
Oren Cravath,		Ref. Church Am.,	Holland, Mich.
Rev. VanDeKrooker,		United Presbyterian,	Philadelphia, Pa.
" J. E. Cooper,		Congregational,	Wheaton, Ill.
" J. Blanchard,		Wesleyan Methodist,	Ringgold, Ind.
Richard Green,	Qr. Con. Albion Circuit,	"	Parma, Mich.
D. H. Rogers,			

NAMES.	BODY REPRESENTED.	DENOMINATION.	POST OFFICE.
Rev. W. E. Holoke,	New England Church,	Congregational,	Chicago, Ill.
Edward Gillett,	Congregational,	New England,	Aurora, Ill.
L. K. Hatch,	Union Baptist,	Congregational,	Lisle, Ill.
John Gardner,		Baptist,	Aurora, Ill.
Anna McPhail,		"	Aurora, Ill.
George Geddes,	Lockport City,	Methodist Episcopal,	Lockport, Ill.
H. A. Fisher,	DuPage County A. A.,	United Evangelists,	Cottage Hill, Ill.
B. Dockney,	Free Methodist,	Free Methodist,	Aurora, Ill.
Rev. J. R. Harris,		Congregational,	Pawpaw, Ill.
John Turnecure,		Baptist,	Freeport, Ill.
Rev. L. Foster,		Congregational,	Blue Island, Ill.
George Dietrick,		"	Normal, Ill.
Rev. L. S. Hand,		"	Lyonsville, Ill.
" Matthew Clark,		United Presbyterian,	Laporte, Ind.
Hon. S. C. Pomeroy,		Congregational,	Atchison, Kansas.
Rev. John Levington,		Methodist Episcopal,	Chelsea, Mich.
B. F. Peltengill,		Congregational,	Wheaton, Ill.
J. W. North,		"	Tromwa, Iowa.
Prof. O. F. Lowry,	Congregational,	"	Wheaton, Ill.
G. A. Jones,	DuPage County A. A.,	"	Wheaton, Ill.
H. L. Kellogg,		"	Earlville, Ill.
Charles Preston,		"	Wheaton, Ill.
W. R. McLaren,	DuPage County A. A.,	"	Wheaton, Ill.
R. E. Adams,	Free Methodist,	Free Methodist,	Richmond, Ind.
Rev. C. S. Olteheil,	Congregational.	Congregational,	Peoria, Ill.
Moses Pettingill,			

NAMES.	BODY REPRESENTED.	DENOMINATION.	POST OFFICE.
Prof. John C. Webster,	DuPage County A. A.	Congregational,	Wheaton, Ill.
E. B. Thompson,		"	Wheaton, Ill.
A. S. Whittlesy,	Citizens Lockport.	"	Lockport, Ill.
W. S. Babbitt,			Chicago, Ill.
A. Bodman,		Free Methodist,	Chicago, Ill.
E. J. Kecren,		Ref'd Church Am.,	Foreston, Ill.
R. Walt,		Baptist,	Lyons, Ill.
G. H. Garrison,		"	Greenwood, Ill.
Mrs. S. E. Garrison,		"	Greenwood, Wis.
W. J. Miller,			Bloomfield, Ill.
Aristedes Baldwin,			Greenwood, Ill.
John Miller,		Congregational,	Bloomfield, Ill.
Ed. Hildreth,			Chicago, Ill.
Dr. H. Schafer,		Baptist,	Chicago, Ill.
Rev. A. B. Freeman,		Congregational,	Downer's Grove, Ill.
E. A. Rally,		Baptist,	Wheaton, Ill.
A. B. Carpenter,		United Brethren,	Warrenville, Ill.
J. Brown,		Congregational,	Ottawa, Ill.
Miss E. B. Hart,		"	Wheaton, Ill.
" E. F. Grant,		"	Wheaton, Ill.
Rev. David Root.		Cong. and Presby.	Chicago, Ill.

PHILO ELZEA.

Besides the committee of enrollement the following temporary committees were raised:

NOMINATING OFFICERS.

A committee for nominating officers of the meeting of the Association was then formed, consisting of, Hon. Moses Pittengill, Rev. M. S. Drury, Doct. Dascomb, Rev. T. H. Kenaston, and Prof. A. C. Rideout.

BUSINESS.

Rev. G. W. Kephart, Rev. H. W. Cobb, Deacon Philo Carpenter, S. McCullough, Rev. J. P. Stoddard, and Rev. H. Hawkins.

ON CORRESPONDENCE.

Rev. T. H. Kenaston, Prof. A. C. Rideout, and S. Sedgewick.

ON FINANCE.

Philo Carpenter, Henry Harrison, Dr. Dascomb, I. A. Hart, Moses Pettingill, A. W. Curtis, and Benjamin Hackney.

ON PURCHASING REV. MR. THATCHER'S BOOKS.

Rev. J. Blanchard, Ezra A. Cook, and D. Towe.

ON THE CYNOSURE.

Rev. J. G. Carson, Isaac Preston, Rev. J. Travis, P. Carpenter and L. N. Stratton.

PERMANENT OFFICERS AND COMMITTEES CHOSEN.

Rev. J. C. Webster, President.

VICE PRESIDENTS.

Rev. Joseph Travis, of Illinois; Prest. J. H. Fairchilds, Ohio; Prof. D. J. Fowler, Mich.; Rev. A. M. Milligan, Pa.; Rev. D. E. Mason, Wis.; Rev. W. G. Kephart, Iowa; Rev. Lyman Prindle, N. Y.; J. L. Bookwalter, Minn.; Gen. J. W. Phelps, Vt.

Secretary, Rev. I. A. Hart, Illinois.

EXECUTIVE COMMITTEE.

Rev. J. Blanchard, Milton Wright, Joseph Travis, J. M. Wallace, N. Wardner, W. W. Ames, L. S. Chittenden, H. H. George, Philo Carpenter, J. M. Chapman, E. A. Cook, and Josiah Parks.

RESOLUTIONS

Of the the Iowa Congregational Association, adopted by that body at Denmark, Iowa, June 3, 1869, and read by Rev Dr. Roy in convention, and now published by request of the convention:

"In the judgement of this Association, the Church of Christ, together with its legitimate auxiliary institutions, affords ample scope for all the talents and means of the members of the Church, and abundant ground of joy and consolation, both for the life that now is and for that which is to come, independent of and seperate from all secret organizations. We would therefore, affectionately and earnestly dissuade all our ministers and members from joining such societies; and we advise such as have been, unfortunately, either before or since their profession of Christ, drawn into these societies, to withdraw from them, in such manner as their own judgement and conscience shall dictate."

Of the United Presbyterian General Assembly at Monmouth, June 2, 1869, read by Rev. Mr. Dawson and published in like manner:

Resolved, 1st—That this Assembly regard adherence to the society of Free Masons or Odd Fellows, as inconsistent with membership in good standing in the United Presbyterian Church.

Resolved, 2d—That all our sessions be, and hereby are enjoined to carry out, by the faithful exercises and dicipline, the principle set forth in the fifteenth article, as interpreted in the foregoing resolution.

Resolved, 3d—That this Assembly do most earnestly and affectionately exort all the members of this Church to abstain from connecting themselves with any secret associations, believing that they are unnecessary, and are calculated to operate injuriously on the interest of society, and they do especially urge the ministers of this Church, to use their influence to keep our members from incorporation with them.

All of which is respectfully submitted.

J. C. BIGHAM, Chairman.

Prof. A. C. Rideout laid before the Association similar resolutions from the minutes of the General Conference of the Free Will Baptist denomination.

Offered by the Rev. H. H. George, of the Reformed Presbyterian Synod and adopted:

Whereas, Secret societies are in their organizations and operations most manifestly unscriptural, in their very nature of secrecy, in direct opposition to the peace and welfare of Christ, and hostile to the peace and welfare of the Church of Christ. And

Whereas, True Christians are bound to keep their garments clean from defilement of every kind, to attempt no fellowship between light and darkness, Christ and Belial, righteousness and unrighteousness. Therefore,

Resolved, That in the judgment of this convention, it is the duty of all branches of the Christian Church to free themselves from all fellowship with the unfaithful works of darkness.

Resolved, That we deem it necessary to organize auxiliary associations in towns and counties and districts, for the purpose of awakening an interest in this great moral question.

Resolved, That we pledge ourselves to increased activity.

ON FINANCES.

Resolved, That we will endeavor to raise ten thousand dollars during the coming year to be used under the direction of the Executive Committee in furthurance of the objects of the Association.

TO SENATOR POMEROY.

Resolved, That this body has listened to Hon. S. C. Pomeroy with the profoundest profit and delight; and we hereby tender our fervent thanks for his speech and record our earnest hope that his crushing condemnation of the secret orders; his lofty and just assertion of American principle and the religion of Christ against its old world counterfeits, may speedily receive the universal approbation of the American people.

TO REV. MOSES THATCHER.

Resolved, That this body tender our thanks to Rev. Moses Thatcher for his remarks, and that a committee be appointed to purchase the volumes which he has brought to the office of the CYNOSURE.

Resolved, That we unite with same brother in a prayer of thanks giving for the preservation of his life and that of others to give their testimony against Masonry to the present generation.

OF THE REFORMED PRESBYTERIAN SYNOD.

Resolved, That this Synod views with deep concern the reviving growth and influence of the secret orders in the United States.

Resolved, That we condemn these associations because their effect is to establish spurious and artificial social relations among men, and a new code of duties founded upon these relations; because the secrecy they practice and enjoin is inconsistent with the candor becoming the Christian character; and because they virtually assume to establish a religion distinct from the religion of Jesus, and therefore false. On these grounds we renew our traditional testimony, that those who enter these associations are unworthy of ecclesiastical fellowship.

Resolved, That we welcome with great satisfaction the rise of an earnest and wide spread opposition to the secret orders, and we trust it shall increase and prevail till society shall be delivered from the dangers, and purified from the corruptions which they occasion.

Resolved, That Rev. J. M. McDonald, D. D.; Rev. R. B. Carmon, D. D.; Rev. A. C. Todd, Rev. H. H. George, Rev. C. D. Tumbull, and Rev. D. S. Faris, be appointed a committee to lay these resolutions before the National Convention to meet in Chicago on the 8th inst.

I certify that the above resolutions were unanimously passed by the Reformed Presbyterian Synod, this 2nd day of June, 1869, Newburg, New York.

R. Z. MILLSON, C. of Synod

TO THE SECRETARY.

Resolved, That the thanks of the Association be tendered to our Secretary for his exceedingly earnest and able report, and that it be printed in the minutes.

TO THE REPORTERS.

Mr. C. A. Blanchard proposed the adjoined resolution, which was carried with acclamation, one gentleman alone dissenting:

Whereas, Among the five papers of Chicago, but one has inserted acurate or candid reports of the body's proceedings; the others mis-stating or falsely coloring facts; therefore,

Resolved, That the thanks of this convention be and hereby are tendered to the Chicago *Times* for the candor and accuracy with which it has reported the business which we have transacted.

NOTE.

Subsequent investigation showed that the assaults of the *Post* upon the convention and its members were not furnished by its reporter, whose statements were not less worthy of thanks than those of the *Times*.

The following recommendation of the Committee on Finance were approved:

We recommend that forms of constitutions for auxiliaries be prepared, embracing provisions for annual contributions to the National Society.

Also the adoption of a rule that $1 shall constitute the contributor a member of the Association for one year.

That $10 paid at one time shall constitute a life member.

That the Executive Committee endeavor to obtain a general Financial Secretary of such ability and experience as will command general confidence. A man who has lecturing power and financial and executive ability, such as will be a reasonable guarantee for a bountiful collection of the roll of pledges.

The committee to whom was referred the subject of our newspaper organ, the CYNOSURE, would respectfully report in the following resolutions:

1. That we have been delighted with the character and the success of the paper.

2. That the paper should continue, as at present, to be published fortnightly, at one dollar a year.

3. That as to general management, editorial services, &c., the direction be left in the hands of the Executive Committee, which, under the authority of the National Convention has originated the paper and have already secured so much success.

4. That in order to the highest success of the paper the Executive Committee should be authorized to fill vacancies in its membership.

5. That we do most earnestly solicit that all the friends of the enterprise shall be diligent in securing subscribers, not only for the purpose of sustaining the paper, but of propagating its principles.

Congratulatory letters were received from the following:

T. Hudson, sr., Rev. D. R. Maxoe, Theodore Pomeroy, D. Reed, Rev. J. T. Walsh, Rev. A. Crooks, J. T. Atkinson, M. R. Drittee, Rev. H. Kingsley, Rev. H. Kumbler, James Andrus, O. Wilbur, Amity anti-Secret Society, College Springs, Iowa; Auxiliary Association, of York, O.; A. Sanford, Rev. J. G. Stearns, from the Grand River Auxiliary, Mo.; Rev. S. B. Goodenow, and Enoch Honeywell.

The leading documents which would have been published with the minutes of the anniversary and which we hope to give our readers through the columns of the CYNOSURE, were the Secretary and Treasurer's reports, and the speeches of Dr. Pease, Rev. Messrs. Levington, Baird, Thatcher, Kephart, and of Senator Pomeroy. Besides communications of interest and value from the correspondence.

The whole anniversary was interspersed with devotional exercises of such marked, tender, and solemn interest, as showed manifestly the presence of the Holy Spirit. And now friends don't forget that good meetings are not an end but only a means—a preparation for action. Don't forget that the convention resolved to increase the circulation of the CYNOSURE to at least 5,000 copies. And don't forget the *ten thousand dollars*. A per capitum tax of one cent on those represented in the anniversary and those in sympathy with them would raise it. One member has already paid in one-tenth of it, and given another one-tenth to furnish ministers with C. G. Finney's glorious book on Masonry, and from all the rest of the army of light donations come decidedly too slow, thus far, to secure the amount in the time proposed. Now friends when you send in your subscriptions for the current year don't foget to add your contribution to the $10,000—or your subscription to it. If you can't give a thousand make yourself a life member of the Association. If that is too steep, make yourself an annual member, and if that is more than you are able and willing to give, send just what you please. For God loveth a cheerful giver. There is great need of the $10,000.

I. A. HART, Sec'y.

The beggar at the street crossing, and the aristocrat that pities him, will alike perish if out of Christ.

SIR FRANCIS NEWPORT.

He cherished infidel sentiments until he was laid upon his death-bed, when he uttered the following words:

"Whence this war in my heart? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? Oh, that one could restore to me my ancient guard of piety and innocence! Wretch that I am, whither shall I fly from this breast? What will become of me?"

One of his infidel companions tried to dispel these thoughts, but he replied:

"That there is a God, I know, because I continually feel the effects of his wrath that there is a hell, I am equally certain having received an earnest of my inheritance there already in my breast; that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and all my sins brought to my rememberance. Why God has marked me out as an example of his vengeance, rather than you, or any other of our acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of grace. Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and be reconciled to Him again! But it is a fruitless wish; millions of millions of years will bring me no nearer to the end of my torment than one poor hour. Oh, eternity! eternity! Who can discover the abyss of eternity! Who can paraphrase upon these words, *forever and ever?*"

To his family and friends he said:

"You imagine me melancholy and distracted. I wish I was either; but it is part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health; and it is my curse because I am thereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now, then, I have despised my Maker, and denied my Redeemer; I have joined myself to the atheists and profane, and continued their course under my convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience were the least."

His last words were:

"Oh, the insufferable pangs of hell!"

Does not this case furnish an awful commentary on that terrible caution against apostasy in the tenth chapter of Hebrews?—*Sunday School Times.*

MR. GOUGH'S RECOVERY.

The following incident is worthy of being often repeated, as an encouragement to labor for moral or religious reform. A warm hearted and wise tongue may overcome the most formidable obstacles. Rev. T. C. Cuyler tells the story:

"On a certain Sabbath evening, some twenty years ago, a reckless, ill-dressed young man was idly lounging under elmtrees in the public square of Worchester. He had become a wretched waif on the current of sin. His days were spent in the waking remorse of the drunkard; his nights were passed in the buffooneries of the ale-house. As he sauntered along, out of humor with himself and with all mankind, a kind of voice saluted him. A stranger laid his hands on his shoulder, and said, in cordial tones: 'Mr. G., go down to our meeting at the town-hall to-night.' A brief conversation followed, so wineing in its character that the reckless youth consented to go. He went; he heard the appeals there made. With tremulous hand he signed the pledge of total obstinence. By God's help he kept it, and keeps it yet. The poor boot-crimper who tapped him on the shoulder—good Joel Stratton— has lately gone to heaven. But the youth he saved is to-day the foremost of reformers on the face of the globe. Methinks, when I listen to the thunders of applause that greet John B. Gough on the platform of Exeter Hall or the Academy of music. I am hearing the echoes of that tap on the shoulder, and of that kind invitation under the ancient elms of Worchester! 'He that winneth souls is wise.'"

HOW TO BECOME A DRUNKARD.

Every man is in danger of becoming a drunkard who is in the habit of drinking ardent spirits on any of the following occasions: 1. When he is warm. 2. When he is cold. 3. When he is wet. 4 When he is dry. 5 When he is dull. 6. When he is lively. 7. When he travels. 8. When he is at home. 9. When he is in company. 10. When he is alone. 11. When he is at work. 12. When he is idle. 13. Before meals. 14. After meals. 15. When he gets up. 16. When he goes to bed. 17. On holidays. 18. On any day; or, 20, on any occasion.

☞ "Blessed are the pure in heart, for they shall see God." Is *my* heart pure?

☞ The beggar at the street crossing, and the aristocrat that pities him, will alike perish if out of Christ.

☞ Never, under any circumstances, assume a responsibility you can avoid consistently with your duty to yourself and others.

☞ "Idleness is the very rust and canker of the soul; the devil's cushion; his very tide-time of temptation, wherein he carries without contradiction the current of our affections to any cursed sin."

☞ One who studies the Bible much, with a prayerful, humble mind, will not be apt to go wrong in matters generally. It is not what the Church "will let you do," but what Jesus Christ sanctions, that must be your guide.

WHAT IS HOLINESS?—At one of the Ragged Schools in Ireland, a clergyman asked the question: "What is holiness?" A poor Irish convert, in dirty, tattered rags, jumped up, and said: "Please, your Riverence! it's to be *clane inside.*"

☞ A martyr was asked whether he did not love his wife and children, who stood weeping by him. "Love them! yes," said he. "If all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in prison. Yet in comparison with Christ, I love them not."

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1 50 per 100.

This is a very concise little History, showing the MODERN and OBSCURE ORIGIN—DESPOTIC and UNCHRISTIAN CHARACTER, REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS AUTHORS AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER.

By Rev. J. R. BAIRD, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees $2.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point.

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how *his* wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4.

Why am I opposed to MASONRY?

A two page Tract @ $2.00 per 1000, or 25 cts. per. 100, BY OUR CORRESPONDENT "ANTI-MASONIC 33D DEGREE."

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

This tract is a reprint of a tract published in in 1834, and is a very weighty document 4 page, 50 cts. per 100, @ $4,00 per 1000

TRACT NO. 6,

Hon. John Quincy Adam's Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry, (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry, (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

CAMPAIGN DOCUMENTS,

For sale at the Office of the

CHRISTIAN CYNOSURE, 88 La Salle Street, CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Sixth Edition, Price 50 cents.

Letters on Masonry, price in paper covers 50 cents.

A new Chapter on Masonry addressed to churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.20. Sent free of charge on receiving the price.]

SECRET SOCIETIES.

By Rev. DAVID MacDILL, and Drs. E. BEECHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject, PRICE 40 cts.

CAMPAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry,

A League with the Devil.

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Conventon,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. C. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES

OF THE

National Christian Conventon,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG,

May 5th, 6th and 7th, 1868

Containing addresses of Rev. Drs. Fairchild, of Oberlin; Cooper, of Philadelphia; Marsh, of Brooklyn; Blanchard of Wheaton; of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body.

AND THE CONSTITUTION OF THE

National Christian Convention,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00 Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church and the Safety of the State,

A new 8 vo. Pamphlet of 24 pp. It treats
1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ
4. Secretism jeopardizes the Safety of the State
5. Free Masonry is a Secret Despotism.
6. Selling Secrets.

PRICE: Single Copy 25 cents, 8 Copies $1.00

Truths for the People.

A Work for the Times.

FREE MASONRY

Shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook,

PRICE · Single Copy 25 cts. 5 Copies $1.00.

Finney on Masonry,

Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reador is honest with himself. An extensive reader and deep thinker said after reading this book—"If any one read the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Toms Cabin," and he is so mild and pleasant that even his enemies can not call him vindictive."

PRICE: $1.00, FOR SALE AT THE OFFICE OF THE CYNOSURE.

Western Tract and Book Society DEPOSITORY.

CATALOGUE OF BOOKS.

☞ We respectfully invite the Christian public to compare the appearance, prices, literary merits and other qualities of these Books with these of Eastern publishers.

All books and tracts published by the Society are carefully examined and approved by each member of the Board of Publication, and none are admitted which are not evangelical in sentiment, practical, and possessed of high literary merit.

The Pansey Library. 5 vols; bound in fine cloth, with side stamp; in handsome box
Bernie's White Chicken
Kill the Fiend
Life of Abraham Lincoln
Secret Societies
Strange Stories
The Orphans
How shall I honor Jesus? Paper
Charley by the Sea Shore
Christian Literature. Paper

BERNIE'S WHITE CHICKEN, by Pansey. Illustrated
THE CROSS THE WAY OF FREEDOM. 217 pages; cloth; illustrated. 18 mo. A thrilling narrative
Always do right. 136 pages; 24 mo.
Charley's Sled. 128 pages; 32 mo.
Stories for Children. 128 pages; 32 mo.
The Good Friend. 128 pages; 32 mo
The Hard Text. 132 pages; 32 mo.
A series of little books, attractive to children, and inculcating sound moral and religious principles in a pleasing manner; each
DUXTON, a study for Young Men. 149 pages; 18 mo.
CAROLINE JONES, or Outward and Inward Adorning. 157 pages; 18 mo. Three Illustrations
CHRISTIAN'S FRIEND. 103 pages finely bound. Considers Christ in sixteen different views
COME TO JESUS. GO TELL JESUS. These two delightful little books in one
CHRIST AND ADORNMENTS. 171 pages; 18 mo. A $100 premium prize Essay
THE CHURCH'S DUTIES IN THE TEMPERANCE CAUSE. 64 pages; 18 mo.
THE CHRISTIAN AND HIS CROSS. From the French of Theodore Monod. 70 pages; 18 mo.
THE DRUNKARD SAVED. 60 pages; 18 mo
DOCIA'S JOURNAL. 190 pages; 18 mo. This is the third of the "Pansy Library," fully equal to Helen Lester or Jessie Wells
ESSAY ON PRAYER, with special reference to Young men in Colleges. 260 pages; 12 mo. This is a prize Essay of great popularity and merit
EDMUNSON FAMILY, or Capture of the Schooner Pearl. By Mrs. H. D. Stowe. 64 pages; 18 mo
ELECTION TIMES, or Society and Domestic Influence. 251 pages; 18 mo
FAITHFUL PROMISER. By J. R. Macduff. 18 mo
FABLE OF INFIDELITY AND FACTS OF FAITH. Fourteen Thousand copies of this work have been sold
THE FIRST LESSONS IN THEOLOGY
GERTRUDE LEE, or the Northern Cousin. 138 pages 18 mo; Illustrated. Truth is stronger and more terrible than fiction
GIANT KILLER, or the Battle we all must Fight. 185 pages, handsomely bound and illustrated; one of A. L. O. E.'s best productions
GOSPEL MINISTRY. By John Brown of Haddington
GOD AGAINST SLAVERY. By G. B. Cheever
GOSPEL FRUITS. Bible Christianity Illustrated
HELEN LESTER. A Holiday Gift. A prize volume. ("Pansy.")
HARRIET AND HELEN, or the Orphan Girls.
HOME IN THE SOUTH, or Two Years at Uncle Enoch's.
HIDDEN FOE. Who took Her on the Other Side.
JESSIE WELLS. 218 pages; 18 mo. The second of the Pansy series
JESUS ALL AND IN ALL. 18 mo; 305 pages
KING'S HIGHWAY. 332 pages; 18 mo.
KILL THE FIEND, or the Cry of the Drunkard. Three Illustrations.
LIFE OF ABRAHAM LINCOLN. 18 mo.; 200 pages. Illustrated.
LIFE IN EARNEST. 167 pages. 18 mo. Lectures on Christian activity and order, by Rev. James Hamilton
LETTERS TO A YOUNG CHRISTIAN. 105 pages; 18 mo. By Mrs. Tappan of New York.
LETTERS TO SABBATH SCHOOL CHILDREN ON AFRICA. Vols. I, II-III. By Rev. S. Thompson, Missionary to Mendi Mission, West Africa. 18 mo; cloth, illustrated. Per volume.
LITTLE JESSIE AND HIS MOTHER. 64 pages; Illustrated.
LITTLE ROBERT AND HIS FRIENDS, or the Light of Briar Valley. 110 pages; Illustrated
LITTLE THINGS. 18 mo; 70 pages; Illustrated.
LOST JEWEL. 217 pages, 18 mo; Illustrated.
LILY SPENCER. A Memoir. 192 pages; 18 mo.
LILY LUNDIE DUNCAN. A Memoir.
MOUNT OF OLIVES. A word on Prayer, by Dr. Hamilton
MIND OF JESUS. By J. R. Macduff, D. D.
MY UNCLE'S FAMILY; Ten Months at the South.
NOT A MINUTE TO SPARE. 116 pages; 18 mo
PASTOR'S GIFT BOOK. Fourth Thousand. 79 pages; 18 mo. Subject; the Lords Supper.
PANSIE'S EXPERIMENT. 98 pages; 18 mo; Illustrated. This is the fourth volume of the Pansy Library
POLLY HOLMES.
THE ORPHANS. By Mrs. Reed; Illustrated. A faithful narrative showing the faithfulness of God's promises
RICHARD WEAVER, THE CONVERTED COLLIER. 18 mo; 189 pages; Illustrated.
SECRET SOCIETIES. By Rev. David MacDill, and Drs E. Beecher and J. Blanchard.
SHELL COVE, or Charley by the Sea Shore by Rev. Clement E. Babb, Editor Christian Herald.
STRANGE STORIES OF HUMBLE LIFE; by John Ashworth
SLAVE TRADE. A Book of great interest to Freedmen
SAFE COMPASS, AND HOW IT POINTS. 12 mo; 318 pages; Illustrated. This is one of Dr. Newton's best books
SEEK CHRIST EARLY. 18 mo; 44 pages.
BAU DE SE, or the word of the Lord Jesus concerning himself
STARTLING QUESTIONS. 370 pages; 18 mo. By Rev. J. C. Ryle
TORN BIBLE. By Alice Somerton. 231 pages.
THOUGHTS FOR THE THOUGHTFUL. 64 pages; 18 mo. By Rev. P. D. Aydelott, D. D.
THE HOUSEHOLD, The Great School of Providence
CROSS THE WAY OF FREEDOM. 217 pages; cloth, Illustrated. 16 mo.
CHILDREN OF THE COVENENT, or the Christian Family. 172 pages; 18 mo.
CHRISTIANITY MAKES HEROES. A tale of the second Century
GREAT QUESTION. By B. P. Aydelott, D. D.
TALK'S ABOUT JESUS, By Uncle Jessie
VALLEY OF PEARLS. 42 pages.
WALTER BROWNING, The Slaves Protector. 64 pages; 18 mo
WHY THE MILL WAS STOPPED. 112 pages; 18 mo.
WORDS OF JESUS; Mind of Jesus; Faithful Promiser
YOUNG PILGRIM. 341 pages; mo.
SELECT SCRIPTURE LESSONS. By Rev. Henry Cowles, D. D. Containing fifty-four Lessons on the Old Testament for Bible-classes and Sabbath-schools. $2 50 per doz.
Also, THE SABBATH SCHOOL CATECHISM. For Infant classes. Forty cents per dozen.
Both of these works are admirably suited for the purpose intended.
CHRIST'S LAMBS IN HEATHEN LANDS.
FRIENDLY COUNSELS TO CHRISTIANS.
THE SABBATH.
TWO WAYS; OR TRUTH AND FALSEHOOD.
SCOTTISH STORIES, FROM FAMILY TREASURES.

THE CHRISTIAN PRESS.

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY.

TERMS;

SINGLE SUBSCRIPTION, including all those instances in which the address is written on each paper—per annum
SIX copies for one year, addressed to one person.
TWENTY " " "
ONE HUNDRED " " "

THE SABBATH SCHOOL MISSIONARY, Same price.

☞ The Depository of the Society contains all the Books of the Presbyterian Publication Committee. Orders for Sabbath Schools and other public libraries promptly filled.

Address all orders for Sabbath school, public and private libraries, to EZRA A. COOK, 63 LaSalle St. Chicago.

Power with God and with Men,

by Rev. JOHN LEVINGSTON.

ALSO

CHRISTIAN BAPTISM.

by the same author, Price, 1.25.

See Column on 4th, Page headed

Campaign Documents.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, SEPTEMBER 21, 1869. NUMBER 29.

The Christian Cynosure.

☞ "THE CHRISTIAN CYNOSURE." It is devoted to opposing secret societies. And no great question of reform will be more vigorously discussed. As the CYNOSURE is both a secret and a public paper, and published once a month for a week, (every alternate Tuesday). Communications must be short and pithy, to insert.

Terms, invariably in advance. One year, $1.00. Six months, 60 cts.

Postage on the CYNOSURE, six cts. per quarter; but on clubs of twelve, sent to one place, in bulk, nine cts. each, per year, payable in advance.

All subscriber communications should be addressed, to EZRA A. COOK, 88 La Salle St., Chicago.

SENATOR POMEROY ON SECRET SOCIETIES.

A hasty sketch of the following address, was given in the report of the anti-Masonic Convention at Chicago. A full report of it was then promised to our readers. This has now been given by President Blanchard, while East, and published in the North Hampton *Free Press*, from which we give it in full, with the address to that paper. ED.—

EDITOR FREE PRESS.—You will oblige many of our readers by giving the following nearly verbatim report of U. S. Senator S. C. Pomeroy's great Speech, on the subject of secret societies, in Parvell Hall Building, Chicago, last June; particularly as Senator Pomeroy has many personal friends and acquaintances in this vicinity. It was delivered before the "National Association of Christians opposed to secret societies." 178 delegates were present from nineteen Christian denominations. The meeting was large. They resolved to raise $10,000 for the purposes of the Society the current year. Philo Carpenter Esq., of Chicago, and J. P. Stoddard, Esq., of Northampton, has ordered the Cincinnati publisher of Pres's Finney on Masonry, to send the books to the members of said societies who apply for it sending the postage 20 cents for the volume. 1000 have already applied for it! and THE CYNOSURE has been appointed the agent for the society to open of the National Association, published by EZRA A. COOK, No. 88 La Salle Street, Chicago, Ill., already gone to one thousand three hundred Different Post Offices. Yours respectfully, J. BLANCHARD.

United States Senator S. C. Pomeroy Addressed a full meeting in Parvell's nearly the following, after the applause had subsided:

MR. PRESIDENT, AND MEMBERS OF THE ASSOCIATION.

I am glad to meet with you upon this occasion. I have been ill for upon this line, but have never before had an opportunity of uttering my convictions in public; for in the course of my life, I have never before seen a meeting assembled upon this subject.

Though, often since my earliest youth, solicited to join secret societies, I have always kept aloof from them. I therefore know nothing of them beyond what is known to the public. It has been enough to deter me from joining them, that they were secret, that they were doing something which they wised to cover up! This feature stamps them all, however they may differ, as one fraternity, and this feature seems to me, to prove them to be hostile to the order of things which rests on the idea of the essential equality of men; hostile, indeed, to all that distinguishes us, as Americans, from the rest of the world. Our fathers set up a system of "orders" without a condescending to carry out, grounded, not on partial and proscriptive "orders" secret or open, but on the idea that men should have an equal chance, that undue advantages should not be taken of any one, that society should not be so constructed that its very constitution should be partiality and proscription.

I am not unaware that in this family of "secret orders" there are specific differences, different ends and professed objects. I know nothing about these differences. I have ever found this easy apology for declining to join any of them, that I have no desire for secret favors from, or undue advantage over my fellow men. I do not say that Masons or others take such advantages. I say that such are the considerations which they have always held out to me to induce me to join them. In our late war, that some members were urged speedy on all, especially on those going into Kansas, to join one of these societies, that I would not go up the Missouri river in safety unless I became a Mason! that, if I was once initiated, men would protect me as a Mason, who would murder me as a simple citizen of the United States. There would be assassins, they say, at Masons, that I must cease to look to the laws for my security, and to look to the members of an order I was about to join, and who would shield me, not knowing. I had done no crime to be known, they were under a secret oath to favor me irrespective of who or what I might be or had done! This gentlemen, is a motive to be addressed to a criminal, and not to an honest man! [Great applause.]

To my intercourse with army officers, I asked a Union General, a friend of mine, how he escaped from a rebel prison? He told me he was a Mason, and that the officer on guard, who was also a Mason; let him out. My friend was a loyal officer and so that looks very well. But what of the rebel officer's oath to be true to his own government? What of rebels, too let go by our own officers who were Masons? for if a Mason's oath be good in any case, it surely must be good in every case. If it bound rebels and traitors, it bound our men as well. And are we prepared to sanction a power which neutralizes and overrides all government and upsholves soldiers, citizens, everybody, and from all obligations human or divine but to itself? Do we not see that the end of these things is to bring our government and laws into contempt?

Suppose I am a criminal lawyer, what chance have I to arise in court and address a judge and jury who are forsworn against my client and in favor of his prosecutor, because one does not, and the other does belong to an order which binds its members by oaths and pledges to partiality and proscription! How long will it be, under such influences, before our Courts, Houses and Courts become a hye word and a hissing?

Allow me, Gentlemen, to advise you to make no mere technical distinctions by your war on these orders. The man who follows out his principles to their logical results, if his principle is correct, is sure to succeed in the end.

When I first went to Washington, I saw, all around me, men who were supposed to have no rights which others were bound to respect. Those very men are now legislators, governors, and justices of the peace! There is a Scripture which says, "The end of all things is at hand," and if so, we may as well meet that "end" now as ever. Do not these let us be afraid to follow our logic to its practical end. There is no one who does not now respect his friend yonder, who has so long labored in this cause, because he boldly followed his logic to its practical application.

I have seen a far smaller and less influential conversion and rise, built itself on a simple principle of right, against the prevailing sentiment of this whole nation. In 1840 we cast a mere handful of votes; in 1844 we did but little better. In 1848 we got up to buffalo, and there were some other anti-slavery recognitions. In 1852, with Mr. Fremont, we came near carrying the country; and now, the principle which that little convection, much smaller than this one, put forth, controls this entire country in all its departments; so one daring to oppose it!

On the contrary, whatever is based on a wrong principle must entirely fail. There was a political party which seemed to promise the rule, supply, and permanent conquest of American politics. The Know Nothings besides being secret, had another false principle at bottom. Their watchword was, "America for Americans;" as against foreign-born adopted citizens. But as Irishmen justly answered them, that, "Being born in a stable did not make a man a horse." No more does being born in American make a man an American. I had, from that time, that he is an American who has an American heart in his bosom. And precisely because the Know-Nothings based their movement on a wrong principle, they now to-day have no organized existence. The principle was false, and a false principle, which it rested, ors both passed away from among men.

I hope, therefore, you will take clear and substantial ground from you beginning, and not be unsettled by partialities or entangled with technicalities. I should be sorry to be thought to do anything against the good cause of temperance. I believe they brought me a pledge when I was eleven years old, and I know I have never broken it. [Applause.] But why any one should wish to take that good cause off into the dark, is more than I can comprehend. Was ever any good cause helped along in that way?

I said I never had been inside of a lodge, but I believe I must make an exception. I was once asked to say something for temperance in a town where there was very great need of it, and when I came to the door of the meeting-place, I could not get in because I did not belong to their order, and could not give the the pass-word. So we compromised the matter by my promising to reveal nothing I saw or heard inside, and for once I was let into a lodge. And as I saw nothing but my audience, and heard nothing but my own speech, I was under no great temptation to violate my pledge of secrecy.

Gentlemen: I have thus for spoken as a politician, and I perfectly understand that in this first and only speech of the kind that I ever delivered, I am neither striking political popint nor multiplying personal friends. This is a matter which I cannot take to the door of the people, I could not get in because I did not belong to their order, and could not give

The Christian Cynosure.

EDITORIAL CORRESPONDENCE.

CORLISS, (BOSTON) MASS., Sept. 7, 1869.

DEAR CYNOSURE,—Perhaps I cannot tell your readers what they wish to know of the sea-board places which I am visiting, better than by a running personal narrative.

Last week, on Thursday, the good and venerable Dr. Ide, of West Medway, the father-in-law of the martyr Torrey, took me in his chaise over to Foxboro. (Dr. Ide is 85 years old.) On my way, he told me his experience with secret societies, particularly Free Masonry. As nearly as I can state the words of his conclusion, they were these:

"It (Masonry) is supposed to every thing good to this entire country !" On Thursday I preceded a preparatory lecture in the Church, Dr. Ade, taking charge of the services; and other meeting he took me again two odd a half miles to the depot.

On Friday night I preached a preparatory lecture for Rev. A. E. Plumb, at this place. Bro. Plumb, by leave of his people, went and started a loyal gospel and Church in New Orleans, after the war. They wanted him to remain there much, but he came back to his own large Church and pleasant people.

On Sabbath I preached to his large congregation; addressed his Church at the communion, and the missionary concert at night.

Drs. Plumb and the Mayor of the city handed me their subscriptions for the CYNOSURE, others wish to take it, not a few, and will.

A number of the prominent men and members of the Church expressed joy at our opposition to secret societies, and several ladies have rend what glimpses of the discussion have reached them, and abhor the secret orders. Several told me how their brothers and friends had been forced to join the lodge in order to keep their posts and offices, and had succeeded by this means, and now are urging their friends to join. These clear minded and pious women will never against the dark orders "terribly in earnest," as soon as they get the CYNOSURE. Some have already promised to do so.

Yesterday (Monday) I addressed *the ministers of Boston and vicinity*, in the Park street lecture room, about twenty minutes; against secret societies. Just as I waxed into the subject, Rev. Dr. Manning, (of the old South,) exspectfully interrupted me with the question—"Are you opposing the Masonic alone or the other secret orders as well?" Supposing he might possibly wish to have me wake up as much opposition as possible at once, I instantly replied—"I commonly oppose one lodge order at once; and I am speaking against Masonry now."

This reply put the house in excellent humor and I went on with my speech.

I told them of a good pastor not twenty miles from Boston, who had just been forced by Masons to resign his pastorate, not because he had preached against them; but because when he had consented to have them use his Church, and himself to officiate at a Masonic funeral, he objected to have the Mason appear there as a lodge, in trappings, with a military band; and to go through with their pagan foolories over the corpse in the Church of Christ. And when I had given them these facts, I told them, solemnly, that every one of them (they were above thirty ministers present,) was laboring as subjected to this same Masonic expulsion from their pulpits, unless they either resisted the lodge, and taught their people against it, or joined it, and bowed to its idolatries! I then showed them from Chase's digest of Masonic law, that Gen. Howard could not join the lodge because his arm was shot off in our battles, but that John Morrissey could join It; and asked them if they were prepared to join an order which takes in John Morrissey and excludes Gen. Howard !

As Dr. Manning had asked me a civil question I asked him whether he was a Mason. He replied, "*I know something about it*," and instantly turned on another topic. Do not brethren, see by that little circumstance, that the lodge is anti-Christ ?

What dark and foul spirit is it which creeps into that lecture room, and silences brethren on a subject of more pressing political importance than any other I could have introduced ? and which waked up more feeling, than any other would ? The soldiers parted Christ's garment; the lodge separates brethren, the members of his body, which is the Church. I should have said, that after a little laugh at my reporter to Dr. Manning's "sharp practice" on me; I told him, frankly, that I considered the lesser secret orders in the light of a sort of Sunday—schools of Masonry.

At the close of my remarks, ten ministers came forward and put their names and post office addresses on a paper for specimens of the CYNOSURE, and one subscribed and paid for it, a third of all present.

While my back was turned a moment talking with Dr. Manning, some person snatched the paper from the table, tore off the names, and threw them under the table, where, on my making inquiry, and holding up the torn strip left a brother found them ! Masonry turns good men to

"And what they own net to themselves,
"And trust not to each other."

But I got the names !

BR. O. W. BLAGDEN,

who spoke bravely against Masonry four years ago, when I was here in the same weekly meeting ! is grown more discreet, and left before I began my remarks. "The hireling seeth, the wolf coming (into the churches) and fleeth because he is an hireling." The aged Dr. Cox sat through, and at the close expressed to me, his regret that he could not have had time to relate how, in his youth, he had given a Masonic grip without knowing what it was.

REV. MR. MURRAY,

the new York street pastor, is a tall fine looking man, in light business grey. He said, "I am a member of no secret society; I am not sure that you do not stretch too great relative importance to the subject, however."

Brother Murray has killed the newspapers with his book, and Adirondack woods with second class murmurring pilgrims this summer; it is easy to see, on looking at him; is no ordinary man.

He has yet to prove what master he will serve here; Christ or the world. King David once "played the mad fellow from politic motives. and this Bro. Murray has, if I see aright, much more in him than meets the eye."

Yours truly—J. D.

EDITORIAL CORRESPONDENCE—A POLITICAL LETTER—CHIEF JUSTICE CHASE.

WORCESTER, MASS., Aug. 27, 1869.

REV. L. FESTER—*Dear Sir*: At the time I left home, the Republican papers were full of speculations and censures of Chief Justice Chase and the Virginia State election. The facts seem to be that Gov. Walker's election was neither a Republican or Democratic triumph; but the result of the white population of the old times, conquering their rage, and coming back into the political arena. It is said that Judge Chase was consulted and that the movement was in the interest of his nomination for the next Presidential campaign. As it is my purpose to keep the readers of the CYNOSURE in possession of what I may know or think about politics, I have long wished to speak more particularly of Chief Justice Chase.

His father was a Free Mason. He is not. Kept from it, doubtless, by the Morgan revelations and discussions; as probably nearly all our our public men have been, who are not now members of the lodge.

I found, passing through Ohio, on my way here, every man whom I met, rather who got into the cars in the State of Ohio, were strong friends of Mr. Chase, and would have voted for him at the last election, had he been nominated, no matter by whom.

But I am surprised to find further east, that the old line anti-slavery people, share the newspaper condemnation of Mr. Chase, as if he was a renegade Republican, who had deserted his friends and changed his principles. Whereas he has done neither ! And I am more and more astonished at the facility with which enlightened, independent, and deep principled men, accept the reputation which the newspapers of the day or week find, or think it for their party interests, to give to public men.

The head and front of Judge Chase's offending is, that he *is anxious to be President* of the United States, and that he would have *accepted a nomination from the Democrats !*

As to the first, viz: his anxiety to be president. Is there a rational man in this whole country who does not know and believe that General Grant is now taking every measure he can, consistent with his principles and ideas of right, to secure a nomination ? What was he at Concord, New Hampshire, for, this week, shaking hands with all whose hands could reach his ? It is now or singular, or strange that men who have the remotest hope or chance of reaching it, when to be President of the United States ? A Yankee friend of mine (Syra) lived in Alabama before the war; and the Southern people, to their manner, were cursing the Yankees, saying, among other things: "You are so wicked !" "*You're as wicked as you know how to be !*" was Sayre' reply. And not only do multitudes of men, in fact aspire to the Presidency's but if their chance is reasonable; it is their duty to do so. Children in our district schools, are told by examining committees, that the Presidency is open to their aspirations.

But Judge Chase would have accepted a nomination from the Democrats ! And did not we abolitionists vote for Martin VanDuren in 1848 ? I know I did, and the great mass of my abolition brethren ! Ay ! and California, was saved from the clutch of slavery, and made a free State by a liberty party movement, with a life-long Democrat, for whom many of us had no personal respect, as its national nominee !

It astonishes me that abolitionists, who vote for such a Democrat, to carry out their principles, should blame Judge Chase for being willing to accept a nomination from Democrats, that he might have an opportunity of carrying out his principles !

Above and beyond all, have we forgotten that Judge Chase was a Democrat, and something more than a party Democrat ?—that their general creed on the lip was his creed in the the heart; that Democrats sent him to the United States Senate; his first political office, by their votes ? And did the fact that Democrats united to send him, as they did to send Sumner there, alter the creed or conduct of either of those gentlemen while in the Senate ?

It is true that the Democratic party, as a whole, were pro-slavery. So were the Whigs. But Ohio Democrats, for the sake of congratulating the liberal men, repealed their infamous black code, the first that was repealed, and sent Mr. Chase to the Senate, and in their State platform, adopted sound abolition doctrines. And from the day Mr. Chase set his foot on the floor of the Senate, to the present, Mr. Chase has never blinked or swerved from one anti-slavery principle, or any other important principle he has professed. Daniel Webster did; but Judge Chase has not.

But did not Judge Chase resist the impeachment of Andrew Johnson; and during the the trial, side about Washington with Democrats ? Yes he did. So Fessenden and Grimes resisted impeachment, and even hung Johnson then, and who love him no better now; yet doubt the strict duty of such a party impeachment; and do not now believe the impeachment would have been wise.

The present opponents of secret societies have little or nothing to hope from either Republicans or Democrats as party organizations. Parties sometimes perish, and take new names; or under the old names reorganize and seek new ends. But neither political party, now existing, will or can do anything against secret societies, Mormonism, political Popery, or any of the priestly, and ritualizing despotisms now crawling over every thing sacred in this country, like the frogs, locusts and lice over the bread-troughs of Egypt.

We must keep our eyes open; our minds undeceived; and our hearts stayed on Christ, who alone can rid the world of the "*rulers of the darkness.*"

Yours, very truly—J. B.

THE AMERIHCAN CHOE—MRS. STOWE.

This strange woman is out in the *Atlantic Monthly* with an article which seems to prove, and probably it is true, that Byron lived in incest with his half sister and had a wretched child by her, who grew to be a woman, and died so, on her father did. The lost and lewest humbug, is a poet-patriot leaving England to patronize Greece, keeping up a string of amours all the way there, and turning his fornication and adultry into song.

But what have we here ! Mrs. Stowe has found (or feigned) that an antiquated mistress of Byron (Guiccioli,) has published a book in glorification of her paramour, which is generally popular; and seeing with what avidity court cases of crim. con. are read by the multitude, she has put herself and the *Atlantic Monthly* afloat on that kind of popularity which penny-a-liners get by publishing the records of criminal colurts and retailing examples of sin in high life.

And yet, curiously enough, this strange woman, after making Lord Byron an incestuous hypocrite, and blackening him with "must" beyond all that his vices had before sunk him into, if she does not find him seeking to heaven, she allows Lady Byron to; and endorses her as "*strong philosophical mind*," her "*clear analysis*," and whatever else should lead us to believe, as she who knew him best did, that Byron, " with the dropping of this earthly life" dropped also "these morbid influences and impulses;" in short, death sent him to glory !

Jo brief, Mrs. Stowe, is a Universalist; and has been so for years, and, if she had candor or courage to meet the consequence, would avow it. She hates and, disbelieves any, doctrine of depravity which makes regeneration necessary to enter heaven. She quotes with evident approval, the answer of Lady Byron to one who wondered how she could love Lord Byron: " My dear, there was the angel in him" and Mrs. Stowe adds " *It is in us all ! !*" and she proceeds to say: "It was in this angel that she had faith." And this in his face who said : "*Except a man be born again he cannot see the Kingdom of God.*"

I seldom take up the *Atlantic Monthly*, and then only to find it making steady progress in deterioration. The late numbers are largely made up of the feeblest, conmest romances, in which rational court-ship, on the summering and wintering plan of knowing future companions, is wholly obsolete; and being overset in a coach and tumbling down a precipice with a strange young lady, is warrant enough to marry her. In this literature, love is literally blind; sense, useless; and character altogether an unknown and unregarded quality.

But the discovery by which Mrs. Stowe cut does all her former exploits in that bad, base, vicious as Lord Byron was—Calvinistic Theology made him so ! Her words are: "Lady Byron expressed the feeling, too, that Calvistic Theology, as lored in Scotland, had proved in his case, in that does in certain minds, a subtle poison." The catechism would have sent him to hell, but "the angel" in his nature saved him.

Yours truly—J. B.

ANOTHER WONDERFUL BOOK.

BY A WONDERFUL MAN.

There is a book now written, (I have seen the manuscript,) which should go along with President Finney's work on *Masonry* into the hands of every minister of Christ and every Christian in the United States, who wishes to save popular government, or the gospel, of Jesus Christ to this world, from the grasp of those who, lot alone, will certainly destroy both.

Mr. Samuel D. Green, at whose house I write this, is now eighty-two years old; yet it is nearly true of him that "his eye is not dim nor his natural force abated." Certainly he reads without glasses, and I have walked arm in arm with him from the Hanover street forty to Corn Hill, quite as quick as I cared to walk. He is a member of an Orthodox Congregational Church in good standing, and I have knelt with him in his family, as he led in prayer. He not long since, at the request of Rev. Mr. Plumb, of Chelsea, addressed the ministers of Boston and vicinity against secret societies, which fact was published with favorable comments by the *Congregationalist*.

This wonderful old man, thus had a life of incidents, which might, and I hope will, make a volume to go along side of Bunyan's Pilgrim's Progress, or the Arabian Night's entertainment, only that the latter book is not true, and Mr. Green's history is.

He was a member of the Masonic lodge in New York, in 1826, when that lodge planned and approved of the abduction and subsequent murder of Morgan.

Mr. Green fought the lodge with its own weapon—secrecy. He continued to meet with his lodge for months after Morgan was abducted; noted all and has revealed all.

He has secured, in arranging his book for the press the aid of one of the best ministers, the best writers, and the best men in Massachusetts. The book will therefore be perfectly reliable, and if, under God, it does not open the eyes of this nation to the secret gulf which yawns before it; then this nation is reserved to much worse calamities than it suffered from slavery.

One word respecting Mr. Green's fighting the lodge with their own weapons. He must be reasoned about, as a man who was in a den of murderers, for he was. And if we condemn his course, we condemn all strategy in justifiable war.

J. B.

Correspondence.

A MASONIC SWINDLE.

EDITOR CYNOSURE:

It is said that during the days of the Roman Empire, Rome was governed by a child. In explanation of this seeming paradox it is stated that the Empress ruled the Emperor, and that she was controlled by a child. In a sense somewhat analogous, it may be said that the country is governed by a comparatively small number of Masons, who have taken the higher degrees in Masonry. (I was about to write lower instead of higher, as it would really seem that the farther we advance in Masonry, the lower we descend in the scale of morals.) We will then suppose that the proportion of Free Masons in the United States, is as one to ten of loyal voters. In large towns and villages, the proportion may be greater. In the rural districts, less. Of Free Masons it is presumed that not more than one third ever take more than the first three degrees. Those who have examined the subject will understand, that the most exceptionable portions, are beyond these first degrees. And let it here be understood, that honest men who enter the three first degrees, do not often dream that they will be constrained to justify any immoral act. And as some professors, and good, men, have been so torsperesed through the ceremonies, they become fascinated with these gaudy trappings—this "*strong philosophical mind*," her "*clear analysis*," and whatever else should lead us to believe, as she who knew him best did, that Byron, " with the dropping of this earthly life" dropped also "these morbid influences and impulses;" in short, death sent him to glory !

Jo brief, Mrs. Stowe, is a Universalist; and has been so for years, and, if she had candor or courage to meet the consequence, would avow it. She hates and, disbelieves any, doctrine of depravity which makes regeneration necessary to enter heaven. She quotes with evident approval, the answer of Lady Byron to one who wondered how she could love Lord Byron: " My dear, there was the angel in him" and Mrs. Stowe adds " *It is in us all ! !*" and she proceeds to say: "It was in this angel that she had faith." And this in his face who said : "*Except a man be born again he cannot see the Kingdom of God.*"

I seldom take up the *Atlantic Monthly*, and then only to find it making steady progress in deterioration. The late numbers are largely made up of the feeblest, conmest romances, in which rational court-ship, on the summering and wintering plan of knowing future companions, is wholly obsolete; and being overset in a coach and tumbling down a precipice with a strange young lady, is warrant enough to marry her. In this literature, love is literally blind; sense, useless; and character altogether an unknown and unregarded quality.

But the discovery by which Mrs. Stowe cut does all her former exploits in that bad, base, vicious as Lord Byron was—Calvinistic Theology made him so ! Her words are: "Lady Byron expressed the feeling, too, that Calvistic Theology, as lored in Scotland, had proved in his case, in that does in certain minds, a subtle poison." The catechism would have sent him to hell, but "the angel" in his nature saved him.

Yours truly—J. B.

ANOTHER WONDERFUL BOOK.

BY A WONDERFUL MAN.

There is a book now written, (I have seen the manuscript,) which should go along with President Finney's work on *Masonry* into the hands of every minister of Christ and every Christian in the United States, who wishes to save popular government, or the gospel, of Jesus Christ to this world, from the grasp of those who, lot alone, will certainly destroy both.

Mr. Samuel D. Green, at whose house I write this, is now eighty-two years old; yet it is nearly true of him that "his eye is not dim nor his natural force abated." Certainly he reads without glasses, and I have walked arm in arm with him from the Hanover street forty to Corn Hill, quite as quick as I cared to walk. He is a member of an Orthodox Congregational Church in good standing, and I have knelt with him in his family, as he led in prayer. He not long since, at the request of Rev. Mr. Plumb, of Chelsea, addressed the ministers of Boston and vicinity against secret societies, which fact was published with favorable comments by the *Congregationalist*.

This wonderful old man, thus had a life of incidents, which might, and I hope will, make a volume to go along side of Bunyan's Pilgrim's Progress, or the Arabian Night's entertainment, only that the latter book is not true, and Mr. Green's history is.

He was a member of the Masonic lodge in New York, in 1826, when that lodge planned and approved of the abduction and subsequent murder of Morgan.

Mr. Green fought the lodge with its own weapon—secrecy. He continued to meet with his lodge for months after Morgan was abducted; noted all and has revealed all.

He has secured, in arranging his book for the press the aid of one of the best ministers, the best writers, and the best men in Massachusetts. The book will therefore be perfectly reliable, and if, under God, it does not open the eyes of this nation to the secret gulf which yawns before it; then this nation is reserved to much worse calamities than it suffered from slavery.

One word respecting Mr. Green's fighting the lodge with their own weapons. He must be reasoned about, as a man who was in a den of murderers, for he was. And if we condemn his course, we condemn all strategy in justifiable war.

J. B.

Correspondence.

A MASONIC SWINDLE.

EDITOR CYNOSURE:

It is said that during the days of the Roman Empire, Rome was governed by a child. In explanation of this seeming paradox it is stated that the Empress ruled the Emperor, and that she was controlled by a child. In a sense somewhat analogous, it may be said that the country is governed by a comparatively small number of Masons, who have taken the higher degrees in Masonry. (I was about to write lower instead of higher, as it would really seem that the farther we advance in Masonry, the lower we descend in the scale of morals.) We will then suppose that the proportion of Free Masons in the United States, is as one to ten of loyal voters. In large towns and villages, the proportion may be greater. In the rural districts, less. Of Free Masons it is presumed that not more than one third ever take more than the first three degrees. Those who have examined the subject will understand, that the most exceptionable portions, are beyond these first degrees. And let it here be understood, that honest men who enter the three first degrees, do not often dream that they will be constrained to justify any immoral act. And as some professors, and good, men, have been so torsperesed through the ceremonies, they become fascinated with these gaudy trappings—this "livery of the court of heaven," which, with the prospect of personal benefits to be derived in connection with the institution, they do not really consider.it a very good thing. Thus some professors of religion, and even ministers of the gospel, are pleased with these gaudy trappings of the lodge, and even the most thirtieth part of the votes which we may reduce to less than one hundredth part of the population, (if you add women and children,) control, in a great measure, the ballot box, the State, the court room, and the Church.

And now to illustrate what is meant by the title of this article, I will give a brief description of a pamphlet evidently gotten up in the lodge for the upper degrees of Masonry, and calculated to impose upon not merely the uninitiated, but also upon Masons of the three first degrees. It is entitled

" Morgan's Free Masonry, exposed and explained, showing the history and nature of Masonry. Its effects on the government and the Christian religion, and containing a key to all the degrees of Free Masonry, being a clear and correct view of the manner of confusing the different degrees as practiced in all the lodges throughout the globe, together with the means to be used by such as are not Masons, to gain admission therein, with the verdict of the jury in relation to the abduction and murder of the author; the whole intended as a guide to the craft, and a light to the uninitiated. By Capt. William Morgan. New York : L. Fitzgerald, publisher." All this it proposes.

Now let it be observed, that although the first three degrees are spoken of as published by Morgan and Bernard, yet the four next are all spurious ! Let Master Masons, (as well as others,) look at this fact and cease to be the dupes of those who have advanced in Masonry.

This pamphlet professes to " show the origin, history, and nature of Masonry, its effects on the government and the Christian religion." Not one of these subjects are mentioned, or even alluded to in the body of the work ! It professes to contain " a key to all the degrees of Free Masonry !" It names only seven, whereas Bernard publishes over thirty ! It purports to be " by Capt. William Morgan," and copies, (probably,) of the genuine clerk's certificate of the " Northern District of New York," (prefixed to the genuine work of Morgan's,) showing that on the 14th day of August, 1826, William Morgan deposited in his office the title of a book, or pamphlet, whereof he claims, as author, in the following, to wit: " Illustrations of Masonry, by one of the fraternity, who has devoted thirty years to the subject. And God said—Let there be light, and there was light."

The publication of the certificate is, doubtless, a base fraud, and evidently intended to convey the idea that this was the genuine work as published by Morgan. It is then but a gross imposition upon all but the " favored and enlightened few " who have passed beyond the threshhold of the three lower degrees; thus fostering the impression upon the great mass of community, embracing all Masons of three degrees only, that Free Masonry after all was a very harmless thing. The invention of these hogue decrees has given us a comparatively harmless oath for the 4th, 5th, and 6th degrees, but in the Royal Arch, a mere affirmation ; and he has the effrontery to tell us in a note, that in the Royal Arch Encampment is allowed to swear, either in the chapter, or a court justice !".

It is often remarked that there is " honor among thieves" but in view of such an imposition, where is the honor among Masons ? Surely it is not to be expected, that the mass of Masonry are despotic. One writer in behalf of Masonry represents the institution to be so. If then Rome was governed by a child, it would seem not improbable that this " land of freedom," as we fast bring down within the coils of an anaconda, comprising a comparatively "few" who have taken the higher degrees of Masonry ! And in view of a host of facts—well authenticated facts—the question is forced upon us—are we living under a free republican government, or under a despotism ? And let it be met and solved.

" Let there be light." Let every one that knows what Masonry is, be like a candle set on a candlestick to shine light around, until the whole community are aware of their danger. Fear not the wrath of these Philistines ! God is on our side. If God be for us, who can be against us.—Yours for the war,

T. HUDSON, SEN.

Hampden, Ind., Aug. 30, 1869.

VINELAND, N. J.

EDITOR CYNOSURE:

Gather up and publish the records of the past. No arguments are so convincing as facts.

Your reference to the report of John C. Spencer, to the Legislature of the State of New York, in 1832, concerning the Morgan abduction trials, suggests the importance of gathering up reliable documents of those times and giving them to the men of the present generation.

Being then a resident of that State, I well recollect the circumstances which necessitated the appointment of a special attorney, as in the case of Mr. Spencer.

The conviction, subjection, (and I may add murder,) occurred in 1826.

Some of the prominent persons, engaged in that outrage, had been indicted by grand juries in several of the western counties of the state. But, it was found that many of the officers of the courts, district attornies, judges, sheriffs, &c., were Masons, or under Masonic influence, that it was impossible to bring these culprits to justice. Witnesses were concealed or sent away, and the machinery of the courts, Some, when compelled to appear, positively refused to testify ; and were imprisoned for months for contempt of court. Indictments, and their abettors, set justice at defiance to such a degree, that the Legislature of the State—although the majority of that body was not, at that time, politically anti-Masonic—was constrained to commission a special attorney, (a gentleman of eminent legal ability,) to prosecute those indictments—the local authorities being entirely inadequate. Hence, John C. Spencer, one of the most eminent lawyers in the state, was commissioned for the purpose. His ability was equal to the task, and his success was unprecedented.

Mr. Spencer, in the faithful performance of the arduous and responsible duties assigned him, found the most thoroughly organized and dangerous interference of Masonry with our courts of judicature ; and, of the necessity of united and persistent efforts to expose, and put down this dangerous institution.

Will just add, that no one acquainted with the history of those times, can doubt that Ma sonry, as to its oaths, imprecations and ceremonies, was as fully exposed to the public, as words spoken, written and printed could, or can be. And that the moral power of the order of Masonry was dead and buried deep ; and never could have a resurrection, until the great day of retribution.

Go on brethren. This movement is, I verily believe, of God, and will be a success ; and this will be the last effort that will ever be made to come to an end. For " more are they who be for us, than they who are against us." The Lord Jehovah is on our side.

G. WILDUR.

We thank our friend, Mr. Wilbur, for his suggestions about "gathering up facts," and also for the facts he gives, so far. They are just what we want, and whatever facts or documents he may have, or may be able to gather up of the kind referred to—we shall be glad to receive and publish. They will help this cause, so vital to justice, government and the Church.

It is true, that after the horrid developments connected with Morgan's abduction and murder, Masonry was considered dead. As the Hon. B. M. Gates says of those times—" For more than twenty-five years it was entirely out of date in western New York, except with a few of the old kidnapping veterans who defied the public opinion, and occasionally met in a secret parlor, holding on out existence."

But that favorable time for sealing the death of Masonry, by turning against it the laws which it had trampled under foot—was past unimproved. And now, through Odd Fellowism, and by seizing on the Temperance cause in various ways, to make *secretism* plausible—it has survived and grown stronger than ever. It then we are to escape its *more* arbitrary reign, and *worse* crimes and horrors, than heretofore developed, we have to arise everywhere in earnest, and resist, expose and overthrow it. For this, its true character and workings in the past, need to be clearly set forth ; and all who have facts and documents conducive to this end, should freely make them known.—En.

DEQUOIN, July 13, 1869.

MR. JOSIAH FARES—*Sir* : I see in the Chicago *Tribune* that you was appointed one of the Executive Committee of the National Christian Convention, held in Chicago, on the 8th, 9th and 10th of last June, for the purpose, as I understand, of reading the United States of all secret societies, especially the Masons and Odd Fellows. Now on receipt of this, please inform me, if it is the cabulation and intention of the society, to carry the war against said societies into politics or only into the churches ? I am, for my part, and thousands of others that I have talked with, say they are, willing to assist in any way they can to exterminate these secret organizations. We are convinced there is more corruption carried on through them, than to any other way, and If you can inform us in what way we can assist you, and how to organize, we will do all we can to aid in their removal. Hoping to hear from you on receipt of this—I remain, respectfully yours,

JOHN G. BROWN.

The above letter to Mr. Parks, has come into our hands, with the request that we answer it, and as its inquiries are put in strong pointed phrase, showing that the writer "means business," we feel bound to give them a candid reply. And *first*—The Association does not mean to spare, screen, or cover up *secretism*—that offspring of the pit, and from the father of lies—anywhere, either in Church or State. It is hiding itself in the Church behind religion, behind charity, science, temperance, under lawful corporations and bushes, in our courts of justice, in politics, and in almost every department of our government, and Masonry is the grand engine, away down in the dark, that carries all its wheels. So we go against this machinery of secretism everywhere, and as friend Brown says, *especially* in Masonry.

Then again—The object of the Association is, to *lay open* these secret workings everywhere, to expose them, to pour in the light of truth upon midnight counsels, whiskey rings, official swindling, perjured courts and juries, political corruption, domination and king-craft, and upon false religion, Godless liberalism, idolatry and anti-Christ in the Church ; and so point out and disclosing the intrigue, the whole assemblies, the forms and gripe, and horrid oaths, the bands and combinations, by which these things, through Masonry and all sorts of secretism, are carried on. This is done, that all may see, abhor and repel them.

And once more—as a means for all this, the Association resorts to and urges God's teachings and precepts without regard to denominations holding the great truth, that *Christ* is the light of the world, and the only *Savior* of sinners, and calling upon all Christians, patriots, and philanthropists, to aid in putting away these works of darkness—by forming auxiliary Associations, by their prayers, their counsels and influences, by taking and circulating the CYNOSURE and kindred tracts and books, by helping to raise the $10,000 asked, and vitally needed in the work, by supplying the means for filling of that, by gathering in school houses or elsewhere, and after seeking light from above, reading over such books as " Finney on Masonry," or the like, and so, with God's blessing, we will put away these guilty, fearful, hidden works of darkness, will save the Church and our religious institutions from the wiles of Satan—yes, save our free Republican Government, and and make it an eternal excellency, a joy of many generations. This is the work and aim.—En.

AN ENQUSHY.

I wish some of the editorial corps of the CYNOSURE would explain to me, if they can, the change, (or any other change that has been made in the first degrees of Masonry,) referred to in the convention at Chicago. Something was said about changing the pillars of Jachin and Boaz, but I don't understand it. I take light on Masonry ; for my text book, but it is important that a lecturer, when he starts out to face Masons, should know positively whereof he asserts. I will look for an answer.

Very truly yours,

D. REED.

ANSWER.

No change has been made "in the first degrees of Masonry." The thing is impossible. As the order is extended throughout the world ; any material change in the lower or staple degrees of Masonry would make it useless, and only shut off the the Grand Lodge, or Grand Lodges, which should make the change from the rest of the Masonic world ; and so no one would want or buy their degrees. A change would make the lodge which made the change a lodge of what they call " clandestine Masons," (See Mackey's Lexicon,) which are held in abhorence by all regular Masons.

Besides, I know Masons who have been in lodges within three years, and who are ready to testify that Masonry is the same as given by Bernard ; from entered apprentice to the Royal Arch.

Some modifications are made in the oaths to accommodate strait consciences ; but even they have to promise to obey, and be bound by the *omitted parts of the oaths !* The only change possible to Masonry is by additions at the side or the top of the scheme. So let this talk of change he put to rest.

THE LAND OF THE FREE.

A " free and accepted MASON," not long since converted to Christ, found himself like Mr. Finney converted from the lodge. As he remembered some of his hidden things, " and began to walk in that " craftiness," of which the Apostle in 2 Cor. 4 : 2. They demanded of him—why he did it ? Because said he, " I cannot serve *God* and the devil too."

Now he has come to take the CYNOSURE, but it would be at the peril of losing his means of support as the Post Master, and his employees are Masons. Oh glorious " land of the free !" Glorious freedom of the press ! How we sing—" sweet land of liberty ! " Is it rather " Hail Masonic charity, " that topmost round of the ledge—" ladder from earth to heaven !" as Webb has it (p. 42) LUX.

☞ Lot's wife looked back and God never gave her leave to look forward again. Backslider, look out.

THE HEN STORY.

It was thought by one correspondent that that true story was given as a slur on the Woman's Rights question. No such use was designed, and we see by the following, that one lady tures it to good account. En.

EDITORS CYNOSURE :

Sir : In No. 26 of your paper, we see a little article headed " Female Rights." It is stated that it is not known as that hen lyed ever attennd any convention, though asserting her right to crow.

Now perhaps Mr. Chantidere (contrary to her wishes,) Hen joined a lodge of Free Masons. And could she but talk case, no blamed—for her crowing ? Is she stepping any further from her proper sphere to crow than Mr. Chantister in from his true dignity of roosterhood, to pass through the initiation performances of the Masonic lodge ? to be led around with a baller about his neck like a great fool, stripped of his feathers ! She is only assuming the dignity that he in his foolishness has thrown away. I say let all the hens crow, the geese squall and the duckerqueck, until such wicked folleries are driven from the face of the earth.

Yours with profound respect for all men of true manhood but none for males who are led by th Masonic holetor. A WOMAN.

EDITORS CYNOSURE :

It is a solemn consideration that no association that violates the sixth precept of the decalogue can be allowed in community or in the land, without bringing God's judgment. His declaration is—" Blood defileth the land, and the land cannot be cleansed only by the blood of him that shed it. There shall be no satisfaction taken for the life of a murderer." But it has been fully proved, that very shocking murders have been committed in this institution of Masonry, and in perfect accordance with its oaths and requirements, and yet it is allowed and hedged are sheltered by state governments. In this way we connive at, and participate in their murderous work. Now let us have God acknowledged in our laws and nation, and let those murderous combinations be put away from us, for, if they are not, our land has to be yet purged by heaven's purifiers, " War, famine, and pestilence, three grand ministers of heaven's wrath on guilty men." Hence it was that slavery could not be expunged by stones, but required the blood of the slave at the hand of the nation.

I remain, yours respectfully,

JOHN MCMINN.

WEST GROVE, IOWA, July 11, 1869.

EDITORS CYNOSURE :

I send you 25 cents for specimen copies of your paper, in order to ascertain your address and terms. I rejoice in this movement, it is high time these secret orders be brought before the public they are anti-Christ. They work, in the dark, and not according to the " glorious Gospel of the Son of God." They should be exposed, because they too often prevent the execution of just and righteous laws for the protection of person and property, and because they beget a narrow, intolerant, and proscriptive spirit. How can a Christian support them, who is to stand out and give the honor and glory to Christ, his Master and above all things. The Christian has but one most sublime, perfect grand high chief priest, and that is he " Lord and Savior Jesus Christ," and it is his joy, and delight to give all power and honor, and glory, to Him alone.

JOHN J. DICKSON.

RITUALISM A FORM OF JESUITICAL CRAFT.

Rev. Dr. Montgomery preached last Sabbath evening to his congregation, on the subject of Ritualism. He described the impressive Christian duty of all to whom the Protestant faith is dear, to preach and tench and speak against innovations which tend to destroy the foundations and purity of the Christian religion. All the prominent leaders in the Romish movement toward Ritualism ended in the Romish Church, and there they properly belong. The assumption that it can be made legitimately a part of the Protestant Church, we hold down to us by our fathers, is but a new form of Jesuitical craft, and those entertaining Ritualism are nothing more than Jesuits in disguise.

After describing at length the ritual and doctrines of the Roman Catholic Church, he declared them indentical with those revered by modern Ritualists. Puscy had already set a pace offensive to the Pope, and Bishop Cummings of the American Church, in a recently published his just rebuke of that letter. So deng ecomes this element becoming to the purity of the Protestant Church that Arch Bishop Cummings himself has become the Ritualist, as the Protestant Church have relieved the Catholic priesthood of the labor of proselytism. In this announcement Dr. Cummings was clearly correct ; for certainly as either clergy or laymen begin their worship with the forms and simplicity of the protestant faith, so certainly will they not stop short of the Romish Church, and to blasphemous doctrines of transubstantiation and confessional pardons. The question in our being considered whether these Ritualists do not violate the laws of the Church, and if it shall be discovered that the provisions in this respect are not sufficiently clear, care shall be taken to make such laws as will leave them no room. The preacher concluded his very long day discourse by urging on the congregation the necessity for each and all, both in life and conversation, to see that the faith of their fathers preserved in its primitive simplicity and the purity, and that they " be not corrupted from the simplicity that is in Christ," to that destruction of assenous forms which make of the spiritual remnant of the Savior's sacrifice a cannibal and blasphemous feast, of that other and not less dangerous doctrine of confession, which enslaves women and abuses men.

☞ An atheist being asked by a professor of Christianity, " how he could quiet his conscience in so desperate a state ?" replied. " As much as I could by an ignorant, that believing the Christian religion to be true, you can quiet your conscience in living so much like the world. Did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas ! that many professed Christians, by christian's so much cause given for the astonishment of atheists.

CYNOSURE TRACTS.

At a meeting of the Executive Committee of the National Christian Association opposed to Secret Societies, held August 4th, a report on tracts was presented by the publisher, Rev. A. Cook, and unanimously adopted.

A vote of thanks to the publisher was passed, for responding to the many calls from the friends of the cause, in publishing and circulating these tracts. There being no fund provided for that purpose, the publisher advanced the money for their publication. He was requested to furnish a copy of the report in the Cynosure, and send all "friends of light" he had in scattering them broadcast through the land.

THE REPORT.

The following tracts have been published:

No. 1, "History of Masonry," by Prest. J. Blanchard, 12 pp., at $12 per 1000. No. 2, "Masonic Murder," by Rev. J. R. Baird, 2 pp., at $8 per 1000. No 3, "Masonry, a view from a Woman's stand point," by Indiana, 4 pp., at $4 per 1000. No 4, "Why am I opposed to Masonry," by anti-Mason 33rd degree, 4 pp., at $4 per 1000. No. 5, "Letters of Hon. John Q. Adams and James Madison, on Masonry," 4 pp., at $4 per 1000. No. 6, "Extracts from Masonic Oaths and Obligations," as sworn to by the Grand Lodge of Rhode Island," 4 pp., at $4 per 1000.

Each of these tracts has an advertisement of the CYNOSURE, at foot of first page, and is entitled "CYNOSURE TRACT," No. 1, 2, 3, 4, 5, 6.

They are sold at the same rate as tracts published by tract societies who print them by the million and consequently barely pay for printing.

We shall add to our list from time to time of the tracts now published do not lay on our hands so long as to cause serious loss, and as several hundred thousand pages have already been circulated, we feel sure our friends will redeem their promises to purchase and circulate these little words of truth.

ACKNOWLEDGEMENTS OF RECEIPTS.

C. H. Harris, Levi Goss, and Mrs. Johns, 25 cents each. J. N. McCreery, 30 cents. L. B. Limerick, 35 cents, Rev. H. C. Abrahams, 75 cents, W. C. A. Bailey, David Trubshaw, 2 Rev. and Samuel Allen, 50 cents each. Mrs. B. A. Carter, 60 cents. J. McNab, Rev. Milton Smith, E. Aitkin, Wm. R. Pendell, T. H. Smith, Wm. Miller, A. Crooks, E. S. Barnes, James Allen, H. Bowen, Rev. Wm. Austin, Thomas Baldwin, Spencer Bilner, Miss Stearns, Geo. Sovereign, Rev. G. T. Devoe, Rev. J. Excell, N. J. Chesbro, Geo. W. Fast, E. J. Obaffnut, John Blain, Jacob Vander, Keyler, Rev. J. Wm. Bailey, Long, J. S. Baker, Mrs. Reuben Rogers, Mrs. P. Hart, W. J. Dallas, Mrs. P. Bruce, Robert George Francis Forrest, Wm. Horton, N. S. Dickinson, David Campbell, Rev. A. W. Eusign, Jacob Maltz, Jerome Finney, Jr., Mrs. Wm. C. Eastman, Miss Stearns, Enoch Honeywell, Elbert Marcy, Stephen Allen, Aaron Stedman, Lydia E. McNeils a Rev. J. Riley, F. A. Wier, L. R Grant, R. Benny, C. S. Dana, J. A. Bailey, C. S. Cornell, W. Fno, Robert Mansfield, Philo Millard, John Galbraith, Rev. Milton Smith, C. A. Babcock, S. Sutton, Isaac Preston, F. A. Wier, B. Edwards, Geo. Brokaw, Simon Sincock, E. D. Leach, Jacob Bollenger, Rev. M. M. Mills, Rev. A. A. Phelps, Rev. S. M. Kler, S. Shroyer, S. C. Feemster, John Niers, J. S. Spear, A. C. Hall, T. A. Wier, Henry Archer, Joseph McCleery, David Reynolds, Gideon Finney, D. Campbell, A. Hammond, A. M. McCreery, S. Binard, Rev. A. W. Johnston, John Elliot, B. Reed, Wm. B. Milligan, Wilson Milligan, L. W. Mills, James Kennedy, D. Yarrington, Rev. W. J. Hunt, Peter J. Lartin, J. Edwards, Eliza J. Orr, M. Ambros, Rev. J. Perril, Rev. J. Thomas, S. Cole, Oliver H. Wood, Jas. S. Hickman, Rev. Mr. Merrill, C. S. Harrison, J. H. Watson, Rev. Jacob Zeh, Rev. Wm. H. Bone, "pure temperate, and chaste," " " " renounce the common vices of blasphemy, gambling and fraudulent dealing, acknowledge an Almighty God, to whom we are all accountable, and that the great every brother with fervency and zeal, relieving his wants, sharing his dangers guarding his honor, character, and reputation, and shielding him from the shafts of slander?" Now, as all this is quoted from Masonic obligations, and as every Mason must subscribe to the wording of the obligation clearly indicates this much. Moreover, if the obligation does not include this why is it so? If it does not, does the divine code? The reader must not fail to notice in the above "principles and policy" another deadly principle of Masonry, in these words, "Acknowledge an Almighty God," and then add, "and Jesus Christ is a false God," it is careful to adhere to its *deism or infidelity*, careful to exclude Jesus and the Holy Spirit in a word, careful to exclude Christianity. The next article makes this still more plain:

"Nor shall any lodge admit any person to participate or resolve, either political or religious." Surely this is plain enough. This "Temple of Honor" has nothing to do with *religion or politics*, nor does the blessed Bible and the Holy Spirit, are not to much as named; are excluded by law—and yet, independent of Jesus, the Atonement, and the Holy Spirit, this same system claims for its members *purity, temperance, chastity, fraternity, benevolence, and morality*. Is there here is Masonry, or infidelity, beyond the possibility of a mistake. Again—"While we visit recruits, they must not be invited—and never mo, but seldom—who enlist under our banner, obedience, truth, and Fidelity." Now this elevated Christian character here described is produced by the Christian economy, not by the Christless Masonic economy. To say that it is produced by the latter is obviously a renounce of Christianity, *in toto*: and if it be claimed that Christ and his church are looked to, to produce the holy character here described, then I reply. Why not leave the holy souls to the Savior and his church, and save the body of Masonry? Then them the only Savior, and his constituted agencies, and deliver them into the hands of those who exclude that Savior and his economy, in toto? Masons, Templars, and all that shelter behind the temporary and legal refuge of Christendoms. They either claim that "they save sinners independent of Jesus and his constituted agencies or they claim that Jesus and his agencies are incapable of taking care of those whom they save, from sin to holiness, but that the Christless fraternities are capable of doing this thing, and for that purpose they claim those whom Jesus saves. But the fact is, Masonry claims to do the whole of the work independent of Jesus, while it utterly rejects him and the entire system, and in its cunning way it sins at that same thing in its Good Templar movement, as is clearly seen in the artful paper before us. *Hear the offer which it makes:*

"Should this declaration of principles meet your approval and support we will gladly hail you welcome to the invited Order, and extend to you the hands with us in Metropolitan Temple No. 22 Should you be pleased to accept this invitation, you will find on the opposite side of this a blank form of application in regard to fee, etc., which please fill out and hand to any member you may know."

The application is similar to that required from one who desires to join the Masonic lodge for it is I discover, a very important part of, "Moreover, no one can be a candidate expressing application and obligation with his own lips or pen, and even sign his own *death-warrant*; and on this principle they claim even to this day that the murder of Morgan was no more than right, for *he had violated his vows, consented to this when he took the obligations*." The application runs thus:

"APPLICATION FOR MEMBERSHIP."

CHICAGO, ——, 186

"To Metropolitan Temple of Honor No. 22.

"Believing your organization well calculated to promote the objects set forth in the accompanying circular, and desiring to assist therein, I ask to become a member with you, and, in the event of sincerity, Lincloss you the required fee, $2 00.)

Signed.....
Age.....
Residence.....
Occupation.....
Place of business.....

Here the applicant is made to indorse the entire Christless system, and humbly beg admission into what they call the "Temple of Honor." Well, true to Masonic principles, it is taken that the applicant be of such "age," "occupation," &c., &c., that he is not likely to be a hill of expense, but a good payer; and to make every thing sure, "referees must be given in the case of strangers, or unknown persons" men, "and, therefore, sure to be Masons who understand the whole affair. And, moreover, the initiation, fee is $5 00, one-half to accompany the proposition, the balance at the time of taking." Thus the whole of the entire gospel economy are virtually renounced, together with liberty of conscience and judgment, by these "life-pledges," which bind him fast to the Masonic fraud, and five dollars as the price of the bondage, and all this in the name of God! Such interference, *fraudulent* interference, and Such interference, *fraudulent* and *blasphemous* system of deception, is the very essence of Masonry. Now the utmost Masonic art is displayed in the Good Temple movement. And as the Masonic lodge is the only legal way of gaining admission into the Christless system, and humbly beg deceived by this big Masonic fraud, we have been expected; *subterfuge* rather than *deception*, and such *interference*, *fraudulent* interference, with the divine economy can not possibly have the approbation and blessing of the Almighty; on the contrary, it must have his frown. As the Good Templar movement is the only "living" example of taking the whole offspring of a corrupt parent, *and that parent, is Masonry.*

Now the utmost Masonic art is displayed in the Good Templar movement. And as the only legal way of gaining admission into the Christless system, and humbly beg deceived by this big Masonic fraud, we have been expected; *subterfuge* rather than *deception*, and such *interference*, *fraudulent* interference, with the divine economy can not possibly have the approbation and blessing of the Almighty; on the contrary, it must have his frown. As the Good Templar movement is the only "living" example of taking the whole offspring of a corrupt parent, *and that parent, is Masonry.*

"TEMPLE OF HONOR AND TEMPERANCE."

"This circular is prepared by the Metropolitan Temple of Honor No 22, and is a brief "presentation of the origin, history, policy, and principles of its order."

Here follow the principles and policy.

"The Templar order was founded December 5, 1845;" where, and by whom, we are not told, of course, for that's a Masonic secret. If "the Templar order was founded December 5, 1845," and "the Templar" is the only "living" example of this order in 1845, we will be pleased to have him tell us where the Good Templar Lodge met in that year! As to the" policy and principles of the order," they are strictly Masonic, as the following extracts will show:

"It recognizes the necessity of combining total abstinence with the permanency of lifepledges, and the stronger obligations of fraternity, benevolence, and morality. 'Life-pledges,' we claim, is the only scientific method of making a brotherhood. God's method is by *justification, regeneration, and sanctification, followed by adoption.* But these things are not known, or, if known, are not believed in. Here is the difference, therefore, between the Masonic and the divine economy is more serious than is seen at first sight.

Again; this order requires of those who become members of the lodge that he "pure temperate, and chaste," " " " renounce the common vices of blasphemy, gambling and fraudulent dealing, acknowledge an Almighty God, to whom we are all accountable, and that the great every brother with fervency and zeal, relieving his wants, sharing his dangers guarding his honor, character, and reputation, and shielding him from the shafts of slander?" Now, as all this is quoted from Masonic obligations, and as every Mason must subscribe to the wording of the obligation clearly indicates this much. Moreover, if the obligation does not include this why is it so? If it does not, does the divine code? The reader must not fail to notice in the above "principles and policy" another deadly principle of Masonry, in these words, "Acknowledge an Almighty God," and then add, "and Jesus Christ is a false God," it is careful to adhere to its *deism or infidelity*, careful to exclude Jesus and the Holy Spirit in a word, careful to exclude Christianity. The next article makes this still more plain:

"Nor shall any lodge admit any person to participate or resolve, either political or religious." Surely this is plain enough. This "Temple of Honor" has nothing to do with *religion or politics*, nor does the blessed Bible and the Holy Spirit, are not to much as named; are excluded by law—and yet, independent of Jesus, the Atonement, and the Holy Spirit, this same system claims for its members *purity, temperance, chastity, fraternity, benevolence, and morality*. Is there here is Masonry, or infidelity, beyond the possibility of a mistake. Again—"While we visit recruits, they must not be invited—and never mo, but seldom—who enlist under our banner, obedience, truth, and Fidelity." Now this elevated Christian character here described is produced by the Christian economy, not by the Christless Masonic economy. To say that it is produced by the latter is obviously a renounce of Christianity, *in toto*: and if it be claimed that Christ and his church are looked to, to produce the holy character here described, then I reply. Why not leave the holy souls to the Savior and his constituted agencies, and deliver them into the hands of those who exclude that Savior and his economy, in toto? Masons, Templars, and all that shelter behind the temporary and legal refuge of Christendoms. They either claim that "they save sinners independent of Jesus and his constituted agencies or they claim that Jesus and his agencies are incapable of taking care of those whom they save, from sin to holiness, but that the Christless fraternities are capable of doing this thing, and for that purpose they claim those whom Jesussaves. But the fact is, Masonry claims to do the whole of the work independent of Jesus, while it utterly rejects him and the entire system, and in its cunning way it sins at that same thing in its Good Templar movement, as is clearly seen in the artful paper before us. *Hear the offer which it makes:*

"Should this declaration of principles meet your approval and support we will gladly hail you welcome to the invited Order, and extend to you the hands with us in Metropolitan Temple No. 22 Should you be pleased to accept this invitation, you will find on the opposite side of this a blank form of application in regard to fee, etc., which please fill out and hand to any member you may know."

The application is similar to that required from one who desires to join the Masonic lodge for it is I discover, a very important part of, "Moreover, no one can be a candidate expressing application and obligation with his own lips or pen, and even sign his own *death-warrant*; and on this principle they claim even to this day that the murder of Morgan was no more than right, for *he had violated his vows, consented to this when he took the obligations*." The application runs thus:

"APPLICATION FOR MEMBERSHIP."

CHICAGO, ——, 186

"To Metropolitan Temple of Honor No. 22.

"Believing your organization well calculated to promote the objects set forth in the accompanying circular, and desiring to assist therein, I ask to become a member with you, and, in the event of sincerity, Lincloss you the required fee, $2 00.)

Signed.....
Age.....
Residence.....
Occupation.....
Place of business.....

Here the applicant is made to indorse the entire Christless system, and humbly beg admission into what they call the "Temple of Honor." Well, true to Masonic principles, it is taken that the applicant be of such "age," "occupation," &c., &c., that he is not likely to be a hill of expense, but a good payer; and to make every thing sure, "referees must be given in the case of strangers, or unknown persons" men, "and, therefore, sure to be Masons who understand the whole affair. And, moreover, the initiation, fee is $5 00, one-half to accompany the proposition, the balance at the time of taking." Thus the whole of the entire gospel economy are virtually renounced, together with liberty of conscience and judgment, by these "life-pledges," which bind him fast to the Masonic fraud, and five dollars as the price of the bondage, and all this in the name of God! Such interference, *fraudulent* interference, with the divine economy can not possibly have the approbation and blessing of the Almighty; on the contrary, it must have his frown. As the Good Templar movement is the only "living" example of taking the whole offspring of a corrupt parent, *and that parent, is Masonry.*

Now the utmost Masonic art is displayed in the Good Templar movement. And as the only legal way of gaining admission into the Christless system, and humbly beg deceived by this big Masonic fraud, we have been expected; *subterfuge* rather than *deception*, and such *interference*

THE MASONIC RELIGION ANTI-CHRIST—No. 2.

Free Masons professedly indifferent or hostile to evangelical Christianity octet their "craft" as a religion. Free Masons professing evangelical Christianity deny, often, that it is a religion at all. In our last number it was shown that "Masonry is professedly (and really) a religious institution."

1. Its expounders and champions abundantly proclaim it such:—"choicest of blessings derived from above."

2. It has a distinct religious creed, viz: One God, no mediator, and endless bliss for all "worthy Masons."

3. It has a *hierarchy*, a grand priestly caste of its own.

4. It has its peculiar system of worship.

5. It exacts of all its members at their initiation, a profession of religion—the holy baptismal "lamb-skin," being the badge of that Masonic "purity of life, necessary togain admission to the celestial lodge above."—(Webb, p. 40.)

6. It proposes to make men righteous, and regenerate society.

7. It has a Masonic heaven, or "grand lodge above," and a "theological ladder,"—(Webb, p. 42,) by which to "climb up" to it.

Prescribing a system of religious doctrine and worship, and to gain endless bliss, Masonry as really contains a religion as paganism. Mohommadism, or Christianity.

But the testimony of its friends and acknowledged champions, proves this Masonic religion to be anti-*Christian*.

1. It is professedly a religious brotherhood between the friends and enemies of Christ.

That standard Masonic authority, Webb's Monitor, (Cincinnati edition, 1859, p. 30,) says: "In a lodge all prejudices on account of religion are removed."

"Fred. Dalcho, M. D.," a Masonic writer of repute, in an address before the Grand Lodge of South Carolina (1801) says, (Ancient Mysteries, p. 234.) "Every religious sect which acknowledges the Supreme Being is equally respected by our order. * * The universal religion of nature; God is what we profess as Free Masons." "The devile acknowledged the Supreme Being."—James ii: 19.) The "anoiont constitutions" quoted by Arnold, (p. 183,) says, that while Masons formerly were obliged to profess the religion of their country, "they are now only obliged to that religion alone in which all men agree." Accordingly the address of the Grand Lodge of Illinois (1848) boasts, that "Christian, heathen, Mohammedan and Jews, gather around her altars, "rest the blood-bought mercy seat," the Moslem leaving his crescent and turban, the Christian, also leaving without the emblematic cross," &c., while with the Jew who scorns the name of Jesus, "they worship the common God of all." In the glory of "Holy Masonry," "Heavenly Masonry," every where and always proclaimed by its champions—that with alchemic power it blends into one sweet amalgam of immortal "brotherly love," those who love God, those "no love the name of Jesus. The moslem with his koran and harem, the Mormon with his golden bible, and multitudinous concubines, the pagan with his graven images, the great Fredrick of Prussia with his lodges of "illuminoti," "bound under a great curse," to "crush the wretch,"—these all with the "holy saint Johns," and all the saindy Christian Masons and ministers, melt together with "gliding face" in the "sweet communion" of the lodge. Together mounting their "ladder,"—(Webb, p. 42,) they may look downward and aside, with sweet accord,

"Upon the darker races in Masonry birth,
And heaven has fixed it here on earth,
A type of heavenly bliss."—Masonic Harp, p. 50.
Or looking they shoot,
"'n one immortal throng we view
Pagan and Christian, Greek and Jew,
Infidel the basest and darkness of all
One only God they here adore."—Harp. p. 13.

What then is this religious brotherhood, founded on the degradation of the Christians' God that he must swing to a niche in the pantheon—but a forged concord of "Christ with Belial."—(2 Cor. 6: 15.) Most hateful, of course, to the former. See that notable record of Masonic "charity"in 2 *Kings*, 17: 29-41.

2. The professedly pagan origin and idolatrous character of the Masonic religion, prove it anti-Christian. Arnold (recommended by Masonic authority as the best expounder of the "old moral and religious aspect of the system,) in his "Rationale and Ethics of Free Masonry," (p. 16,) argues at length that the "mysterios" of the Egyptian, Grecian and Jeridic dietatry, were the first Masonry of those times, and "the sources of moral life, the fountains of theology, philosophy, ethics, science, politics, progress of civilization." Says Webb, (p. 59,) "the usages and customs of Masonry have ever corresponded with those of the Egyptian (heathen) philosophers, to which they bear a near affinity." Says Dr. Dalcho, (Ancient Mysteries, p. 234,) "One manner of teaching the principles of our mystic profession is derived from the most ancient worshiped one supreme God, immense and infinite. Our maxims of morality are from Pythagoras, (a heathen philosopher,) who taught the duties we owe to the supreme Creator, and to man as our fellow creature. Many of our emblems are originally from Egypt. The science of Abrax, and the characters of those emanations of the deity which we have adopted, are derived from Basilides." But what is this Masonic science of Abrax? Says Webster—" Abrax is a name derived by the heretic Basilides containing those Greek letters, which accordiog to the numeral system then in use, stood for 365 and expressing the all pervading spirits (deities) of the solar verse." According to the Encyclopedia of Religious Knowledge, Basilides,was an expounder of the Gnostic heresy, blending in true Masonic style the principles of the gospel with that philosophic heathenism, so often condemned by the apostle Paul, a heresy also taught by the Nicolaitans which Christ "hated."

And says Wm. Hutchinson, an English advocate of "free Masonry," (Webb's Pocket Companion) "the Egyptian doctrine and Basilidean principles make the foundation of our moral and religious rules." (Ancient Mysteries, p. 235.) And says the same author, (p. 234,) "We have retained the Egyptian symbols of the sun and moon as emblems of God's power, eternity, omnipresence, and benevolence; and wa thereby signify that we see children of light, and that the first foundation of our profession [alpha knowledge] and adoration of the Almighty *Mesmanes!* (?) We derive from the druids many of the Amonian rites, and have saved from oblivion many of their religious rites which otherwise would have slept in eternity." Of this Basilides, claimed by learned Masonic authority as a "founder of their moral and religious rules," it is written in Smith's great Sibla Dictionary (article anti-Christ,) with no reference to the Masonic question, "The teaching of St. John's epistles, (the patron saint of Masonry?) amounts to this, that Corinthas, Basilides, Simon Magus, and those gnostics who denied Christ's worship, were anti-Christs," &c. Also for the "Holy Saint John's" brotherly love, a teaching his grand royal arch brother Basilides as "a deceiver and anti-Christ." (2 John, 7.) Another advocate of Masonry (Ancient Mysteries, p. 212–241,) says—"In every movement of the Masonic order, we trace the same spirit, its derivation from a religion founded on astronomy." (Worship of the sun and "hart of heaven" so often mentioned in scripture.) "Christian clergymen who are inducted into this order (of high mystical) assume the duties of pagan priests and of course perform ceremonies appropriate to the worship of the heavenly bodies—all the host of heaven. This, to be sure, may be done very innocently as they are not necessarily directed from the integrity of their faith, and moreover are probably not aware of the real import of the rites and ceremonies in which they participate."

Says Rev. Dr. Oliver, a Masonic writer of the Church of England, "the chief varieties of the secred name (of deity) among the different nations, were Jah (Jehovah,) Sel (or Bal,) and On (or Oais."). A compound of these names, viz: Jahbelon or Babylon, was the first Grand Leader of Masonry, (Ancient Mysteries, p. 256,) to be pronounced. as a religions ceremony in one of the degrees "with the grestes awe—not above a breath." Thus Belsi and On, (or Osiris or Serapis, another Ammon,) were coupled as objects of worship with Jehovah. (2 Kings, 17: 41,) a Masonic trinity, even as degenerate Solomon in true Masonic style, set up Moloch and Ashtoreth by the temple of Israel's God in the "fraternity" of idolatry.

The obverse to the most excellent prelate (Webb, p. 290,) reads thus: "Sir, your are appointed prelate of the encampment. I have the pleasure of investing you with this triple triangle, which is the badge of your office, a beautiful emblem of the eternal Jehovah. Your station is on the right of the general spivo—you duty is ot the stior, to offer up prayere and obligations to the deity." Arnold, (p. 182,) speaks of the Masons as having "been taught in his lodge to stand unconcerned in the presence of the awful symbols of infinity." Now what are these "beautiful emblems" and "awful symbols" of the deity, but the very things forbidden in the Second Commandment?

Accordingly. Rev. Dr. Oliver makes the following remarkable avowal, (Ancient Mysteries, p. 248,) "It is an extraordinary fact that there is scarcely a single ceremony in Free Masonry which we find in corresponding, if not in every other of the idolatrous mysteries, and the coincidence can only be accounted for, by supposing that these mysteries were derived from Masonry." He thinks Masonry the parent of pagan idolatry, we think it rather the child, in the same family any way. The editor of Oliver's treatise, (Ancient Mystery, p. 255,) says, "Ancient Masonry is a pure, moral institution, but its original dogmas are totally different from Christianity, but those at present are not regarded, nor ever known to the craft, who perform the ceremonies for mere sociality and pastime." So the good Christians and ministers who join the lodge worship (Exodus, 32: 6,) in the lodge, or their "imposing" public ceremonies, like good old Aaron, "know not what they do."

The Masonic proof of its own idolatry, is avowed by a single mortal voice, that of Webb in the "All Puissant," (Almighty!) viz: the "presiding officer of the 17th grade in the northern Masonic jurisdiction of the United States."—(Carson's Monitor, p. 84, bound with Webb, Cincinnati, 1856.)

While Prof. Stowe, (in's letter to the writer,) is doubtless corrected in saying that the "pretension of speculative Masonry as an organization to a venerable history, is ridiculously absurd," yet its spirit and other principles, (as its champions boast,) are old as idol worship. And its very regalia may, it it pleases, be just the gaudy things found by John in the "vestry" of the house of Baal, (1 Kings, 10: 21-22,) or may have come from the older sacerdotobe of Balam, nicely patched, perhaps, with some remnants of the worn out holy robes of Aaron, and from the same source as those of the celebrated female described in the 17th chapter of the Revelation.

The religion of Masonry being thus professedly idolatrous, whether it be regarded as a solemn verity or a profane farce, is of course *anti-Christian.*

To be continued in our next.

AN INTERESTING REPORT.

SUBSTANCE OF THE LEWISTON REPORT—OF THE HISTORY OF THE KNIGHTS OF THE GOLDEN CIRCLE—TRIBUTE TO GEN. SWEET—LINCOLN'S ASSASSINATION—TREASURY ACQUITTAL—RAPID ACCUMULATION OF THE ORDER.

The following narrative of well authenticated facts are collected and herein presented for publication; designed to illustrate the danger of secret combinations, forming, as they do, facilities for secret conspiracies.

Long will it be remembered, that in September, 1865, a free citizen of these United States, then living in Lewiston Orn, N. Y., was guilty of no crime known to the laws of the U. S. was, by previous arrangements, and concert of action of several lodges of the higher degrees of Masonry in western N. Y.; enized by a band of Masonic assassins in the streets of Buffalo, arix, under false pretense of law, and by them thurst into a carriage and driven off into another county, some fifty miles from home, family and friends; leaving a wife with two infant children in distress, and the privilege of consulting counsil or friends; and after receiving numerous indignities while their prisoner, he was at last lodged in the jail of Ontario Co., at Canandagua, N. Y. Here, was being restrained of liberty for twenty four hours, and until arrangements could he made—conveyance provided, and under cover of night, he was decoyed from the jail, under the false guise of friendship, and again seized by his conspirators, and amid his cries of murder—he was thurst into a carriage, (previously prepared,) gagged and bound—accompanied by four of his Masonic seductors, and thus forcibly conveyed through a thickly populated country, for more than a hundred miles—with relays of horses and drivers previously notified, and ready at six different stations on the road; and until the party with their ill-fated victim, arrived a Lewestan, Niagara Co., N. Y., where a Masonic chapter was being installed.

After mature deliberation by his captors, he was taken to Youngstown, and thence across the river, and presented to the Canadian Masons—who refusing to receive him, he was taken back to the American shore, and lodged in the magazine of a government fortress.

Here he was visited by his abductore by night and by day, and threatened with instant death if he made any alarm or resistence.

From the 14th to the 17th his captore held nightly mock trials, at which there were much wrangling and high words; some threatened to hang him, (Hill Lipe was one,) they in turn were threatened with the same fate, should they divulge. The Masons who had charge of Morgan and the fort, left on the 17th, and returned on the 21st, and was informed by those who had kept Morgan in charge, that he had been drugged. On one of the nights before his execution he was interogated as to his object in writing the secrets of Masonry, he was asked if he did not know that it was their duty to petition a lodge? He was asked what death he would choose? He replied—"That of a soldier, shoot me." He asked to see his wife and children, and for the the privilege of a Bible, for a few hours; a favor never denied the vilest criminal. But all these favors were denied their helpless victim in his last moments. Such are the tender mercies of Masonry!

Morgan's death having been decided upon, the manner of his execution was discussed at their last meeting. It was suggested by one of their number, that by stitching weights to his body, and sinking him in the depths of the Niagara river, no trace of him could ever be found. The cost of the weights was decided upon by his executioners. One example or rule was coon found in Webb's Monitor, p. 276, Boston new edition, published in 1936. But having no urn at hand, a hut was substituted, into which the body of Morgan was put, and when their wore persons prescot, three only of which were marked. All were then put into the hut, and the hut being, shaken, each one in turn drew from the box, and if a white piece was drawn, he was considered innocent. Those who drew marked pieces, were retained as ba executioners, which duty they performed by taking Morgan in a hoat, and rowing out into the middle of the Niagara stream, and plunging him beneath its blue waters.

For proof of the above—see report of Lewiston committee with appendix; also published report of the trial of Whitney and others, for conspiracy and abduction of Wm. Morgan, with special term of Oyer and Terminer, held at Lockport, Feb. 1831, Hon. Samuel Nelson, presiding; containing the testimony of Edward Giddage and others.

Less than one hundred Masons were known to have participated, either directly or indirectly, in the Morgan tragedy, many of whom, but for adhering to their Masonic obligations, would have stood high in the estimation of their fellow men, where they to-day to learn that the just penalty of the law, by high Masonic authority, there can he but little doubt; and which expectation was, in most cases, afterwards realized.

Soon after the abduction and murder of Morgan by Masons, became generally known throughout the country, public opinion was so strongly arrayed against the order, that 40,000 out of the 50,000 left in the country, withdrew from the institution, and the greater part of them never entered a lodge again.

Odd Fellowship, which has been organized in Europe about the last of the past century, or the fore part of the present; and which had recently been introduced into this country, began to flourish, and seemed for a while to prove the rival of Masonry. (See Odd Fellowship, its merits and demerits, by Martain W. Holmes, published 1843.)

During the next few years in which Masonry was supposed to be dead, secret societies began to spring up in various parts of the country, and at the present time there are scores of them organized under various names, all of which are the legitimate offspring of Masonry, and which have proved highly injurious to the best interests of our country. The first I shall name, is that known as the Knights of the Golden Circle. The principles upon which this secret order is based, and the evidence adducing its members, have existed about thirty-four years; although it did not receive its present name until 1855.

One of its chief objects was, the establishment of the slave trade, and the acquisition of new slave territory.

Although this secret order was originally a southern measure, and was first called "Southern Rights Clubs;" yet there were eventually members of it in the free states.

Some time in 1856, one George Bickley, of Boon Co., Indiana, but at this time living in Cincinnati, Ohio, went South, and having exposed plans for the order to the people of the South to reduce it into a more perfect state of organization. Having framed a constitution, by-laws and ritual, he christened it, "Knights of the Golden Circle." The several divisions of this new order were styled "castles," as in the most other secret orders, there were subordinate lodges or castles, and a "grand state castle." The officers of the grand castles were similar to those of the subordinates, with the additional title of grand. The ritual of the order required of the candidate the most solemn oath, never to reveal any thing he should see or hear, after entering the portals of the castles. He is also required to pledge solemnly himself to all his efforts for the promotion of "southern interests," and in case of any neroachment on the part of the Government of the United States, then to do all in their power to establish's "Free Southern Confederacy."

Here then are the seeds of the true rebellion, cooccoted and hatched in these secret castles!

It only remains to point out the modus operandi, by which the great climax was arrived at; and this politicians will hardly need be told. The objects to which the Knights now directed their efforts was, the disruption of the American Union. To effect this object, it was deemed necessary to split the Democratic party, and thereby give Republicans the new President, and consequently the control of the incoming administration. The result is matters of history, and need not here be repeated. For further information of the dangerous tendency of secret combinations, the reader is referred to the published reports of the "treason trials" at Indianopolis, in 1865; disclosing the secret plan for establishing a North Western Confederacy; developing the origin, history, extent, names of officers, &c., of the secret orders of Knight's of the Golden Circle, Circle of honor, Order of American Knights, Order of the Sons of Liberty; their organization rituals, passwords, grips, signs, objects and principles; also their ostensible and real purpose. The report also contains accurate illustrations of the Greek fire, shell, granades, rockets, and infernal machines of the conspirators, for burning public buildings, government property, cities and towns, &c., and to which is added the full report of Judge Advocate Gen. J. Holt, to the Secretary of War, on the order of American Knights, alias the Sons of Liberty; a secret Western conspiracy, in aid of the Southern rebellion.

This secret conspiracy it was stated, had a military organization with a Commander-in-Chief, Generals and subordinate officers; with five hundred thousand enrolled members, all bound to a blind obedience to the orders of their superior, and pledged to "take up arms against any Government power, waging war against a people endeavoring to establish a Government of their own choice." This organization was in every way hostile to the Union, and friendly to the Confederacy; and its ultimate objects were "a general rising in Missouri, Indiana, Illinois, Ohio and Kentucky, in connection with a rebel force which was to invade the latter States. Startling and inevitable as this report seemed, yet it told but a small part of the truth. It omitted to state that the organization was completed in all the States, and directions were directed by Jacob Thompson who was there in Canada for that purpose, and that wholesale robbery, arson, and mid-night assassination, were among its designs.

The first point of attack was to be—Camp Douglas, at Chicago. The 8,000 rebel prisoners confined there, being liberated and armed, were to be joined by the Canadian refugees then in Chicago—and the Missouri "Butternuts" drawn, by secret invitation, to their rendezvous. 5,000 members of a treasonable secret order—residents in Chicago, known as "The society of the Mini—with their false declaration of principles, as set forth in their printed constitution, were then organized, to co-operate in the secret combination of piratical renegades, ready to apply the torch, and with knives whetted, cause the streets of Chicago to be deluged in blood as were the streets of Paris on St. Bartholomew's day!

For a detailed sequent of the Chicago conspiracy, and how the city was saved from the ravages of secret rebel conspirators by the sleepless vigilence of one Government officer; (described in an article published in the June number of the *Atlantic Monthly* for 1865. This article should be read by every American citizen, and yet, so far as it is known to the writer, has never been reproduced by the popular press. Why is this? Neither is this distinguished officer, to whose untiring vigilence the citizens of Chicago owe their escape from the horrors of a worse than savage massacre, honored, promoted, or his services properly appreciated by his Government; or by a grateful people It should also be remembered, that neither of those secret conspirators who were tried at Indianapolis, found guilty, and sentenced to be shot, or any of their number in the Chicago conspiracy, have as yet, suffered the just penalty of their crimes! That the assassination of President Lincoln, was the result of secret influence, may never be fully revealed, until the judgment.

That President Johnson's escape from impeachment, was the result of secret influence, there can be but little doubt. With the late boast that there at the present time, ten thousand members of secret societies, are banded

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, OCTOBER 5, 1869. NUMBER 30.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great variety of reform will be found in our columns. As the "Cynosure" has been a seven column folio paper, and published once a month, it was a very alternate Thursday—commencing—it could be as short as possible. Terms, invariably in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago.

DR. COOPER'S UNFLINCHING DEFENSE No. 3.

We give one more specimen of sophistry. We have condemned secret societies—and says this Rev. reasoner, "with them, the family, grand and petit juries, cabinet meetings, Church trustries and sessions. For all these, what are they if not secret societies?" Surely what are they? The Dr. would have shown his wisdom to have thought of that before he opened them. He would have done well also to have considered what a secret society is, before he asserted that the abandonment of Masonic, and Good Templar's lodges, and KuKlux dens—would necessitate a reconstruction of society. Secrecy, such as is implied in solitude and silence is one thing, and a secret society entirely another. In the family, in the jury, the Senate, the Church session, the closet of prayer, in the private trade mart, and in the private interview of lovers, there is no such secrecy as constitutes a secret society at all. No perpetual secrecy; no oath or promise of secrecy beyond a limited time, or beyond the individual sense of propriety or duty. Beyond this there is perfect liberty to conceal or reveal. Let Congress or any branch of our government, civil or ecclesiastical, undertake to do its business secretly and to make the secrecy *perpetual*, how long would the people submit to it? It would be the prelude to violent revolution or established despotism. Let a family, blind its windows and bolt its doors day and night, and demand pass-words, and grips, or solemn oaths or pledges, to conceal what is seen or heard in the house, and also to conceal the signs and pass-words which gave admission, how long would it be before such doors would be forced open by the police, or by the mob? The fact is, that since the world began, the art to organize social secrecy and to make it *perpetual* by oaths, promises, and penalties, has been so uniformly identified with evil doing, that no class of men are holy enough to be entitled to demand that they shall not be suspected of evil when they resort to such secrecy. It is demanding more confidence in their fellowmortals than they are entitled to—more than Paul or Jesus Christ Himself demanded—more than any man can exercise without self stultification. Such secrecy in the Ku Klux den, in the Bandits cave, in the counterfeiters subterranean work shop, in the horse thief's gang, in the mysteries of the ancients, in the order of Jesuits, and in the Holy Inquisition, always covered crime. There has never been one exception to this, unless our modern secret societies are an exception. The blood of Morgan and his fellow martyrs, and the protection of their murderers, gives the lie to any such pretense.

When any number of persons therefore adopt the very means by which all social criminals have always sought, and do invariably seek, to protect themselves in crime, it is plain that it is for no good work. They must excuse us whoever they are, if we obstinately refuse to accept any protestations or evidences whatever, that their secrecy does not cover evil, and nothing but a removal of the secrecy will remove the suspicion—nay, the belief. But, says Dr. Cooper, if you do away with secrecy, you disorganize society. Nothing he thinks can be done without secrecy. That may be true, if, as he alleges, every man is "*a himself a secret society.*" But one thing is certain—we could get along very well without the bands of thieves and burglars, the Ku Klux dens, the whiskey rings, and Tammany leagues, or grand armies, plotting to subjugate the nation which they once fought to protect from subjugation, by the Knights of the Golden Circle. And we can get along without Masons and Odd Fellow's, or Good Templar's, or Red Men's, or St. Cripin's, or Pythian's lodges. We tried it very extensively from 1826 to 1840. In all that time, save only in the regions cursed by slavery, and those moral cancers, the large cities, the antisecrecy cause was triumphant. The country was blessed by the presence of *none* of these secret orders. And was society disorganized? Did any interest of humanity suffer for their absence? Nonsense. History records no brighter period in our country's progress. It was a period of peace, of good morals, of the most powerful temperance movement ever put forth in our country, of general prosperity, and religiously, it was emphatically a sealing time of mercy; more than any twenty years before it or since. Such are the fcets of an actual experiment, and one successful experiment of this kind is worth a thousand opposing theories. This then is our answer to the doctor's inquiry as to the principle on which "we would reconstruct society." We would sweep away the artificial and parasitical, monopolising, blinding and deceiving orders, which men and devils have clandestinely fastened upon society, and leave the relations and institutions which God has by natural and revealed law, ordained to shed their free and equal blessings on *all the race.*

Now then for a few of the Dr.'s assertions, which he has not attempted to prove, and therein has acted shrewdly, because they cannot be *proved.* Here is one—"A man has a perfect right to say that he is willing to be torn to pieces if he * * commits perjury." We totally deny the assumption. Christ expressly forbids all such sayings. "Let your communication be, yea, yea, nay, nay, for whatsoever is more than this cometh of evil." If a man has a perfect right to say this, he has a perfect right to swear why *Masonry* should be mentioned, or alluded to in the New Testament, especially if John the Baptist were a Mason, and his least was as the Dr. intimates a proof that Masonry is derived from the New Testament. We do read of a feast and a dance, and a very awful and very Masonic oath mixed up with it, which oath was kept very Masonically, and with which the name of John the Baptist was intimately associated, not as an actor, but as a victim. Is it upon this that the Masonic festival of St. John's day is founded? But here is another difficulty—if Masonry was derived from the New Testament it is not older. than that volume; and that is 1000 years less than twenty-eight centuries old. More than that, the Masonic ritual has quotations from English authors and poets not older than the times of Pope and Addison. Indeed there are no marks of any great antiquity in any of its written productions. There is not a single allusion to Free Masonry in the New Testament, unless it be in such passages as this—"It is a shame even to speak of those things that are done of them in secret," or that prophetic notice of some who should "*privily* bring in damnable heresies, even denying the *Lord* that *bought* them." The Old Testament is equally silent, unless the sewery of the "best and bravest" of Israel were Masons, whom Ezekiel discovered by digging through a wall, secretly performing the religious ceremonies of some alien ritual in the chambers of imagery. But the legend of Hiram Abiff, or Hiram of Tyre, the widow's son, is not founded in the Old Testament; for that records that Hiram *finished* all the work he was called to do for the Temple, and makes no mention of his death, whereas this Masonic legend or tragedy has him murdered in the midst of his work in the Temple itself. A plain contradiction of the Bible history. (See 1 Kings, 7: 14–40.) Neither is there any allusion to Solomon's Masonry, although his acts are recorded with uncommon minuteness. He presents no hint of any thing like Masonry, unless it is found in what is said of his going "after Ashtaroth, and after Milcom." Nor is this all. History is as silent on the scriptures.

We defy Dr. Cooper and all the Masonic fraternity, to find any mention of *speculative* or Free Masonry, in any book on earth, printed over 150 years ago. *Real Masonry* is as old as building with stone or brick and mortar. Real Masons built the pyramids and what are now the ruins of Babylon and Nineveh, and the temples of Solyna, and of Jupiter, Antonine, and the Roman Coliseum; but there is no *speculative Masonic* corner-stone inscriptions on them all, nor on any building 200 years old on earth. Operative Masonry is, to be sure "*rather an ancient* art. And real Masons organized themselves into trades unions, it is not easy to tell how ancient!y; and in the times of ignorance, when few men could read, and less could write, they may have used signs and pass words instead of diplomas and letters of commendation to traveling journeymen, as evidences of skill and advancement in the trade. But these fictitious Masons, who *pretend* to build temples in humon "boorts for the abode of the author of purity," and whose order "*is premeditatedly religious,*" are of an origin 100 years later than the founding of Congregational churches in Massachusetts. Possibly they may have rotained some of the signs and pass-words of real Masonery, but os one has well said, "have no more to do with ancients and real Masonry than have convents of priests." If we bod before us, in Free Masonry, a structure knitted together and consolidated with the growth of twenty-eight centuries, the task of demolishing it might, to humon view, seem on that account exceedingly arduous. But since we know that it is only one of a cluster of modern mush-rooms, by which Satan is struggling to check the advancing light of Christ's coming in the last time—its contemptible claim to antiquity, not only gives us assurance, but will be a prominent means of our success. "*So very ancient!*" Both the Grand Army of the Republic might as well adopt Nimrod, or Chedorlaomer, as their origin and bond, and then claim that their order dated back to the days of Moses worthies. This claim of *antiquity*, is of no importance as respects the merits of the institution, only as it stamps it with the character of a deliberate imposture. We do not say that those who have been led into the belief of Masonic antiquity, are cheats and swindlers, but that character is by this claim, stamped infallibly upon the institution. And somebody has lied wilfully, and with audacity and perseverance, or history would never be applied to support it.

To be continued.

MASONRY REVIEWED.

The following review of Masonry was clipped from the Aledo *Record* and forwarded to us, by Rev. B. S. Boese, who informs us that the writer whom he will know, has taken three degrees in Masonry. This is one answer to Dr. Cooper's question why durst Masons renounce and denounce Masonry? There will be plenty of such answers after a little.—En.

ED. RECORD:—When I wrote my "criticisms" on the Masonic speech of Saint John's day, I then had no thought of troubling you soon again on Masonry. But I see so many evidences of misapprehended sacredness in the oaths, or obligation taken by all who join the Masonic fraternity, that I feel rather than otherwise, alike to those who agree with my sentiments, and to those who do not, to state clearly my views on these obligations.

I read a story, years ago, of the Brahmen people, or their sages, divines, and their men, who thought they could see the spirit of their holy gods in bonsta, reptiles, &c., but especially in their portly *bulls.* These objects, once were allowed to roam at large uncontrolled—but who would think of confining a god, or presume to resist his will.

On one occasion when a poor market woman cursed his bullship for thrusting his unsanctified nose into her basket, and eating all her radishes, these sages and notable men were stirred with great indignation toward the woman, and were greatly alarmed lest his godship might become offended. I never fully believed this story of such blind adoration, until since my criticisms on Masonry waked up so much holy horror at hearing their god cursed.

The first three degrees in Masonry are each taken with a "condition," a provision in the shape of assurance from the Master of the Lodge, that the oaths, or obligations about to be taken "should not affect the *religion* nor the *politics* of the candidate." Just before taking the oath, the Master of these degrees, or the Master of the Lodge addresses the candidate as follows: "Mr. A. B., you are now placed in a proper position to take upon you the solemn oath; or obligation of—naming the degree—which I assure you (Masonry) is neither to affect your *religion nor politics.*"

Now this "assurance" either means something, or it does not; it is either bono fide or false; it is meant to edify the candidate, or to deceive him. If this assurance does not edify, it says, then the candidate may freely claim the scope, the full scope of its meaning, and his oath will *bind* him accordingly, as it agrees with this assurance, and no further. But if Masonry does not intend it to mean anything; if the candidate may not claim and enjoy its provisions after taking the oath, then it is a fraud, and Masonry is found practicing deception and falsehood to a confiding candidate, and thereby offers truth and light, as its ceremonies unakes him say and believe.

Masonry may take which horn of this dilemma it chooses; it is still left for the candidate to say what affects his religion or his politics for our National Constitution and the Holy Scriptures alike give personal precedence in these matters, to all judges, courts or clions whatsoever.

If religion or politics are matters of conscience within my own breast; so that which affects them can only be judged of by myself, and not by another. And what affects my religion or my politics might not affect those of another man. My political claim the constitutional provision that "the liberty of speech and of the press shall not be abridged." The right to discuss the merits or domerits of everything; while Bully Brooks, Roger A. Prior, Jeff. Davis & Co., would, perhaps, feel like my political looning in quite a different direction. My religion too, on Gospel authority, claims the right to "prove all things, and hold fast that which is good," and of course to reject the evil; while another man might with not to investigate anything. It is thus that "every man is to be fully parsuaded in his own mind."

The higher degrees of Masonry are often cited as the objectionable parts, where murder and treason are covered by Masonic obligation; but, indeed, I can find in the first degree sufficient to brand the thing with its true name, as "subversive" of the Christian religion, and the "lorer" in the tree of liberty, which sooner or later, will so sap its life that some adverse wind will destroy it. Liberty and Masonry cannot long exist under one and the some government, their principles are too unlike—But for better proof let us take the first degree. Entered Apprentice.

You are stripped of your apparel—emblematic, not of wisdom and enlightenment, but of surrender.

You are blindfolded emblomatic that you go it blind all the way through.

You are haltered with a rope around your neck, like o culprit or a captive, and led round the room—emblematic of your lost manhood, which, by this time, in your case, is a positive fact. "You are now in a proper position," says the Master "to take upon you the solemn oath, or obligation, of an Entered Apprentice Mason,"—indeed you are, and will hold out by your teeth, uncommonly, if you do not, "which *I assure you,*" says the Master, "is neither to affect your religion nor politics;" "if you are willing to take it, repeat your name, and say after me:" "I, A. B., of my own free will and accord"—believed, blindfolded and stripped—"in the presence of Almighty God and this Worshipful Lodge of Free and Accepted Masons, dedicated to God, and held forth to the Holy Order of Saint John, do hereby and hereon, most solemnly and sincerely swear, that I will always hail, conceal, and never reveal any part, or parts, art or arts, point or points, of the secrets, arts and mysteries of ancient Free Masonry which I have received, am about to receive, or may hereafter be instructed in, to any person in the known world, except it be o true and lawful Brother Mason." &c. "Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything movable or immovable, under the canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or remembance of the same, may become legible, or intelligible to myself, or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained," &c., "binding myself under no less penalty than not have my breast concrora' my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours—so help me God, and keep me steadfast in the due performance of the same." Why, this is a blessed part of the whole forenoon's liberty of speech? Have you received of that sublime wisdom, that effulgent light, that holy consecration of virtue, that Masonry provided for you, in a manner sufficient to hedge the loss of your manhood, the wholesale surrender of your political liberties? Say, where are your politics?

Tell me, you Christian, where is your religion, in binding the whole of it? After considerably rendering your manhood, your political liberties, your Christian privilege and duty, to "prove all things and hold fast that which is good," and of course reject the evil, you have taken a step which has made you the subject of that life which he gave you for his own glory. You have here pledged that life you dare not break without being perjured. You have also taken obligations which cannot be enforced without assassination, yourself being a party in the crime; and he that pledged, and they—the Lodge—that imposed that pledge, and the assassin—that sent to enforce their pledge, are all the murderers in anticipation, for it is all without sanction in civil law, or the law of God. Say, Christian Mason, where is your religion? Is it rejected? Yes remember you have. If he tells you the moral truth, and says "yes," then you can see plainly that he has perjured himself on his Masonic oath. If he answers you "no," he is clear on his Masonic oath, but perjured on his Christian obligation to "put away lying and speak truth to his neighbor," he it perjured before God and his own conscience—he has lied. If he fails to answer you, which is his wisdom to do, he only surrenders himself to the fiercest lightning of his speech; except it may be this: that "silence gives the affirmative" to the question. Say, Christian Mason, where is your religion?

O, honor on the square truth! "Which I cannot swear you," says Masonry, before its most sacred altar, "dedicated to God," "is neither to affect your religion nor politics."

For further information on Masonry, the reader is referred to "Morgan's Expose of Masonry," in pamphlet for twenty-five cents, and to "Lights on Masonry," by Bernard—both of them verbatim truth, not withstanding the foul aspersions of Masonry, that if these men had taken the oath of Masonry, and now are revealing what they had sworn to keep secret, they are "perjured villians," and thereoore unworthy of confidence and belief.

I hope the reader will remember the "test" I gave above, which clearly shows that to tell the *truth* morally, is to lie, Masonically, and to tell the truth Masonically is to lie morally. Morgan and Bernard have chosen moral truth, and of course they lie Masonically. Here is the "handmaid of religion" in its incipiency. The Murder and Treason covered by Masonic obligations in the Seventh degree—Royal Arch—are but legitimate results of such dead-ening to moral principles, as is found in this introductory—the obligations of an Entered Apprentice Mason.

Christians and Patriots, here is your enemy and of course they lie Masonically. Here is the high places of power, both in Church and State, and soon will bod you defiance. Then may you like ancient cars, hold still to be moralists, and be chsluced to your master's chariot wheels for [illegible] and.

RADICAL.

TEMPERANCE.

A few weeks ago several gentlemen met together to consult as to the best method of enforcing the Prohibitory law. A prosecuting agent was employed, and a little money has since been subscribed to pay the expenses of prosecution. Two steps were all taken calmly, and without the least excitement.

Some nineteen convictions have been secured. Several other cases were still pending some for the second and third offence, when the whole fraternity of liquor sellers and hotel keepers combined together to rule the city by closing up. They have been closed now for several days, the only days in the history of the city when all signs of drunkenness have been banished from the community. The temperance men are jubilant. It was a little embarrassing at first not to have hotel accommodation for the travelling public, but a meeting of law abiding men was promptly called, when a committee of ladies were appointed to solicit places of entertainment for travellers at private houses, and abundant places were soon provided.

A committee of gentlemen was also appointed to wait upon travellers as they might arrive in town, and assign them to their places.

Another committee of five prominent citizens was appointed to take into consideration the propriety of establishing a temperance hotel, an institution of which we have hitherto been destitute. A building has been leased, and a temperance hotel will be presently opened.

Everything is working beautifully up to this date, and temperance men are masters of the situation.

The liquor business has never been so thoroughly closed up in any prominent city in the State before. I cannot tell how long it will last, but any attempt to reopen will be promptly met by the enforcement of the law. S.

[We congratulate our Adrian friends upon the spirit which the above exhibits. Nothing but perseverence is wasted to render their victory permanent. May their example become widely contagious.

Lombard and Wheaton Ills., are filing to the charge.—ED.

Correspondence.

A QUESTION ABOUT JURIES.

EDITORS CYNOSURE:

Juries are supposed to be the great safeguard of a peoples' liberties. Or at least, such was the case in former times, when it was the tendency of the authorities to oppress the people. But now, when the tendency is the other way, for the people to oppress the authorities, how is it? Are modern juries the safe-guards of liberty; or do they but corrupt liberty and hasten it to decay?

It seems to us if a jury acquits Mr. A., who who murders the supposed seducer of his sister, daughter, or wife, it ought also to acquit Mr. B., the seducer, if he should kill A., while A., was seeking to kill him. If a woman, in the shameless scoaup, cod criminal enough to have improper connection with a man, and the man learns that some relation of the woman—prostitute or otherwise, is going to kill him therefore, why has not that man the right, according to the teachings of our modern juries, to arm himself in self-defence, and go and kill said relation and all others sufficiently near of kin to be suspected of a desire to murder for reputation? The life of an onprincipaled man is as much value to him as the boner of a woman of easy virtue is to her. Their value to society is equal, and the value of the laws is infinitely more obscure. According to our ideas of immoral usage, the man commits a trespass, and no one has any more right to murder him on that account, than he has for any other trespass. The murder is a great violation of the laws, and owing done to society as is adultery, fornication, or brothel hunting.

According to the verdict of our juries at the present day in such cases, every man who may have a bold eye and form for a female relative is constituted a more oppressive authority than any where exists in the Christian world, and is made judge, advocate, jury and executioner, for trying, sentencing, and executing whatever he may be supposed to have tasted of the relation fruit. In other words, these juries subvert, all law, make the forms of law an instrument for defeating the law, and return society to the pristine, barbarous condition before laws and juries were constituted.

We would inquire whether such juries are the conservators of liberty, or the destroyers of it? Are their verdicts, precedents to be followed, or are they mere exceptional instances, arising from weak ignorant men, who have proved recreant to their duties and treacherous to the interests of free institutions?

UNITED STATES.

EDITORS CYNOSURE:

It was my privilege to attend the Baptist minister's Institute held in Chicago July 5d to 9th. The Institute does not profess to deal with the living questions of the day, except such as come directly within the scope of the theological lecture; still at intervals between lectures, a little time is devoted not only to devotional exercises, but to a few practical questions; accordingly a half hour was devoted to the question, "What is the duty of Christians and the Christian ministry, in regard to secret societies." Rev. H. K. Stimson of Kansas opened the discussion by a string speech; he dwelt chiefly on the impropriety of Christians joining a Christless society. He proved again that Masonry has no Christ; and alluded to the oft repeated custom of many Methodists ministers making Christless speeches and prayers at the dedication of churches, and public buildings; he also stated that he was present at the laying of the corner stone of the University of Chicago, and that he heard a Methodist minister make a long prayer, and that prayer was a Christless prayer; it had no title of Jesus from first to last.

Rev. Mr. Barlow says, in his short speech quoted from the Masonic paper *Mystic Temple* (I believe) that ministers are not wanted in the Free Mason Grott. It seems that pious ministers, make pestilent Masons; or do not want to enter the lodge, or anywhere also, where Jesus is overlaked, a good idea. Well the half hour discussion, was an omen of good; it manifested progress in the right; it indicated that many Baptist ministers are getting waked up to the dangers of secret societies; and why? because they are made to suffer by these secret clans; many even declared during said discussion. Secret societyism is new such a secret insidious power, especially Masonry, so important and deadly, so rampant and worldly, so ambitious and wily, as to make its frowns very sensibly felt by all good men who will not enlist in its ranks, or follow in its wake. Now mark the signs of the times; as the imprudence and domination of slavery roused the sleeping Christian host to rally to the overthrow of slavery, so the imprudence and domination of secret societyism is now waking up the sleeping Baptist ministers and Christians, to rally to the great morel battle of Armageddon.

Yours, &c., S. C. RICH.

SUMMERFIELD, G., Sept. 4, 1869.

EDITORS CYNOSURE:

Please publish the following preamble and constitution which was adopted by a convention of anti-secret men August 4, 1869. The society numbers forty members.

PREAMBLE.

In view of the alarming extent, and, as we think deleterious influences of secret combinations, and the disposition manifested on the part of many of our fellow citizens to idolize the principle of secretism, and thereby countenance it, once in the vilest combinations of the land.—Also in view of the corrupt favoritism, and the illegal and immoral obligations, as well as, the anti-Christian character of the Jesuit and Republican-titles, of some of them, particularly the the Masonic order.

We, the friends of open public organizations as opposed to secret ones, do adopt the following constitution.

ART. 1. This society shall be known as the Summerfield anti-secret society, and shall be auxiliary to the American Christian Association opposed to secret societies.

ART. 2. The object of this society shall be to promote and make popular, open public organization, while with Christian magnanimity and just and legitimate means, it seeks to abolish secret combinations particularly such as bring with their oaths and otherwise to control and destroy public, religion, and our courts of justice.

ART. 3. The officers of this society shall consist of a President, Vice-President, Secretary, Treasurer, and an Executive Committee consisting of three members—these officers holding their offices for one year or until their successors are elected.

ART. 4. The duties of these officers shall be the same as of such officers generally.

ART. 5 The Secretary shall ex officio, be a member of the Executive Committee.

ART 6. Any person may become a member of this society by signing this constitution.

R. ROUNTREE.

H. R. HUGHES *Sec'y.*

Some of our friends have been asking what they can do to oppose the fearful aggressions of secretism. Well, here is a beginning in Summerfield. And there ought to be an organization in every school-district in the land, where the citizens—farmers, mechanics, and lawyers and all can get together often—have lectures—or just as well read over together "Finney on Masonry," and such other books and tracts, consult and advise, and stir each other up to expose and oppose the wily workings of secretism. There never was a time when the motto "eternal vigilance is the price of liberty," had a more important application than now.—ED.

FLORAL DEMONSTRATIONS.

The Hon. Robert Stockwell of India, speaking of the floral demonstration which are ordered by the Grand Commander of the Grand Army of the Republic, said that "they were got up by strong minded women and silly men," no opinion which no most beartily endorse.

Their origin, it is well know, was among the rebel women of the South; and the reader can judge, as well as we, of the caliber of those men who join in with them from the North.

For one good and true soldier who belongs to that sham Grand Army of the Republic, as the latest piece of secretism is termed, we venture to say that there are three sneaks, and shirks, the most of whose war service was rendered in the hospital or on extra duty. Your real sterling soldier does not dodge into the dark; he meets you openly, hand to hand, and too to too, and deals frankly and fairly, and

GN THE SQUARE.

[The writer of the above was in the war, a soldier and a General, and he ought to know of what he speaks.—En.]

☞ Christian reader, have you ever done anything to promote the cause of God? Have you done all that you could do?

☞ An invitation to church has been the means of salvation to many. An encouraging instance of this character is recorded in the American Messenger.

The Christian Cynosure.

NOTICE.

Subscribers are requested again not to send money to me for the CYNOSURE, but to the publisher at Chicago. It makes us trouble and expense, as the money has to go to Erie A. Cook, 88 LaSalle street, Chicago, Ill.

J. BLANCHARD.

THE NEW POLITICAL PARTY.

The friends of temperance assembled in convention at Farwell Hall on the 1st of September, and on the 2nd proceeded to organize a new national party in politics, under the name of "*The Anti-Dram Shop*;" or "*The Prohibition Party*:" we are not quite sure which, for what little time we were able to be present, each name seemed to have a certain number of advocates, and we see the party spoken of in different papers by each of these names. Our impression however is, that "Prohibition" was the name finally agreed upon. The object which this party avows is one we approve, and all should. After the deceptions and nameless villainies, hypocrisies, lies, prohibitions, violences, perversions of truth and law heroics, heathen rites, and spiritual wickednesses in high places, engendered by secession—intemperance is perhaps the next great instrument of the devil for corrupting and ruining mankind. We, therefore, propose to give no quarter to rum, and no aid or comfort to rum sellers, or manufacturers of intoxicating drinks.

With regard to the Prohibition party, however, we are not, as yet, fully prepared to give it our confidence, chiefly for two reasons: 1st, We are not clear that it is proper or safe to abandon the party of the administration while they are laboring in good faith, and successfully to confirm and improve the national credit, and to complete the vital business of reconstruction. Until the last nail is driven and clinched in the reconstructed edifice, it seems to us unwise and wrong, to hazard a change of workmen, lest confusion, instead of progress, should suddenly, again, become the order of the day. And secondly—We strongly suspect that this party is only the hand and body, whose directing head is concealed in the recesses of the secret orders. So that under the name of temperance politics, we are to have Masonic politics. We suspect this, because during the few hones of our attendance on the convention, we noticed in the private conversation, in and about the hall, in the noon prayer meeting and in the convention—frequent manifestations of a spirit, concerning which one devout man remarked, "One can hardly tell whether it is most disposed to find fault with the rum-sellers or the Church;" and he might have added that it was not so difficult to tell whether it was most disposed to exalt Christ or the Lodge. We observed, too, that the lodges were largely represented as committee, or auxiliary bodies. Also frequent allusions were made to the lodges, and that their opinions, on points under discussion, were often quoted and referred to as authority. We know, too, that an effort was made to get the following resolution before the convention:

Resolved, that this convention unqualifiedly condemns as inexpedient and wrong, the formation and use of secret temperance organizations in connection with political action.

The mover not being willing to *force* this resolution upon the attention of the body, sought special leave of the chair to offer it, but the chair man refused to have it read in convention, and referred it to the committee on resolutions; and this was the same as confining it to the tomb of the Capulets, for it was never reported. Now if the design of this movement is to deliver us and our Government over to the secret orders, bound hand and foot; if the contest is to be between rum-selling and secretism, we wish to be only spectators. We might cheer on either party, if it was likely to deal a really injurous blow to its opponent. But when one was down, we should desire forth with to put the victor "horn de combat" also, whichever it might be be. As the old rat said when he saw the white cat rolled up in the bottom of the meal tub, "It may be good and it may be something. I should not relish so well." H.

THE STOWE—BYRON SENSATION.

The newspapers are somewhat seriously exercised and mobilized over Mrs. Harriet B. Stowe's publication of her recollections of a conversation with Lady Byron, a short time previous to the death of that lady. According to Mrs. Stowe, Lady Byron was one of the most remarkable instances of silently, suffering innocence, the world has ever afforded. She well nigh expended the Masons in keeping a secret; and when it is considered that the disclosure of that secret would have been a triumph in direction of her own character, and a just retribution to the man who had inflicted upon her the great est injury it was possible for a man to inflict, her reticence is far more remarkable than that of the lodge-men. Some of the papers denounce Mrs. Stow in most unmeasured terms for violating the sanctity of confidential communications, and needlessly exposing the slenderer of the dead to infamy. We cannot see it so. According to Mrs. Stowe's account, the facts were communicated to her to be used in the very way she has used them, should there arise in her judgment an occasion for making them public. She has not accompanied her statements with as many affidavits as a lawyer would parade before a jury; nor, indeed, with any. And yet we cannot see why her own statement of a death-bed conversation with Lady Byron, is not an interesting and valuable historical document. Nor will any inaccuracies of dates, or misunderstanding of minor circumstances, destroy the reliability of the general statement. Nor can we have the least sympathy with those writers who make such a dreadful ado about the publication of the true history of Lord Byron, because it is not to his credit. What we want in history, is *truth*. And we can see no reason why every act of Lord Byron's should not "be brought into judgment, whether it be good or bad," as well as any other man's. Nor why, if he was the incestuous adulterer, Lady Byron believed him to be, (and few doubt it,) his case should be an exception under the decree "that the memory of the wicked shall rot."

H.

A WARNING TO SABBATH BREAKERS.

One of our subscribers sends us copies of Waukegan papers which chronicle the death, by drowning, of a young and promising surgeon dentist, of that city, as the result of his going on a fishing excursion on the Sabbath. The same papers also give an account of his burial with Masonic honors, and highly eulogize the services and the dead, making no allusion to the sad act of transgression in which he was overtaken, and to which his death is directly traceable. Our correspondent adds, that the officiating minister having some months before occasion to perform the funeral obsequies of a non-Mason who came to a sudden death by the desecration of the Sabbath, took occasion to speak plainly of the sin of Sabbath breaking, and of the fearfulness of being thus overtaken by the messenger of death. But in the case of this Mason there was no allusion to the cause of his death; no intimation of anything to regret, or anything that might cast a shadow of doubt over the most saintly character. He followed the Masonic ritual, canonised the dead and assigned him to "*the grand lodge above*," as Masonry always does its members, be they Christian or infidel, moral men or Sabbath breakers, drunkards or libertines, thus denying the wrath to come, and practically inculcating the rankest Universalism. Our correspondent states further, that the father of the deceased was a Baptist minister, and that he returned public thanks to the Masonic fraternity, by associating with whom the Christian sentiments in which his son had been trained were so sadly relaxed that he had come to prefer a fishing excursion on the Sabbath to the sanctuary. And thus he was launched upon the broad way, which in this case proved to be *literally and suddenly*, the way to death. In the view of all this, our correspondent exclaims, with just reason, "Merciful God, are we living in a pagan land?" Surely, these things are sapping the very foundation of Gospel truth and destroying all confidence of thinking men in the sincerity of ministers and Christians in their professed belief of evangelical sentiments.

H.

OUR GOVERNMENT IN DANGER.

It is a fact, there is great ground of alarm for our Government, wise and honest as our President may be. We have never had this idea so vividly impressed upon us as it was the other day, when falling in with an old friend on the road, and riding with him a little distance.

Conversing on the prospects of the country, and referring to some things as prosperous and favorable—"yes, said he, (thoughtfully and solemnly,) but our Government will be overthrown, (a pause) it *will* be overthrown." Seeing from his look, that he *felt* and *feared* what he said, we asked him the ground of his alarm. He referred me to the general prevalence of *secret irresponsible combinations*, of many forms and names, and all working to one end—their own emolument, power and elevation, or that of ambitious leaders, and all working clandestinely and recklessly for their selfish ends—against *right*, against *law and justice*, against *God's precepts*, against our President, and against every open-hearted, honest man in the land, and (he repeated tearfully) the Government will be overthrown!

His representation was, that there are snakes and serpents creeping all through it—in the form of still plotting rebels, of clubbing, unprincipled office seekers, of regulators, of Ku Klux bands, of Masonry, with its "all puissant and worthy grand master and head," ready for a crown, so as to favor all his adherents; and of other minor secret organizations working into it—all secretly eating out the vitals of our Republic, and it cannot live against them all. This is his fear.

And this man is no intelligent, well-to-do farmer, who had a right to be interested in the matter. He had one son killed, in fighting rebels, and another to many battles, out of one of which, closing with the enemy in a hand-to-hand fight, he came (said he) "as bloody as if he had been hutchering hogs." And yet, after all, he added, our Government will be lost!

We could not deny his facts, or his logic, but only point to duty, and God's help.

F.

REPLY TO "THE ADVANCE."

The *Advance* thinks we were joking when we stated that the outcry against Senator Pomeroy was not heard until after his assault upon Free Masonry. Our remarks were very brief, and hence not as carefully guarded as might have been desirable. Whatever may have been said or published heretofore against the Senator, there was a occasion or lull, in the assault previous to his speech at Farwell Hall. That was immediately followed by the opening answer of a tremendous fire upon him, along the whole line of Masonic editors and their correspondents, evidently determined to accomplish his political assassination, because he had exercised a freeman's right, of expressing his honest convictions on the subject of secret societies. In no remark we had only the *fresh outburst* in view. The charge was political corruption and unprincipled speculation. This was the pretense; but the new and peculiar energy with which it was put forth just at that particular time, showed his opposition to Masonry to be the real cause. Now, if anti-Masonry was evidently the reason for this renewed assault, it is fairly presumable that it was at the bottom of the first assaults, as well as the last. For it is not to be supposed that the Farwell Hall speech was the first intimation to the secret fraternity of Senator Pomeroy's opposition to their orders. So that even with the application of our remarks made by the *Advance*, we see within the bounds of truth when we assert that nobody ever heard these assertions against the Senator until after he assailed, or at least plainly disapproved of, secret societies. We by no claims, to wit: Lorst of all, do we undertake to substitute irony for wit; n thing so choritobly and ingeniously suggested as a vindiestion of our veracity. We want no such vindication on our behalf, unless, indeed, we should happen to give the editor credit for a friendly, courteous, Christian like spirit, in his few lines.

H.

"LUX" ON THE ANTI-CHRISTIAN RELIGIOUS CHARACTER OF FREE MASONRY.

If any reader of the CYNOSURE has a doubt as to whether Masonry is really an anti-Christian religion; is actual Baalism; let him read carefully the first article on page 12, of No. 29. If he knows of any deacon or minister who has any such doubts, let him get them to read it. If he knows of any Free Mason of intelligence, lawyers or politicians, who are accustomed to say with apparent candor, "this is all a misapprehension, Masonry is no substitute for religion; it is no religion of all; it inculcates good morals and is friendly to religion, but it is not religion and don't profess to be." Show them this article, and if convenient, article No. 1, in the preceding number, on the same subject. This whole document by "LUX" is one of the correct, and most unanswerable that has appeared. It would make about the best tract for general circulation we know of.

H.

EDITORIAL CORRESPONDENCE.

WHITEFIELD'S BONES—"WITCH HILL"—APPEAL TO CONGREGATIONALISTS.

ROOMS AM. Congl. Association,
No. 40, Winter Street, Boston,
September, 15, 1869.

DEAR CYNOSURE—I am writing in the Boston head quarters of Congregationalism. On Sabbath, (day before yesterday,) I preached all day in Rev. Dr. Spalding's, the whurrypot; an independent, able, and agreeable man and minister of Christ. Next day I looked on the skull, bones and Bible, once used by Rev. Geo. Whitefield, and read his eulogy on his cenotaph in the First Church, where Dr. Spalding officiates every day. On the same day I stood on "Witch Hill," of old Salem. My Unitarian guide thought there was nothing of it but superstition. Several old Yankee families in Salem have lately joined the Roman Church. I shall not be surprised by good guide mistreated that the Romish ceremonies, practiced by his neighbors; are off the same piece, and from the same dark source which the squirmings of the "*afflicted children*," which resulted in the murder of the 19 "*innocent* folks for witches; and, by a devil's cunning, threw the blame on "the Orthodox," the only people who, to this day, believe the plain testimony of the Bible concerning "the wiles of the devil."

By the way, in Newburyport, I conversed with two young ladies from Dayton, educated, and who had seen much of society. Their father was a Mason and Odd Fellow; but they detested both. Said that calm and pleasant city for breadth, had never heard of Wm. Morgan! Did not know Free Masonry ever had an enemy who revealed it! Did not know that forty-five hundred Masons left their lodges to return to them no more! Five fifteen hundred lodges went down before popular discussion! That W. H. Seward, Thaddeus Stevens, and others in a national anti-Masonic convention in 1831, nominated William Wirt for President of the United States; and that the "party" was flooded with anti Masonic books and papers since learned by Masons!

If the spirit of God had not *trained up a stench* in the nostrils of the Church, the next generation after the present, would be as ignorant of this great epoch in the history of this country and the world, as these young ladies; who said, however, that they "had heard a good deal said by their father on the Boston platform" a society called "The Young Men's Christian Association;" but, really, till this moment, had never heard any thing against Free Masonry.

AN APPEAL TO CONGREGATIONALISTS.

MY DEAR BRETHREN—If, as I profoundly believe, Free Masonry is undermining, crippling, and (unless itself destroyed) will finally destroy the Congregational churches in New England, and in the West as well as here, it is high time for it to be done. Now as proof that Free Masonry is crippling and destroying the Congregational creed in New England, I submit the following to your candid, careful, and prayerful reflection:

1. Almost every slave holder and leader in the late war, was a Free Mason. They wished empire, and the reconstruction of the country, "with that question element left out."—*See Chicago Tower of the day.*

2. *Every attempt to revise and spread Puritan principles in this country has been joined in, seized, and upsetted by Masons, or, turned to their own uses. Under this head I mention the following facts:*

In August, 1850, the corner-stone of the Pilgrim monument was laid by the Grand Lodge of Massachusetts; although it is a fact and was well known, that the Puritans held that all ceremonies of a religious nature, invented by man "should be excluded from the exercises of religion as unlawful."—That Dr. Samuel Hopkins, the Puritan divine, held that Free Masonry belonged "the devil's kingdom." —*See Rev. Memoir appended.*

After this impudent insult to the memory of the Pilgrims, (a harlot planting roses on the grave of the "bride of Christ;") Mr. Richard Worcen, a Mason, who got elected President of the Pilgrim Society, objected to the poet who had plooped and was collecting money for the monument, *because he was a known anti-Mason*, and the agent was dismissed. The Masons then took possession of the monument. This is the first time, ago, and "monument" is to day a small unfinished heap of stones, to the shame of the "Pilgrims' memory;" while Masons have built a temple here; near me, as I write; which has cost enough to have reared a dozen respectable monuments. The devil and British tories, always join a peoples' movement and then spoil it.

Bunker Hill monument here, which means popular government, and not lodge domination, was engaged in by the Masons in the same way. They could not stop the monument, but you meet, at the foot of the stairs, where thousands on thousands go up, engraved in granite, and staring you in the face; the insignia and lies of the lodge.

The treasurer of the proposed great national Congregational publishing house here, is, I am told, a Free Mason.

The editor and proprietor-in-chief of the "Congregational Quarterly," Dr. A. H. Quint, is a high Mason, and leader in another secret order. It is true, Rev. J. T. Langworthy, another editor is a renounced Mason, but he supplanting one who does nothing in the way of expousion of secret societies; while Dr. Quint is endlessly active for the secret orders. In the January number of the "Congregational Quarterly," the leading article is a review of "Wallace's Life of General Adams."

The article is full and expansive; giving Adams' political and religious opinion with great minuteness; but suppresses the facts stated by Wells, that *Adams was a pronounced enemy of Free Masonry!* Thus we have the old slavery game of corrupting books, and perverting history, begun here in the Congregational building, No. 40, Winter street, Boston!

It is wonderful that Mr. Langworthy has been permitted to occupy the position excellently pealed for funds to build a library building; and still in rain! Do we want a library of Congregationalism, to suppress history; helic the Puritans; and, while garnishing their sepulchres, pervert their memory to the support of what they abhorred. God forbid!

Does any sane man suppose Dr. Quint will build up Masonry with one hand, and Congregationalism with the other? Every time he meets the lodge, he shirks Congregational business; meets under its cat throat oaths and titles, abhored by all true Congregationalists. Instead of a popular government, an order which requires its members to murder any one who reveals its dark and guilty people!

I must close, by solemnly assuring you that these are but a fragment of the proofs, I have, that Congregationalism is here being seized and strangled by Masons.

J. B.

SECRET SOCIETIES.

AS CALMLY VIEWED SEVEN YEARS AGO.

The following communication, together with its appended article on "Secret Societies," is from the pen of an experienced and able minister in Central New York—the Rev. Dr. Bowen. His article loses none of its interest from the fact that it is seven years old, but is so much the better, as showing how wise and discriminating minds have all along been looking at these secret orders. We thank our brother, for his "Godspeed" in our work against them—at tended, moreover, with a generous donation of $5 to aid in it, as well as subscribing for the CYNOSURE. We publish his letter to us—his former introduction and article, as all valuable aid to the cause, and hope we may yet have further aid from his pen.—EDS.

REV. MESSRS. BLANCHARD AND HART—*Dear Brethren:* Feeling that the late anti-secret society movement, of which you are known to be prominent leaders, if not, indeed, the originators, is an auspicious epoch in the history of our country, perhaps of the world—I praise God that He has put it into your hearts, and the hearts of those who have become associated with you in the work, to undertake an enterprise so opportune and God-like.

Having subscribed for the CYNOSURE immediately on its first appearance, I have read it with great and increasing interest to the present time, and have circulated it among others, several of whom have also subscribed for it themselves. I sincerely rejoice that a constellation so brilliant and beautiful has risen in the moral heavens; and that she is steadily pursuing her course through the dark sky of secrecy, and

SPECIAL NOTICES.

The Minutes of the Chicago Convention will not be published. Will those who have real money for them please write us what to do with the money. We will send extra copies of the CYNOSURE, tracts, pamphlets and books, or return the money, as you direct.

CYNOSURE, Nos. 6, 7, and 8,

We are entirely out of, and will give 15 cents worth of tracts or pamphlets for each one of the above numbers, to any one who will send us either or all of them in good order.

THE PUBLISHER.

TO SUBSCRIBERS.

The number at the end of the address on your address-plate is designed to show when your subscription runs out; but in case of renewals the numbers usually remain unchanged till we notice a new list.

LECTURES.

Dr. R. D. PEASE—Lecturer for the National Christian Association will respond to invitations to lecture against secret societies, Romish encroachments, CATHOLICISM and other forms of modern infidelity, in localities where the friends get up meetings and provide for the lecturers' hotel and road expenses from and to Chicago.

As applications are becoming numerous, the customary precedence will be given to those who in addition to the above, may feel able and willing to pledge somewhat for the general fund against organized and clandestine paganism.

Address R. D. PEASE, P. O. Box, 445 Chicago, Ill.

Correspondence.

THE GRAND LODGE OF EGYPT.

The Initiation to the Mysteries of Isis—in the Pyramid of Memphis.

For forty centuries the pyramids of Egypt by their form, have revealed to passing generations the eternal, immutable dogma at the holy trinity. Ancient temples of initiation, their dark recesses have traversed the feet of the great geniuses of ancient times; from them have come forth the legislators and civilizers of all the nations of the earth. Immoveable as the tradition of which they have become the sacred depositories, they have seen many subsiders, the revolutions and overthrows of Empires, and have remained standing in all the majestic attitude of eternal truth:—even as those souls which, sufficiently initiated, overcome on this present age, refer with serene delight to those happy times of ardent faith when all the founders of religion repaired thither to drink of the living waters of truth and the consolations of the immortal destiny of man; for, as Augustine says, Moses himself was versed in all the sciences of the initiation of the Egyptians. Up to this present time, deplorable indeed has been the ignorance of all writers who have treated upon the subject of initiation to the mysteries of antiquity; they have seen in them nothing but a jumble of physical facts and astronomical systems, and have claimed that the truths which came from the mouths of sacred hierophants have never been revealed on this body; but when these mysteries come to be examined from their proper point of view, that is, with respect to the regeneration of the soul, they will be found to be possessed of the highest degree of interest to all those strangers who desire to examine the manner in which man is put in a condition here below to enter into direct communion with God.

When the aspirant first felt an ardent thirst in his soul for the truth, and in his heart a degree of courage sufficient to undergo the terrible proofs of initiation, he climb up to the sixteenth layer of stones of the grand pyramid of Memphis, which is the entrance to the Egyptian Isis, which remained open day and night. This opening, the only entrance into the temple of initiation, was about three feet square, and was situated on the north side of the pyramid, the side of darkness, cold, and of ignorance, according to the prophetic traditions of the Egyptians, thus implying that it was from the North that were to come those victorious conquerors, who, like a torrent, will sweep away in the bloody folds of their battle flags the riches of Nilotic civilization. At that point, there opened before the aspirant for the initiative honors a low vaulted gallery, cold and damp as a tomb, which, with a torch in one hand, he began to crawl. After winding around for a long time, he at length arrived at a large opened mouthed pit, the sides of which were covered with asphaltum, black, and smooth as glass, from which came up a cold thick black smoke, as if from the depths of the infernal regions. At the sight of this yawning abyss, the heart of the aspirant often failed him, and, crawling back the way he had come, he remained in the gallery meditating. But as when one had the courage to persevere, he followed a companion who had been previously initiated, and who putting a lamp upon his head descended into the darkling abyss by means of steps of iron which were hidden in the smoke, the prevailing obscurity. Following on in silence, the aspirant descended about thirty steps or degrees, when he entered an opening in the rock which led by a spiral course through a distance of some forty feet upon to a folding gate of brass. This gate opened at his approach, without noise and without effort, and then closed behind him; but in closing it made a great noise, which, re-echoing amidst the subterranean passages, gave notice to the expectant priests that another one of the profane had come to try the test of initiation.

After some steps in advance, the aspirant came to a table of white marble upon which were written in black letters these words:

"The mortal who shall enter here alone, and who not to look back or retrace his steps, shall be purified by fire, by water, and by air; and if he shall pass the final test of death, he shall issue forth from the bosom of the earth, shall see the light again, and shall have his soul prepared for initiation to the holy mysteries of the great Goddess Isis."

At this point the companion withdrew, declaring that he could go no further, and recommended the aspirant to make his will, since death might probably overtake him in the terrible proofs which he was about to undergo, and in which it would require the greatest possible degree of courage to persevere. In continuing his course along the gallery, riches were seen on each sides in which there were basaltic images so arrayed, that, when shone upon by the flickering light of the lamp, they seemed liked so many shades risen from the dead and rushing to see the strange spectacle of a living man descending to the shades of the damned. At length he arrived at another gate which was guarded by three men, who were armed with swords, and collied with hemlets in form of the head of the fucel. These guardians, which fable writers have termed Cerberuses, run towards him, and one of them seizing him by the throat said: "Pass on it thou darest! but beware of turning back, for day and night we watch to prevent the return of those who enter here, and to keep them forever shut up within these dark shades!" If these words did not shake the resolution of the aspirant, the guards retired, and he was allowed to pass on. Fifty steps further on, there appeared a new gate of iron, which, past, and soon he found himself in a vaulted hall a hundred yards long, and the same number in width. On the right and on the left arose two funeral piles formed of the branches of three kinds of trees, the balm of Arabia, acacia of Egypt, and the tamarix, woods which are very supple, very odorous, and very inflamable, through the flames from them burning piles, arching over the aspirant's head his bend, the interpid aspirant for mystic secrets passed on, flaying passed through the fire, he found his passage suddenly barred by the torrent which was fed from the Nile. Here, taking off his clothes, making a bundle of them, and putting them upon his head, with the lamp on top, he plunged in to the dark and raging waters. The dim lamp faintly lighted his way to the opposite bank. Immediately upon his arrival upon the other side, he was before him, an elevated arcade which led to a platform six feet square, beneath which lay a concealed mechanism. An ivory gate, garnished with fillets of gold, showing that it opened inwards, again stopped the aspirant. Trying in vain to force open this gate; it resisted all his efforts. Suddenly he beheld two brilliant rings which seemed offered to his grasp; but no sooner did he lay hold of them with his hands than the platform gave way beneath his feet, and he was left hanging over an abyss, in an agony of suspense, while a violent wind rising up from the abyss extinguished his lamp; swayed himself to and fro, frightful noises stunning his ears, and hideous howlings chilling his blood. Gradually, however, the rings began to descend; they went lower and lower, until finally the aspirant found the platform again beneath his feet; the gate opened, and he found himself in a temple glittering with light.

This door by which the aspirant entered into the sanctuary was wrought in the pedestal of the triple statue of Gôa, Osiris and Horis, a divine group, august trinity, image of the three manifestations of the Grand Architect of the Universe; and there he was received by the priests arranged in two rows, adorned in rich robes upon which he beheld the *triangle* radiating with light, in the midst of which was on ever-wide *oil Ammeda*, to show that they were the priests of Osiris, whose symbol was signified *the eye of God*.

At their head was the light bearer, holding in his hands with reverent care, a golden vase in form of the host called *Barda*, from which sprang the radiant splendors of the dazzling brilliance, the symbol of eternal light. A second priest bore the mystic fan, and all held in their hands the symbols of purification, of power, and of power. Hierophant enhanced the aspirant, and, after three times causing him to kneel down before the triple statue, to be united with him, heart and spirit, in this prayer, which he pronounced in a high voice and in these terms: "Oh great Goddess Gôa! Osiris and Horis! Triple and sacred unity! Isis surmounted so many perils, and accomplished so many labors, and give him power to triumph in other trials of the soul, so that he may become entirely worthy of being initiated into your holy mysteries!" When all the assistants had repeated these words, striking their breast during the time, the high priest extended his his hand, and conducted him to a door which led to the other end of the temple, and there intimated to him to give three raps, in response to these raps, a rough voice from within demanded of the aspirant what he wanted. Instructed by the priests, he replied that he was a mortal man who desired to leave the darkness of error in order that he might live again in the light of truth, he had descended alive into the bosom of the earth in order to condemn himself for his faults, to make reparation for them, and to rid himself of the evil soiled with the shameless filth of sin. At this moment his ears were assailed by a terrible noise of creaking chains and of doors turning on creaking hinges, and he found himself in a place which was lighted by the presence of a tribunal composed of three priests, whose white robes of initiation, were covered with tunics of a bloody red color; the middle priest had upon his head a mitre which shone with the most brilliant rays, and he presented to the golden chain hung from his neck suspending a sapphire upon which was engraved a woman all naked contemplating herself in a mirror, signifying the soul taking cognizance of itself, that is to say, conscience! These three priests, to whom fable has made the three judges of hell, Rhadamun thus, Minos, and Orochus, ordered the aspirant to confess the crimes of his past life in presence of the living God, of whom they were the ministers and through the presence of the earth. He was to declare not only the perverse actions which he had committed, but also the circumstances under which he had committed these, terminating with an exact confession of his faults in the sight of heaven. When he had finished the detailed enumeration of the acts of his past life, and traced this moral outline of his personal individuality, the priest conducted him into a room and exacted of him that he would to see if his confession were in accord with the principles of cranioloqy(?) with the cast of his countenance and the play of his features(!) When these priests, whose piercing eyes penetrated to the very bottom of the heart, and probed the most secret depths of the conscience, had recognized the frankness of the confession which the aspirant had made, they submitted him to the benefit of a cruel ordeal, to overcome the fear of death which might have been; but before subjecting him to the trials of this expiation in which the sin polluted body had to be ground in terrible tortures, he was presented with a cup containing the waters of oblivion, out of which the poets have made the river Lothe. After having drunk of this first cup, he was then presented with another containing the beverage of memory, which signified that he must forget the errors of this world, and remember only the truths into which he was going to be initiated.

The edge of the cup of oblivion was rubbed with honey; but the nine which it contained had the bitterness of *gall*; while on the other hand, the cup of memory had its edge touched with gall, though within, it was filled with exquisite nectar, a symbol as profound as it is eternally true.

For on our entrance into life, the world presents us the cup of voluptuousness, at the bottom of which there is shame, sickness, and death, while religion, the chalice of whose edge is embittered with the martyrdom of Christ, has at its bottom power, health, and happiness, both in this life and in the world to come. The expiration consisted of two parts, the contrition of the body and the evocation of the soul. Before conducting the aspirant into the hall of expiation, the priest placed his hand on the head of confession, informed him that he was permitted to pursue his route towards the light, but before arriving there he had some terrible sufferings to endure, an announcement which Pherion in his *Telemachus*, puts in the mouth of Pluto, in nearly these terms: "In order to reach the Elysian Fields it is necessary to pass through the black Tartarus!" The punishment of expiation consisted in filling leaky casks with water, in rolling an enormous cylinder of stone to the summit of a kind of hill placed across the Eastern extremity of the place of torments, called the field of tears. Sisyphus, however, which is in poetic legories of Fable, are called the punishment of the Danaids, were not a mere barren symbol, but they had upon the mind of the aspirant a most beneficent effect, by teaching him that it was never to difficult the majority of other useful labor, by imposing it as an obligation of penance. According to oriental traditions, original sin was a revolt of proud reason against God; it was to be combatted by humility, in which respect it is done labor as unreasonable as it is useless in reality; and in the meantime the aspirant by executing his task with submission, learned to command through implicit obedience. The reason once humbled before the divine majesty of God, was mortified, by subjecting the sense to a long fast and horoic chastity. In the curious works of the Jesuit Fathers upon their ablutions we perceive, with pain, that they insinuate that the Egyptians had derived their ideas of purgatory in this order to extinguish within their members the burning fires of lust. But we affirm right to the contrary of this, that ancient wisdom sought to fill the veins with the phosphorescent flames of love, and delivered the aspirant entirely nude to the women to be whipped with rods, in order that his blood might be made to boil with all the fires of the most ardent passion, for, in order to arrive at the sublime, the terrible temptations of the must first be overcome.

When the body of the aspirant had been mortified by an expiatory contrition, and his soul vivified by the evocation, the priests conducted him to the last gate of the hall of expiation: it was a garden four leagues in length by eight hundred paces in width. The entrance was by roads bordered with arboriferous plants, and a balmy perfumed prevailed in which the sweetest flowers were revealed by a brilliant sun. Upon the beautiful green sward pranked with flowers there were white heifers feeding, destined for sacrifices. Young boys and girls with garlands of flowers on their heads, passing him with the most charming attraction. And to add the climax to this seductive voluptuousness, there were beautiful baskets artistically arranged which presented to the famished aspirant delicious fruits; grapes of Canaan, pomegranates the thirst with their exquisite wine; and finally, retired groves where girls dressed in a light gauze, reclining upon purple couches, invited him by their smiling amorous looks to partake of the langulshing voluptuousness of their beautiful forms. Temptation, like a fiery serpent, insinuated itself into every sense of the aspirant at this moment, and forced him to the commission of a last victory; if the latter was not accomplished, the fruit of all his former labors become lost, and he remained forever shut up within the pyramids, where, however, he might become an officer of the second degree. But first, pure and noble Morgan. One half of his earthly efforts expended in any other purpose good cause, would have given him a monument in addition to being enshrined in the hearts of good men. That name ought to be in letters of gold. If you have a friend, active as an Apostle to do good like him, it is possible that an infidel member of an order will have his envy and enmity awakened, and will hunt him down as a partridge on the Mountain, and will have him brought the lodges of the United States, and put him as a criminal in every convent town and city in the country, to blacken his name and memory with falsehood—and will order him hunted down, and the order will be obeyed. Such has been the experience in case in court, where a member of an order opposed to one not a member, and one or more of the jurors were members—and, you have been startled at the result. If you have been in the loss by undertaking the cause, you will be needless to labor to disturb you in your dreams. Even as regards the mild order of suspension this influence prevails. But our God in His work needs no such aid. He wishes no blind worker to enlighten the world but required his followers to show their colors. He loves the brave who are willing to storm the enemy intrenched in the jungles—the soldiers who are fearless for right, and who are free to attack, and openly to work for God without being hid in darkness. It was late to commence the work; but now it is begun, move on space. The cause is too important to loiter by the way. Its hour has come. Hesitater and defeat at the threshold You may have the satisfaction of knowing there will be few enemies found in the camp when taken.—It is too foul, and they will be trailing their banner in retreat. Then will our servers will be with you to retard and annoy you. The enemy cannot commingle with you to foil you unless with his oft practiced deceptions. You will have the sun reproduced for your foundation will be removed from under you before your knowing the cause.

Yours in the promotion of the

ANTI-SECRET ORGANIZATIONS.

RUSSELAW, Ind., Sept. 11, 1869.

EDITOR CYNOSURE:

I wish to make a suggestion or two, as to the management of this war against secret societies. You say Masonry, the mother of all the secret orders, is "anti-Christian." A body of Christians organize to oppose it on this ground, and establish an organ called the Christian Cynosure. This engages in battle, the professing part of the great armies for and against secret societies. But if you succeed and get all Masons out of the churches, or Christians out of the lodges, these societies will only be crippled—they will not be destroyed. You may call your party the infantry if you please, but we want artillery and light horse, or cavalry. &c., for the enemy have them all, and are advancing to meet us. Now, many true anti-secret society men oppose these organizations on other grounds than Christianity. We oppose those societies because they are selfish and dangerous to the liberties of the people. Masonry has controled the legislature of the country. It has corrupted the judiciary, perverting the decision of courts into mere mockery of justice, and has made religion into a stiff and cold hearted deism. We call then that the Christian Cynosure is not a fit preamble to the work before us; "Anti-Masonic Lonest," would be more significant; there would be no mistaking this name; all could engage under this banner, Christians, infidels, legislators, and judges of the law. We mention Masonry because she is the mother or representatives, and if you kill her, the same lick will likely destroy all the dependent progeny.

We think we need a political organization. How will getting Masonry out of our churches, get it out of our courts and legislatures? Perhaps not one-fourth of them ever pretended to be Christians. They may be out even to-day as to. Than we say, let us fight them at all points, in religion, in politics, in public, and in private, till we get rid of all their pernicious partialities, and influence to a minimum in all the departments of life. Let us not be afraid to call things by their right names. We don't blame the CYNOSURE with hiding or failing to fire, wherever she can get in a ball. I have heard the CYNOSURE objected to because of its being rather too much "monographical."

I rather objected to the organization on the present basis, because they could not invite me to the National Conventions at Pittsburg and Chicago. I am willing to be considered as hostile as heartily as any Christian minister or elder, that was a delegate to either places. I agree with you that Masonry is not Christian. I have a high appreciation of the Christian doctrine of atonement and universal benevolence. You count no man a Christian who acts or prays old "Mend's prayer,"—"The Lord bless me and my wife, my son Sam and his wife, us four and no more."

We do not ask you to change your name; but we do want a clean, open fight, on a broad basis that will marshal all the hosts of opposition to all the enemies of just judgment and good government, at every point. We once tried to preach slavery out of the land, but all we worked as well as prayed, we made but little headway. When we began to vote, the slave holders saw something was going to be done, we were met by bullets. They then had to dissolve the Union to save the institution. The general assembly of the Presbyterian Church, which met at Pittsburg, said the Almighty was strongly anti-slavery, and had been thinking for years how to get rid of slavery constitutionally, but could see no way until he found old Abe Lincoln, engaged in a severe conflict with it, when he concluded this would be a good time, and he "pitched in" and after a hard struggle of four years, he finished it. Mr. Lincoln, together, succeeded in knocking the thing into a "cocked hat." This is not literal, of course, but what theologian, perhaps, would not call it a providential action. But I am positively should to you the man's life was saved. Enough is seen in this to show the spirit of the orders, and how much will of no account they would be, if the people had not voted; so, it strikes us, if we expect to get rid of secret societies, we must begin to vote against them, as they did forty years ago, when Masonry was all but voted out. Let our friends speak out on this subject.—Yours,

S. W. RITCHEY.

P S.—Some years ago they had in this State, a Know-nothing organization. A man by the name of Halladay, was recruited a secret order, and they soon had him published in the "State Sentinel." At the next Grass Lake Lodge—or whatever they called it—it was gravely proposed to put Halladay out of the way; but the majority opposed it, so

WHAT ARE YOU DOING FOR JESUS?

FROM THE CHRISTIAN PRESS.

Hark the voice of Jesus crying,
"Who will go and work to-day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free:
Who will answer, gladly saying,
"Here am I, send me, send me?"

If you can not cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door.
If you can not give your thousands,
You can give a widow's mite;
And the least you give for Jesus
Will be precious in his sight.

If you can not speak like angels,
If you can not preach like Paul,
You can tell the love of Jesus,
You can say "He died for all."
If you can not rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the fount a-flowing arms.

Let none hear you idly saying,
"There is nothing I can do."
While the souls of men are dying,
And the Master calls for you.
Take the lamps he gives you gladly,
Let his work your pleasure be;
Answer quickly, when he calleth,
"Here am I, send me, send me!"

A MASONIC SONG.

CARONDOLAS, PA., Sept. 1, 1869.

REV. I. A. BAER—*Dear Sir:* I send you the next song, in regular order, taken from the book entitled "A Key to the Door of Free Masonry," published by Messrs. Evert D. Long & Co., New York.—Yours, for the emancipation,

JAMES F. LAYTON.

SONG.

(AIR—"ATTIC FIRE.")

I

Arise! and blow thy trumpet, Fame,
Free Masonry stood proclaim
To nations of the earth unknown;
Tell them of mighty David's sons,
The wise and useless Solomons,
Prized far above his diamond.

II

The ancient Temple's broad cag'd towers,
And solemn domes, are works of ours—
By us alone bright stars rais'd,
Then bid mankind, with song, advance
Through the ethereal vast expanse:
Let Masonry be prais'd!

III

We help the poor in time of need,
The naked clothe, the hungry feed—
'Tis our profession stone;
We build upon a noble plan,
For friendship rivets man to man,
And makes us all one band.

IV.

Still louder, Fame, thy trumpet blow,
Let all the nations know
That Masonry is this:
Almighty wisdom gave it birth,
And heaven's pure light it bears on earth,
The type of future bliss!

If the author of the above lines (who, of course, is or was a Free Mason, he his ancient or modern,) does not, evidently, try hard, aye, very hard, to convince his muse and the world, that the institution of Free Masonry is of great antiquity and a *religious* creed—then, I am mistaken.

JAMES F. LAYTON.

[Yes, the Masonic cry is—"Let Masonry be prais'ed—let it be proclaimed in all realms, lest it for ture bliss, and build upon it as your foundation stone," but the sacred, solemn truth is—"Other foundation can no man lay than that is laid, which is Jesus Christ." No doubt the above song, with very many who use it, will be the prelude to the wailings of despair—En.]

MASONRY UNMASKED.

ROCHESTER, Sept., 1869.

DEAR BROS.—I send you resolutions and brief address, prepared at our Sabbath School. It will be happy to have you insert the resolutions, at least, in the CYNOSURE, also the address if it will advance the cause.—Yours respectfully,

W. POST.

We are happy to comply with the above request, as the clear and earnest truth be presented, are just what should be spread broad cast over the land. We hope other ecclesiastical bodies will act on this vital subject with the same decision and forward their doings for publication. —En.

ADDRESS AND REMARKS BY REV. W. POST.—RESOLUTIONS.

The following resolution was voted upon at the last meeting of the East Genesee Conference, held at Phelps, thirty-one ministers voting in favor, which included two Presiding Elders:

Resolved, That we disapprobate Free Masonry.

1. Because it creates dissaffection and division on account of and in our churches.

2. Because its associations do not all religiously, and are derogatory to a holy ministry.

3. Because preference, position, or gain, is held out as an incentive to become Masons, directly or indirectly, and both sometimes.

4. Because no holy minister of Christ can affiliate with any organization which ejects the name of Christ, virtually denying Jesus, without being demoralized and degrading his holy calling.

5. Because it brings Christians into juxtaposition and alliance with all classes of men, of whatever business, religion, or nation, from having upon all exclusiveness.

6. Because Masonic love and sympathy towards a brother takes the precedence of the love of Christ.

7. Because "Masonic oaths, obligations and penalties are not reconcilable to the laws of morality, of Christianity, or of the land."

ADDRESS SUPPORTING THE RESOLUTIONS.

That the Masonic order has created much dissaffection and division in our Church is too evident to make it necessary to offer anything in the way of proof, other than to turn our thoughts back to those times and circumstances. That its association help to one religiously is well known by those who unfortunately have been drawn within its precincts. They who have renounced it, and those who have not, give us to understand this. That it holds out grand inducements to persons, except to the weak, the belt and the blind, to enter into its sacred enclosure, cannot be successfully denied, for there are too many even here in this Conference and elsewhere who are ready to testify to this fact, to make it policy to deny it.

But is it possible for a holy minister to affiliate with such an organization that does not tolerate the mention of the name of our Redeemer? Are not the Scriptures even mutilated to put Christ out of the way that the Jew and the Belot may not have their cars satisfied with no odious name?

(Can fellowship of this kind leave a minister of the gospel uncontaminated and undemoralized?)

The boundless charity of Masonry will not certainly allow a brother's heart to be thus lacerated. Never! It operates upon a broader basis than our common Christianity—to gather under its wing, to protect—to defend—to bless —to exalt—to bring into the celestial city all who will fall down and worship at its shrine.

In the language of an eloquent Free Mason Chaplain in this Conference, we here express its true character, namely: "To true Masons and you will be true servants of God; then the matters not when nor where you die: you will drop away from earth, but heaven will have gained a new voice to swell the chorus of the redeemed."

Now if Masonry be not a falsehood, taking its own description of itself as follows, namely: "The order is not confined, and must not be confined to any class of men, of whatever business, religion or location," then we say it is subversive of morality and undermnisive of the religion of Jesus Christ.

The Jew, Mahomedan, Deist, Spiritualist, Universalist and Mormon, all may be Free Masons in good standing, or Masonry is false to itself. May he true Free Masons, consequently, as they say, true servants of God—and as such shall he carried into heaven despite our Lord and Savior Jesus Christ.

What constitutes a true Free Mason? May no answer? One who confesses faith in God, and is true to the order.

Cannot a Universalist, Unitarian, Mormon, Pharisee, a gambler, a horse racer, a proprietor of a low groggish gin saloon, or a disreputable house—all do this? There must be no restrictions as to religion, or class, or business."

On this extended charitable basis, Free Masons have laid the corner stone of their structure. But there is not one stone that shall not be thrown down. The same Dr. L. from whom we have already quoted says:

Reduce Free Masonry to the limits of any particular institution and you annihilate its usefulness as a common bond of humanity.

"TRUE FREE MASONS—TRUE SERVANTS OF GOD."

Come all the world—come Mormon, Deist, Jew—
Come join our Lodge, and hasten Pope to you.
We have been told at this Conference, by brethren beloved in the ministry, that a man will be a pure minded Christian if he is a true Free Mason. This interpreted, means that Masonry is not Masonry, is not connected with itself, or else a Jew or Mormon is a pure-minded Christian. We insist, therefore, that the order is compelled to admit that Masonry is pretentious in regard to purity, or that it considers a Pharisee, (being a Mason,) a true representative of God, and fit subject for heaven, entitled to "the kingdom," the plan of human redemption through Jesus Christ to the contrary notwithstanding. We therefore say, in the language of the resolution, such affiliations seriously demoralize those who are immediately interested therein.

We want our young and noble-minded ministers to grow up a holy ministry, uncontaminated by the mysteries of Masonry, and untramelled by any of its doubtful if not criminal obligations. Some tell us they do not violate their conscience; but what was his misguided conscience worth while pursuing unto death the disciples of Jesus. Conscience is not a safe guide. God's word is the sure foundation, and our Christ the corner-stone which the builders rejected.

Some consciences are biased, and from personal considerations refuse to maintain what is known as right.

When men affiliate with an order which is acknowledged to be corrupted by overpowering bad associations, or bad men, their consciences are unsafe guides, giving evidences of serious demoralization.

Masonry brings its Christian votaries into affinity with all classes of men of "whatever business, religion, nation,"—or politics.

A Mason minister is confounded by a visitor to his country, but he grasps his hand as a brother beloved towards whom his "Masonic heart beats responsive primarily." That is: he loves and sympathizes with the Mason brother primarily, and with his brother in the body ministry (not a Mason) secondarily. The Masonic brother first of "whatever country, religion, or business." Non-Masonic brother, however pure philanthropic or Christian, next. In plain words, a Masonic brother has the precedence he be what he may, at all times. We know (or believe) this is not the feeling of every Mason, but it is the true digest and spirit of the order. Such is the nature or genius of the organization, that this principle becomes a necessity to its perpetuity, and indeed is its constitution and spirit.

This itself is enough to condemn it, and does, in the minds of all whose consciences are not perverted or affected by personal considerations. We suggest in view of this thought: has it ever been known or understood that its adherents were inducted to unite with the order out of generous and benevolent motives to benefit the human family? It can be understood how some harmonize with the "Sons of Temperance" sometimes, undoubtedly designing to accomplish good. But it has never passed through my stupid mind how men can become Free Masons, with other than selfish purposes. It is probably possible they may. It is astonishing unto that part of the human family not of itself, to my mind at least. Let it become universal, and it ceases as an organization.

What need for such an order among ministers, or Christians in general? Is not the religion of Jesus sufficient to give character and virtue to all who embrace it?

If men will not be pure and good under the Gospel, is it possible that any other system of morals can help them? Would not the thought be blasphemy—a libel on the truth of the blessed Son of God?

The pretentions of Masonry that it can accomplish in regard to morals what the Gospel can not, is in our humble estimation blasphemous. It assumes superiority to Christ. And one, with alarming boldness, has placed it on par with, if not in advance of, the law of God, saying, "it is the school-master to bring us to Christ." Nothing saves the utterer of this sentiment from withering rebuke, but the sanctity of ministerial position.

Secrecy is criminal, that is not authorized by sacred and civil law for universal benefit. Masonic secrets are only clannish for the benefit of a few, irrespective of the rest of the human race outside its pales, and can only exist when there are some who are not of itself. As we have heretofore said, when it becomes universal, it dies. This is slightly paradoxical, but you see the bearing. All goes to prove its uselessness, and that of its concentration. What is no advantage to the whole world, cannot be any benefit to a part.

The fact of its secretiveness is enough to condemn it. Any organization professing to be for the good of mankind universal, that holds tenets it compels its votaries to conceal, is dangerous to all, the rest. Such a system, is arbitrary, forbidding investigation, discussion and perception.

That man is almost a fool that will receive a secret from another, solemnly swearing at the same time, in the name of God, that he subjects himself to the most horrid death if he ever reveals it—not to save his life, for that is become one of an organization for gain. No man has a right to do it.

Masonic love precedes the love of Christ. Two brethren of this Conference may stand side by side, one a Mason, the other not, and be equally pious and of ability, but in all questions the "Masonic heart beats responsive primarily to the brotherhood." Besides, Masonry boasts that "it is religious not by creed, etc., but directly in spirit, and that charity in its largest sense is taught by positive precept in every degree of Masonry."

What need therefore of the Gospel? Is not Masonry prior to it, at least in its own estimation, taking precedence of the law of Christ.

The seventh reason is sustained in the arguments used already, which is, "Masonic oaths, obligations, and penalties, are not reconciled to the laws of morality, Christianity, or of the land."

Phelps, N. Y., August, 1860.

Since Conference I met a dearly beloved, aged brother, who is willing his name should be used if necessary, what a few years ago made Royal Arch Mason, and who heard the resolution and the address at Conference. He said, "I fully endorse the speech. It has always been my conviction that ministers should not by any means be connected with Masonry."

A certain minister of the Conference handed me the following

SUSTAINING TESTIMONY,

which is appended to the above assertions:

"It has been intimated to me by two gentlemen, if I would go into the Masonic lodge, they would furnish the stamps.

"I was once talking with a Mason and a Methodist preacher. He said, 'It was no consideration in a pinch,' and then gave me the following incident:

"He said he started to go down to Harrisburg at the time Gen. Lee invaded Pennsylvania, and somewhere this side of Harrisburg he was told martial law was established there, but he could not be stopped. Shortly after he got into Lancaster, was taken prisoner by two Union officers, and upon his failing to give the countersign, by whom he was, they ordered him to the barracks for safe keeping, until they could be made satisfied he was a thoroughly loyal man, stating though he might be a minister all right—yet they must do their duty as officers.

"In the barracks was a certain dentist, and to him he gave the Masonic sign. The dentist said, 'I don't know it. Why did you not give the sign to the officers?' says my friend. I did not think of it. 'Well,' said he, 'come with me.' They went, and the officer gave the sign and satisfied the officers—of what, I don't know whether—in each case what is conscience worth? Paul once in all good conscience worshiped God; but what was his misguided conscience worth while pursuing unto death the disciples of Jesus. Conscience is not a safe guide. God's word is the sure foundation, and our Christ the corner-stone which the builders rejected.

"'Now,' said my brother minister, 'was it not handy to be a Mason?'

Now, we ask, how many not all these parties traitors? The minister, who participated in the complicity, as well as the officers? Do know that he could not show that he was not a spy and traitor; and when he gave the sign, did it in the face of the military law—par God's given protection against murderers, robbers and traitors. Free Masonry was honored, the minister debased, and God's laws, with our banner of liberty and the rights of humanity, all trampled in the dust—and by whom?

ANOTHER MINISTER'S TESTIMONY.

"In speaking of the subject of the indluences of Free Masonry, so far as I am able to learn, my removal from Ogden was largely influenced by Free Masonry, as certain Masons in that place (a Methodist society) were displeased, because that the Masons would take care of their men, and gave my informant to understand that there was a Mason, and when my time was worthy Mason on my charge, (most of them not members of the Church.) Now the action that preceded me was a Mason—the man that followed me was a Mason—the Presiding Elder a Mason. The Quarterly Conference of Quarterly Conference voted unanimously requesting my return, and so presented the wishes of the Church they represented. I was unbiased and might have escaped notice, had not a Mason been on the charge and my predecessor went been weak enough to boast that Masons could do as they pleased.

"At this Conference (Phelps) a Mason remarked that a certain member of this Conference ought to be turned out. I asked why? He said, 'Because he meddling with Masons,' which was none of his business. He said he was meddling by pamphlets against Masons and if he did not look out he would get a blasted overboard.

"They were talking of doing it, and he hoped it would be done.

"In further conversation he said he was not afraid of his appointment, for the Quarterly Conference would be unanimously requesting my return, and so presented the wishes of the Church they represented. I was unbiased and might have escaped notice, had not a Mason been on the charge and my predecessor went been weak enough to boast that Masons could do as they pleased.

"At this Conference (Phelps) a Mason remarked that a certain member of this Conference ought to be turned out. I asked why? He said, 'Because he meddling with Masons,' which was none of his business. He said he was meddling by pamphlets against Masons and if he did not look out he would get a blasted overboard.

"They were talking of doing it, and he hoped it would be done.

"In further conversation he said he was not afraid of his appointment, for the Quarterly Conference would unanimously requesting my return, and so presented the wishes of the Church they represented. I was unbiased and might have escaped notice, had not a Masonic heart beats responsive primarily to the brotherhood." Besides, Masonry boasts that "it is religious not by creed, etc., but directly in spirit, and that charity in its largest sense is taught by positive precept in every degree of Masonry."

What need therefore of the Gospel? Is not Masonry prior to it, at least in its own estimation, taking precedence of the law of Christ.

The seventh reason is sustained in the arguments used already, which is, "Masonic oaths, obligations, and penalties, are not reconciled to the laws of morality, Christianity, or of the land."

Phelps, N. Y., August, 1860.

Since Conference I met a dearly beloved, aged brother, who is willing his name should be used if necessary, what a few years ago made Royal Arch Mason, and who heard the resolution and the address at Conference. He said, "I fully endorse the speech. It has always been my conviction that ministers should not by any means be connected with Masonry."

A certain minister of the Conference handed me the following

SUSTAINING TESTIMONY,

which is appended to the above assertions:

"It has been intimated to me by two gentlemen, if I would go into the Masonic lodge, they would furnish the stamps.

"I was once talking with a Mason and a Methodist preacher. He said, 'It was no consideration in a pinch,' and then gave me the following incident:

"He said he started to go down to Harrisburg at the time Gen. Lee invaded Pennsylvania, and somewhere this side of Harrisburg he was told martial law was established there, but he could not be stopped. Shortly after he got into Lancaster, was taken prisoner by two Union officers, and upon his failing to give the countersign, by whom he was, they ordered him to the barracks for safe keeping, until they could be made satisfied he was a thoroughly loyal man, stating though he might be a minister all right—yet they must do their duty as officers.

"In the barracks was a certain dentist, and to him he gave the Masonic sign. The dentist said, 'I don't know it. Why did you not give the sign to the officers?' says my friend. I did not think of it. 'Well,' said he, 'come with me.' They went, and the officer gave the sign and satisfied the officers—of what, I don't know whether—in each case what is conscience worth? Paul once in all good conscience worshiped God; but what was his misguided conscience worth while pursuing unto death the disciples of Jesus. Conscience is not a safe guide. God's word is the sure foundation, and our Christ the corner-stone which the builders rejected.

"'Now,' said my brother minister, 'was it not handy to be a Mason?'

Now, we ask, how many not all these parties traitors? The minister, who participated in the complicity, as well as the officers? Do know that he could not show that he was not a spy and traitor; and when he gave the sign, did it in the face of the military law—par God's given protection against murderers, robbers and traitors. Free Masonry was honored, the minister debased, and God's laws, with our banner of liberty and the rights of humanity, all trampled in the dust—and by whom?

ANOTHER MINISTER'S TESTIMONY.

"In speaking of the subject of the indluences of Free Masonry, so far as I am able to learn, my removal from Ogden was largely influenced by Free Masonry, as certain Masons in that place (a Methodist society) were displeased, because that the Masons would take care of their men, and gave my informant to understand that there was a Mason, and when my time was worthy Mason on my charge, (most of them not members of the Church.) Now the action that preceded me was a Mason—the man that followed me was a Mason—the Presiding Elder a Mason. The Quarterly Conference of Quarterly Conference voted

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, OCTOBER 19, 1886. WHOLE NUMBER 31.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is both a newspaper and a magazine, it will contain more reading—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents. Postage, six cents per quarter, but on clubs of twelve, most to one place, it but nine cents each, per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago.

DR. COOPER'S UNFLINCHING DEFENCE—No. 4.

QUIBBLING AND EVASIONS.

We must now notice some of the Dr.'s quibbling and special pleading. In meeting the objection to Masonic oaths, the Dr. says—"Perhaps we have them." "But what do you know about them?" We know that this "perhaps we have them," is meant to throw dust into peoples eyes, and unsettle more minds in a case so clear that no honest man can utter a square sentence in his mind. It is like the test question of a convict when he knows that his secret is out, and in the next sentence hurls it out himself, just as the Dr. does, for in the very next breath he declares, the revealer of [those oaths is a *perjured* witness; and more than that, the Dr. positively asserts of this witness, (whether Morgan, Thatcher, Bernard, or whoever he might be,) "*he certainly did swear* that he would not reveal it!" Now then, we are no longer shut up to the necessity of believing Masonic revelations on the strength of Morgan's testimony, or of Bernard and the Leroy seceders, or of the 40,000 Masons who owned up after the Morgan affair, and quit the institution; but we have Dr. Cooper's positive endorsement of their revelations. He says, "they certainly did swear not to reveal" Masonry. Just so, *they say*. And yet they say *they did reveal it*, and Dr. Cooper says they *did*, for he says they are "renegade apostate *perjured* Masons." Of course then they revealed what they swore not to reveal, and their revelations must be true, to make the revealing *perjury*. He who says they are *perjured* says they have made true revelations. And if this sweeping charge of perjury is to be brought against every Mason who owns up when the whole thing is out, how is Br. Cooper himself, to escape the charge of perjury? Wittingly or unwittingly he has confirmed the testimony of the perjured witnesses. No seceding Mason now does anything more than to acknowledge that Masonry is fully revealed; and Br. Cooper, in spite of his artful, quibbling, has actually done the same in this very paragraph, which was evidently intended to involve the issue in utter uncertainty and doubt.

NO OBLIGATION TO KEEP A NONENTITY.

What if the obligation of the oath to keep Masonic secrets be admitted? Does not the obligation to keep secrets imply the existance of secrets? But suppose the secrets are all let out, all vanished and gone! Can we be bound to keep secrets where there are none? And are we in no danger of sinning against the truth and the God of truth, by denying directly or indirectly what another may have sinned in declaring? We do not believe they sinned in disclosing those secrets—no more than we believe a repenting robber sins in confessing an intended victim of the designs of his clan, or who turns state evidence against his associates. But suppose it otherwise—when the truth is published has any man a right to deny it? We know and Br. Cooper knows, and so does every Mason who has read Morgan, Allyn, Bernard, or Richardson, that Masonry is fully and truthfully disclosed. Is it honest? Is it right? In this state of facts, to quibble and equivocate and with an impudent assurance to demand: "what do you know about it? Mr. Morgan and Mr. Bernard wrote a book, and that is all you know about it." Is not this kindred of pettifogging lo-headed to deceive? And is it not lying in the face of God and all mankind? Perjury is a fearful sin. But there is hope of a perjured sinner's repentance; while he who undertakes to make men believe that Masonry is not revealed, transforms his whole life into one, black, perpetual, practicable, and he must expire with that lie in his right hand, for we see all possibility of repentance is cut off by the very nature of his sin. Such a man, shocked, and indignant at the perjury of a confessing Mason! "Thou hypocrite! first cast out the beam from thine own eye." Quit the dreadful attempt to suppress the truth and make your fallow men believe a lie. This talk about anti-Masons being ignorant of Masonry "*confessedly* ignorant," as the Dr. has it, is not honest, Masons every where harp upon it, and they make many ignorant people believe it is so. But it is just like the slaveholder's declaring that abolitionists know nothing about slavery. Every intelligent Mason knows that Masonry has been fully and correctly disclosed; that the facts of Morgan's murder by the co-operation of many lodges and grand lodges and their highest officers, and the conviction of the perpetrators by the whole power of the institution—are facts as clearly proved as the treachery of Benedict Arnold, or the hanging of Major Andre. And every intelligent Mason knows, that many anti-Masons are much better informed concerning Masonry, than the majority of Masons themselves; and yet they impudently demand, "what do you *know* about it!" Why, Br. Cooper, we know all there is about it; and *you know* that we know it; and what is the use of your undertaking in so plain a case to deceive the ignorant and the simple? Can you hide the light of the sun? Can you secure the respect of one intelligent Mason by this course? Can you fail to despise yourself for it? Can you answer it to the God of truth? If there was nothing else to assure us that Free Masonry is of the devil, this deliberate and life long course of attempted deception by its members would be enough to do it. H.

To be continued.

TEMPERANCE AND SECRET ORDERS.

My dear Sir : I take special pains to send you Mr. George W. Bungay's recent essay, (sermon I had almost said,) on "The Church and the Temperance Cause;" for, I particularly desire you to peruse and comment upon it for the benefit of all readers of the CHRISTIAN CYNOSURE.

Please mark the clauses I have underlined in the essay. It was published in the *Keystone Good Templar*, the official organ of the Independent Order of Good Templars in the state of Pennsylvania.—Very truly, yours,

J. F. YARRINGTON.

Along with this note we have received the essay, or temperance address referred to by our brother, and have carefully perused it, as he requests, and are ready to say, that taken by itself, it is all right—good as a sermon, as he implies, and suitable for Sabbath night, or day either, in any pulpit. Indeed, we have long known Mr. Bungay (by character) as a talented writer and lecturer in behalf of temperance, and if we were to comment on the address before us, we should be ready to say, that his points are sound and well taken. He says:

"1. The Church should countenance the cause of temperance, because temperance is the handmaid of Christianity.

"2. Because temperance wages war with the most potent enemy of the Church; and.

"3. Because she is God's protest (or is to protest in His name) against vice, and crime, and sin, in all places."

And these points are not only good and true, but well handled. We do not even object to, or deny at all the clauses which Bro. Y. has underlined for our special attention. In them Mr. B. says—"There is to-day more moderate drinking and more drunkenness in the Church, than there is in the order of Good Templars, or of the Sons of Temperance, or within the pale of any other temperance organization—so far as temperance goes, we challenge comparison with the Church."

Now the fact is, very many churches do not require that their members, or candidates for membership, should stand pledged to total abstinence from intoxicating drinks. Their convenant vows, to walk in God's precepts, resist all sin, and give no occasion of offense, do really include that. Yet multitudes of Church members in the different denominations, do not so understand it, and therefore claim the liberty of sometimes taking such drinks, and so in some cases, are led on to drunkenness. This is a lamentable fact, and we think every Church should adopt a distinct pledge against it. But all members of professing temperance organizations, do take such a pledge, and on violating it are turned out. Of course such bodies must be as free as the Church, or any other body, from drinking, let its nature, or aim, in other things, be what it may.

But here we are asked—"Has not the temperance cause been instrumental of reclaiming thousands of moderate drinkers and drunkards?" We answer, yes. "And does it not succeed better where the Church gives its sanction to the work?" No doubt. "And is not the Church also benefitted by that successful work, and is it not a historical fact that revivals of temperance are often followed by revivals of religion?" Now all this is true—though, by the way, we have never known revivals to commence in *secret* temperance societies.

And now take notice—it is here assumed, that the work or cause of those secret societies—the Good Templars, Sons, &c., is the cause of temperance—that *their* promotion is the promotion of temperance. Whereas the cause of temperance was far more prosperous before these secret organizations ever had a being. Their success has come by appropriating to themselves the work and material of the old open organizations. Facts proving this can be given by the thousands. In one large community in Illinois, where we ourselves resided, the temperance cause had flourished greatly for ten years, and was still flourishing, having its regular meetings every alternate week, fully attended by men, women and children, and all deeply interested. But in the midst of this a lecturer from the newly organized Sons of Temperance came in, presenting that as the grand triumph of the cause, and proposing an organization with us. Of course it took at once—"o ove broom sweeps clean," and the result was that the President of the old society and most of our active men went into it. They had their meetings weekly, and that was as much as they could do. Some of us tried to keep up the old meeting, but it was impossible, as one co-operators were so many of them gone and the Sons so popular.

And now for the result—some few, that had held off from the cause, were gotten in with the Sons; but in less than a year, the President of the old society (a reformed druggist, but he had stood well for years,) being out from under the public eye, was again in the ditch, a drunkard. And in two years, it was a common remark, with some who had been most ardent in the new move—"That the Sons had run the temperance cause into the ground." Temperance interest, and meetings of any kind, were pretty much given up.

But one thing the Sons accomplished, being a secret society, professedly for a good object, they gave influence and honor to such bodies, and became a very successful stepping stone to Masonry. So the Grand Lodge of Illinois was more than doubled in numbers during the year after the introduction of the order of the Sons of Temperance. The reports of the lodge showed this, and this was no doubt the *aim*, and object with the originators of the order. Masonry had been so sifted, condemned, and abhorred, in connection with the Morgan murder, that it could not start under its own name. So seizing the temperance flag, and flinging that to the popular breeze, that temperance had relaxed—it moved on grandly.

Just so with the order of Good Templars. That was made, or has been said in substance by some of its friends, as much like Masonry as they dared to make it, and surely they cannot very near their copy. To join them, with very many, would be to accept of Masonry itself. They naturally lead right to it, with all its regalia, forms, and horrid oaths.

Now multitudes do not stop to look of this, and so do not see it. They are honest and hearty for temperance, and want to do all they can for it, and those secret orders say, the temperance cause is our cause, you must join us or oppose it, and so they fall in. And so our good Bro. Yarrington, not having been in such circumstances of trial as some of us have, and honest and earnest for temperance, is about to start, in that delightful vale of his residence, a paper, as the advocate of Good Templars, called *The Valley Templar*. But would he introduce into that fair valley, the order of Masonry, with all the horrors it has wrought in Western, N. Y. and elsewhere? Will he sacrifice his time and money and efforts to do it?

When the deceitful Greeks could not conquer Troy in any other way, they contrived a wooden horse (instar mentis) filled with armed men, and left it for Trojans themselves with great effort, to drag within their walls to their overthrow and ruin. And as they were warned that no gift of the Greeks could be without fraud, and hostility—so we say frankly, that all secret orders are really hostile to temperance. Temperance is truly, as is said, a part of religion, and to cover it up and hide it is to kill it. What would be thought of our churches if they were to meet with closed doors, have their grips, and pass-words, and keep their exercises to themselves? All religion, i. e., true religion, seeks light, and seeks it for all, with its benefits, and says—"Whosoever will, let him come." He that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

We intended to notice the address of our brother on "Secret Temperance Societies," thank him for it, and hope to notice it yet.—F.

EMBLEMS AND SYMBOLS OF THE HEART.

EDITORS CYNOSURE:—

Sir,—The love of truth, and Christ of Christ's kingdom, leads me to address you, and give something of my views of Free Masonry.

Many years ago I became interested in the prophecies, and among the symbols of Rev. I found the message of the third angel, Rev., 14: 9-11. I was desirous to know what power was presented as the beast. For twenty years I turned my eyes towards Europe, searching for the original of those emblems. About six years ago, I began to reason thus: If all the world wonder after the beast, America does it. If America, the United States—If the United States, the Empire State. This brought the matter home, and seeing the application of the symbols to Free Masonry, I was astonished at my former stupidity. I began to say to my friends (gentlemen of the order) that their system was noticed in the prophecy, and if I was right in application of the scriptures, I thought in the course of a few years, it would be powerfully opposed. I regarded it as associated with the bottomless pit, and one of the offensive things to be gathered out of the kingdom.

On reading their papers—*The Masonic Tidings* and *Trowel*, I was more and more convinced of this. I find the system covered all over with blasphemy, just as the Apocalyptic Beast is represented to be. Besides, is it not red with innocent blood—the blood of the saints?

I gave my views to the editor of the *Tidings*, but he complained of them as unfounded and illogical, and referring to those in his paper, said—"That a holy correspondent was of the opinion that Free Masonry was the blasphemous beast of Revelation;" and added—"We deny the charge, and challenge her to prove it." Now, we could not present the proof acceptably to him, but we gathered up many passages of scripture, and from Masonic papers, and did get an appointment made for the purpose, in the M. E. Church, of Perrysburg, and there we read, and commented on our collections for some two hours. The house was full and the attention good, whether they were convinced or not.

This meeting was just before the National anti-Secret Society convention at Pittsburg, and the starting of the Christian Cynosure at Chicago, and on hearing of these efforts, you may be sure, I hailed them with great interest.

And now, is there not something in Masonry, yea much, that makes it look like that terrible beast above referred to? especially as St. John says—"The beast which I saw was like unto a leopard (sly, deceiving, and relentlessly cruel,) and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death, (as in the Morgan murder,) and his deadly wound was healed, and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast, and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

Now this is just what Masons say—said one man the other day—"If you are going to oppose Masonry, you have got a big job on hand, in the world." One thing is certain, if God has described Masonry in this beast, and if it is now stealthily crouching and creeping into the Church, ready to spring upon and rend His Zion, then we ought to know it. What will tell us?—Yours, in the faith of Jesus,

BETSEY KEYES.

Perrysburg, N. Y.

MEETING OF ODD FELLOWS.

We have read the published proceedings of the "Annual meeting of the R. W. Grand Lodge of the State of New York," which took place to the city of New York on the 17th of August, and have been struck with the utter absence of all dignity of purpose, either in the persons who figured on the occasion, or in the measures which they brought forward. What was such a meeting for? We could perceive no use in it. The Convention in Philadelphia for discussing and organizing the interests of labor; the "womans rights "Convention; the Convention of freedmen in Georgia; the Convention of Confederate Veterans at Cooile or Chinese labor, which was recently held at Memphis; the various religious Conventions held in the country—these and similar meetings have all had some economical subject of importance to the interests of the people to discuss, and all of them have exhibited the names of some persons of character and standing whose opinions are justly entitled to weight; but this meeting of Odd Fellows seemed to be made up of any worthy object whatever. The affectation of grand and magnificient terms, and the appointments of men to useless offices under high sounding appellations, constituted the work of the meeting.

In order to give a favorable specimen of their work, we make the following extract from the proceedings:

"M. W. G. M. Gardiner then installed M. W. Bro. Nicholas E. Fenin, Past Grand, as Atlantic Lodge No. 180, in ample form into the office of M. W. Grand Master of the State of New York, followed by the installation by a few remarks of encouragement, which were suitably acknowledged by Grand Master Fenin, who was installed into the Grand Master's seat, the Grand Lodge giving the grand honors.

We here perceive a reverend gentleman, doubtless a preacher of the gospel, which prohibits any one from calling another *Master* in religious matters, consenting to receive the ridiculous title of the Most Worshipful Grand Master of the State of New York. The only possible object that one can discover in these lofty names, is, to make a set of insignificent men, engaged in a stupid, yet unmanly and mischievous work, appear great and grand—to make up in show what is lacking in substance.

On the second day of the proceedings, the meeting went up to Sing Sing, on an excursion, by which we can judge of the moral and intellectual tastes of those who compose it. There is no evidence that they went in obedience to a precept of the Scriptures, to visit those in prison; but on the contrary, they seemed to go in order to gratify a curiosity natural to a certain class of men. There were some twenty-five hundred of them in all; and as they could not all find admission into the prison grounds they strolled through the adjacent country, where one of their number—a very popular brother, it is said—hurt his leg. This was all the event of any importance that signalized the the visit of the Grand Lodge of New York to the the States prison of Sing Sing. And yet, the reports of the proceedings fill one or two columns of one of the New York daily papers!

If the money spent for the excursion had been appropriated towards helping needy emigrants to Liberia, or to building up Christian civilization there, it would have been dignified by a useful end, and some little reparation would thus have been made to the wrongs Odd Fellows have insidiously and furtively helped to keep in slavery longer than they need to have been; but as it is, what good has the excursion done? Or if it refers to the good effected in the prison discipline which is wretchedly bad, by this visit to Sing Sing, there would be something to show for time and money expended; but we will know that no reform of any kind, and least of all, in modes of executing and vindicating the law, can be expected from secret societies. Such societies are better calculated for defeating the law than for aiding its executions.

Had a set of murderers, butchers, Fenians, Ku-Kluxes, or Regulators, or any other conceivable class of men of the lower order of occupation come together, transacted business, and made an excursion, they could not possibly have been more full and base than these are; and nevertheless, we are assured that such meetings are allied to religion, and some of their members bear the title of Most Worshipful Reverend!

Since many of these men who went up to see the States prison know that their society is of English origin [that it was apparently got up to keep Masonry in countenance; to sustain slave interests and to destroy the tariff? There is as much evidence that it was got up by Englishmen for this purpose, as there is that it ever had any religious uses. But as slavery is now dead, Masonry is about ready to die, and the tariff established, what further use for Odd Fellowship in America will Englishmen find? And to what quarter of the United States shall we look hereafter, for young men who are willing to lend themselves blindly, under the influence of high sounding names, to any schemes originating on the other side of the water? It is true, our Vice-President has taken hold of this English scheme, and has engrafted upon it a *female* branch; but we don't imagine that this will make it more acceptable to American men. Indeed, we think that the whole organization had better be turned over to the women altogether, and that it should be devoted to getting up new styles of dress, especially the ornamental part, such as the Vice-President makes his appearance in as an Odd Fellow.

Mrs. Mary Walker might serve as the Most Worshipful Grand Master, or Mistress, for all the Odd Fellows in the United States.

NOTA BENE.

ODD FELLOWS.

The National Grand Lodge of Odd Fellows of the United States held what they call a Convocation at San Francisco, Cal. on the 20th of September 1869.

Odd Fellowship is to Masonry what the Roman religion was after of San Felipe de Neri is to the Jesuits. When the Jesuits had been driven in, just indignation, from almost every nation of Christendom, then arose the order of San Felipe de Neri to take their place. But in changing the name, the Jesuits hoped to escape the opprobrium which their detestable principle craft had excited. The ruse succeeded very well to some quarters; where society was ignorant and depraved; but of course Jesuitism cannot escape detection in the United States, under whatever name it may disguise itself.

Neither can the sly and detestable arts of Masonry escape popular scrutiny, by whatever name it may be called,—Odd Fellows, Knight's of the Golden Circle, Ku-Kluxes, or what not.

No one can deny, we think, that Odd Fellowship is an English invention, got up with a specific object in Manchester, and that it has been used in the United States for the political purpose of aiding and sustaining slave institutions, with the view of advancing free trade and keeping down the tariff. That was the office of Masonry to the Southern States; and just in proportion as Masonry succumbed to the opposition of the free States, Odd Fellowship arose to take its place. It was brought up as the favorite reserve to cover the defeat of Masonry, and to sustain the cause of slavery and low tariffs. The religious features given to Masonry and Odd Fellowship, are mere priest Craft, used by designing politicians and speculators, for the more successful imposition upon the credulous, ignorant, and unsuspecting.

Most of the officers of this National Grand Lodge of Odd Fellows, as it is called, are from Maryland, Kentucky, Tennessee, and the Districts of Columbia; and from the Grand Sire's annual report we make the following extract, viz:

Whether we regard the home work, or look to the more distant fields of labor to which Odd Fellowship has been borne, in that broad spirit of propagandism which seems to characterize its nature, peace and concord, brotherly love and general prosperity, greet the eye, as the grateful result of its benign and heaven-taught principles."

It is not for the beauty of the language, the reader may suppose, that we quote this passage, but to call attention to its stupid arrogation.

First, it alludes with pride to the home work of Odd Fellowship. This home work before the war, consisted, to a remarkable degree, in keeping out all black men from white lodges—The spirit of propagandism to which it alludes, is diametrically opposed to all Masonic pretensions in that respect, which claim that no advances are made to any one to become initiated; and finally, it claims heaven-born principles for a secret society which never showed any favorable anticipations for the abolition of human bondage.

The very title assumed by the author of this stupid report, "Sire," which is a title given to Kings, is exceedingly unpopulistic in any view that we may look at it, for if its use is trivial and not objectionable, it must, like all other trivialities and puerilities be detrimental to Republicanism, which can be maintained only by sensible free, and straightforward men.

The total amount of revenue received by the Order of Odd Fellows since its introduction from Manchester, England, into Baltimore, Md., in 1824, is $38,852,824, and the whole sum of relief paid, is $14,189102, leaving $10, 363, 722, unaccounted for. To what purposes this nearly $20,000,000 of dollars may have been appropriated in former years by "border States" of the slave stamp, under the manipulations of Grand Sires, we might conjecture; but unfortunately, as in the case of all secret subterranean operations, we could only conjecture.

The report also says, that the order is increasing, and does not feel any unusual concern on that account.

One of the most prominent features of this meeting of the National Grand Lodge at San Francisco, is the visit which was paid to it by the Vice-President of the United States, Schuyler Colfax. Whether he had on that splendid Odd Fellows' dress so bedizened with gold lace, and bullion which he sometimes wears, and which goes so far ahead of Jim Fisk's uniform of Commodore, or whether he was unaccompanied with some of the Rebecca members of that branch of the order which his lucid genius has engrafted upon the English truth, the reporter does not inform us; but it is a matter of great importance to the people of the United States, and one on which they ought to be informed.

We would suggest that the Vice-President, now that he is so near Great Salt Lake city, might take advantage of the favorable occasion to introduce his order or degree of Rebecca among Brigham Young's followers. In return, perchance he might get those two degrees where the thirty-three of South Carolina, with Joe Smith got from the Arch-Angel Gabriel—There is no knowing what great moral and social reform the Vice-President of the United States might not thus initiate.

To sum up and conclude this notice of the grand doings of the Grand Lodge of Odd Fellows in San Francisco, let us call the reader's attention once more to the following facts: First, Odd Fellowship is an English invention got up with a specific object in Manchester, and that it has been used in the United States for the political purpose of aiding and sustaining slave institutions, with the view of advancing free trade and keeping down the tariff. That was the office of Masonry to the Southern States; and just in proportion as Masonry succumbed to the opposition of the free States, Odd Fellowship arose to take its place. It was brought up as the favorite reserve to cover the defeat of Masonry, and to sustain the cause of slavery and low tariffs. The religious features given to Masonry and Odd Fellowship, are mere priest Craft, used by designing politicians and speculators, for the more successful imposition upon the credulous, ignorant, and unsuspecting.

Second, it is engrafted upon a secret society which never showed any favorable anticipations for the abolition of human bondage.

Third

'The Christian Cynosure.

WEISHAUPT'S TESTIMONY AS TO THE ANTIQUITY OF FREE MASONRY.

Adam Weishaupt, was a German scholar of much ability, and professor extraordinary of natural and canon law in the University of Ingolstadt; and died in 1830. He was probably the most learned champion of secretism of modern times. Dred a Jesuit, he explored all the arcana of Free Masonry, made himself master of all its mysteries, and of the history of the rival grand organizations and rites which in his day, as now, contended for the ascendency. From being a most enthusiastic student of all made up mysteries, such as have been devised by Jesuits, Masons, Cabalists, Alchymists, Rosicrucians, ghost raisers, Exorcists, and professors of magic, he became an inventor of mysteries, and, as he claimed, improved upon Free Masonry; perfecting it by appending the degree or order of the Illuminati. This man is not to be accused of hostility to Masonry, for he was always a zealous adherent. His candidates for Illuminism were found only in the different degrees of Masons, and he claimed for Illuminism only the true and perfected Masonry. Robinson, in his proofs (p. 60) quotes Weishaupt on the antiquity of Free Masonry thus: "I declare," says he, "and I shall enge all mankind to contradict my declaration that no man can give any account of the order of Free Masonry, of its origin, of its history, of its object; nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points Every man is entitled therefore to give any explanation of the symbols, and any system of the doctrines that can be rendered palatable. Hence have sprung up that variety of systems which for twenty years have divided the order." The simple tale of the English and the fifty degrees of the French, and the knights of Baron Bunde, are equally authentic, and have equally had the support of intelligent and zealous brethren. These systems are in fact one. They have all sprung from the blue lodge three degrees; take these for their standard and found on them all the improvements by which each system is afterwards seated to the particular object which it keeps in view. There is no one, our system, in the world, which can show by undoubted succession that it should stand at the head of the order. Our ignorance in this particular frets me. Do but consider our short history of 120 years. Who will show me the mother lodge? Those of London we have discovered to be self erected in 1716. Ask for their archives. They tell you they were burnt. They have nothing but the wretched sophistications of the Englishmen, Anderson, and the Frenchman, Desaguliiers. Where is the lodge of York, which pretends to the priority with their King Bouden, and the archives which he brought from the east? These too, are all burnt. What is the chapter of old Aberdeen, and its holy clericate? Did we not find it unknown, and Mason lodges denying the very ignorance of all the ignorant, going for instruction from our deputies? Did we not find the same thing at London? And have not their missionaries among us been prying into our mysteries and eager to learn from us what true Free Masonry is? It is in vain therefore to appeal to judges; they are no where to be found; all claim for themselves the sceptre of the order; all lodged are upon an equal footing. They obtained for themselves followers, not from their *authenticity* but from their conduciveness to the end, which they proposed and from the importance of that end. It is by this scale that we must reason the mad and wicked explanations of the Rosycrucians, the Enoclists and Cabalists. These are rejected by all good Masons, because incompatible with social happiness Only such systems as promote this are retained. But also, these are all easily deficient, because they leave us under the dominion of political and religious prejudices; "(i. e., leave us loyal and pious) and they are as inefficient as the sleepy dose of an ordinary sermon."

REFLECTIONS.

1. When the most learned of the Masonic fraternity hear such testimony, how ridiculous the position of grave divines publicly descanting upon the awful antiquity of Free Masonry!

2. When Weishaupt, after a long life devoted to the most diligent and boundless research on secretism, as a speciality duffes the world to produce any authentic Masonic history reaching beyond 1716, how desperate the undertaking to produce a history of Masonry covering twenty-nine centuries at least according to Dr. Cooper's claim for the order. In Weishaupt's time no such history existed. If it exists now, it has been "invented." By inventing swindling mysteries, men have learned to invent history; and inventing history is an attempt worthy of the devil, to involve all historical truth in myth and chaos, and in the end blot out the light of God's revelations to men by Jesus Christ—the Logos and light of the world. H.

YET ANOTHER WONDERFUL BOOK.

"THE MASONIC CONSPIRACY — WHAT IS CLAIMED TO BE AND WHAT ITIS!"—SEVENTY-SIX PAGES—PUBLISHED BY THE UNITAS FRATRUM PRINTING HOUSE, DAYTON, OHIO.

It is often said that apostates make the bitterest of all enemies. Mr. Levington's example in this book may be considered as disproving this common opinion, or at least a doubted exception to it as a rule. For no "*perjured apostate Mason*" ever aimed a blow at it with more intense determination to give a mortal wound. Nor does he fight as one that beats the air, he wields a trenchant weapon with glad strength, and with practiced skill, so that he he now thrusts between the joints of the harness, and now crashes through shield and helment, and bahergeon. He never was a Mason; but instead of being "*confessedly ignorant,*" he is evidently master of his subject, able to instruct bright Masons of high degree in the mysteries of their art. How he came by all this knowledge, would be a greater puzzle to the mystic fraternity, than all their mysteries are to him; but it is plain he has it, and we advise all who are curious in such matters, or in doubt as to the real character of Free Masonry, to read this book. It may be strong meat for the weak, but we trust the reading of it will as exercise their minds to spiritual discrimination, that they will soon be able both to relish and digest it. Mr. Levington has been heretofore, and so far as we are informed, is still in the Methodist Episcopal connection; but after the publication of this book, we opine that either Masonry, or Levington, or peace, will have to make ready to take a final leave of that Church at no distant day.

There is considerable repetition in the book, yet this, perhaps, will have the effect of "Line upon line, precept upon precept." As the same language and the same illustrations, as they are repeated, are applied to different degrees and phases of Masonry.

Mr. Levington's work dwells somewhat extensively upon the antiquity developed in the *higher degrees* of Masonry; respecting which the mass of Masons are as ignorant as the rest of the outside world. He ascribes to the Mason of three degrees, the terrible gulf prepared for him in the chapters and encampments, and the ineffable degrees; the progress of which he shows to be from bad to worse; illustrating the scripture saying, "Evil men and seducers wax worse and worse deceiving and being deceived."

No writer has better illustrated the absolute wickedness of Masonic favoritism, or more terribly reproved the professed ministers of Christ for the treason to Christ, implied in swearing allegiance to the God of Free Masonry, and the hypocrisy of taking the oup of the Lord after taking the cup of devils in the libation of Knights Templars, drank from a human skull.

As samples of the author's style, we quote at random p. 88 and on:

"Observe then that the words, oaths, and obligations are always used, because in addition to the formal oaths, *obligations* are laid on by the artful teaching, including the signs and symbols, as well as the plain words; and these obligations are so connected with the formal oath, that they are considered equally binding. If you will examine, you will find that in taking a single degree, the deluded wretch has taken perhaps twenty, thirty, or forty of these oaths, so that by the time he has taken a number of degrees, who is diabolical degree, he is absolutely overwhelmed and buried in oaths and obligations; so much so that the entire body and soul are sold and bound to, and dragged after the Masonic car. This is the reason why Masons are so awfully drugs, and convinced that the whole is wrong, yea and in great distress in view of the foot. The I *know* to be the case.

Observe again: "In all these teachings and obligations no *law* or *authority*, ecclesiastical, civil or divine, outside those of Masonry is recognized or noticed at all, even for a moment. The latter alone claim absolute unqualified and unconditional obedience, and they are the only and authority, both human and divine, are set at defiance and trampled upon; for observe to whatever extent a 'companion' may violate other laws, Masons are bound by Masonic laws, and only the penalties of these will deliver him if in their power. And to those only who adhere to Masonic laws and obey Masonic authorities, Masonry offers all her rewards; and these rewards extend to every thing that she can control, in whatever department, *business, church or state; nor has she any reward to give save that which she receives from the rightful owner. This I claim to be true to the very letter.* * * *

Now if an ecclesiastical or civil office being a Mason should deny that he disposes of the offices in his gift, as here stated (*i. e.*, to Masons because they are Masons,) my answer is thee, you have violated your Masonic oaths, and are liable to the Masonic penalties attached thereto; and you know what they are. And if Masonry should deny that she rewards her subjects with what she wrests from the rightful owner, than I can say she rewards not at all for she has nothing else to give. Even the humao skulls and leg bones, which unks a part of the furniture of her lodges, she wrests from their owners, either by fraud or murder; by fraud if she stole them from the grave, and if not so, she murdered the parties whose they were."

LEAVING THE GATES OF THE FORTRESS OPEN TO THE FOE.

We are surprised to see the following in the annual report of the Miami (Wesleyan) Conference:

"While we deplore the rapid multiplication of secret orders in our country, we make no war upon those societies organized for the special purposes of promoting the cause of temperance, but hail with joy, any good that may be accomplished by them in that direction."

So it would seem, these brethren have yet to learn the first rudiments of a system that can oppose secret societies to any purpose, or give the least hope of success in such opposition. That conceding permanent secrecy as a correct principal of social organization in one society, they considerately object to it in another. They have yet to learn that the real object, and the professed object, of secret societies, are never the same. The ostensible object of *all* secret societies is good. The real object is precisely the main thing that is covered by the secrecy The public and the mass of the members are allowed to amuse themselves with the ostensible object; and to labor for that as their object. But the real object is known only by the originators and wire-workers; and by them the whole force of the order is directed to the real and hidden purpose. Thus the Ku Klux Klan is organized ostensibly to free their country from vile and horrible oppression. But its real object is, to perpetuate oppression and wreak vengeance in tortures and murders upon the friends of freedom and justice. Thus the Illuminati were organized ostensibly for promoting the happiness of the human race, by making men intelligent and good; but really for the abolition of governments and churches, and the removal of all restraint upon the most unbridled licentiousness. Thus Masonry ostensibly favors religion, benevolence, justice, learning, virtue, but really subverts and perverts them all to individual advantages. And secret temperance orders are established ostensibly for the promotion of temperance, and the rank and file undoubtedly have this end in view; but the founders and the chief rulers have devised and are wielding these orders for the promotion of Masonry. Staunch opposers of Masonry, are they who concede the main prinoi ple in debate, and endorse the most efficient means for promoting Masonry ever devised, and then turn round and deplore the rapid multiplication of secret societies, and gravely condemn Masonry.

Mr. Levington's work dwells somewhat extensively upon the antiquity developed in the *higher degrees* of Masonry; respecting which the mass of Masons are as ignorant as the rest of the outside world. He ascribes to the Mason of three degrees, the terrible gulf prepared for him in the chapters and encampments, and the ineffable degrees; the progress of which he shows to be from bad to worse; illustrating the scripture saying, "Evil men and seducers wax worse and worse deceiving and being deceived."

No writer has better illustrated the absolute wickedness of Masonic favoritism, or more terribly reproved the professed ministers of Christ for the treason to Christ, implied in swearing allegiance to the God of Free Masonry, and the hypocrisy of taking the cup of the Lord after taking the cup of devils in the libation of Knights Templars, drank from a human skull.

As samples of the author's style, we quote at random p. 88 and on:

"Observe then that the words, oaths, and obligations are always used, because in addition to the formal oaths, *obligations* are laid on by the artful teaching, including the signs and symbols, as well as the plain words; and these obligations are so connected with the formal oath, that they are considered equally binding. If you will examine, you will find that in taking a single degree, the deluded wretch has taken perhaps twenty, thirty, or forty of these oaths, so that by the time he has taken a number of degrees, who is diabolical degree, he is absolutely overwhelmed and buried in oaths and obligations; so much so that the entire body and soul are sold and bound to, and dragged after the Masonic car. This is the reason why Masons are so awfully drugs, and convinced that the whole is wrong, yea and in great distress in view of the foot. The I *know* to be the case.

Observe again: "In all these teachings and obligations no *law* or *authority*, ecclesiastical, civil or divine, outside those of Masonry is recognized or noticed at all, even for a moment. The latter alone claim absolute unqualified and unconditional obedience, and they are the only and authority, both human and divine, are set at defiance and trampled upon; for observe to whatever extent a 'companion' may violate other laws, Masons are bound by Masonic laws, and only the penalties of these will deliver him if in their power. And to those only who adhere to Masonic laws and obey Masonic authorities, Masonry offers all her rewards; and these rewards extend to every thing that she can control, in whatever department, *business, church or state; nor has she any reward to give save that which she receives from the rightful owner. This I claim to be true to the very letter.* * * *

Now if an ecclesiastical or civil office being a Mason should deny that he disposes of the offices in his gift, as here stated (*i. e.*, to Masons because they are Masons,) my answer is thee, you have violated your Masonic oaths, and are liable to the Masonic penalties attached thereto; and you know what they are. And if Masonry should deny that she rewards her subjects with what she wrests from the rightful owner, than I can say she rewards not at all for she has nothing else to give. Even the humao skulls and leg bones, which unks a part of the furniture of her lodges, she wrests from their owners, either by fraud or murder; by fraud if she stole them from the grave, and if not so, she murdered the parties whose they were."

LEAVING THE GATES OF THE FORTRESS OPEN TO THE FOE.

We are surprised to see the following in the annual report of the Miami (Wesleyan) Conference:

"While we deplore the rapid multiplication of secret orders in our country, we make no war upon those societies organized for the special purposes of promoting the cause of temperance, but hail with joy, any good that may be accomplished by them in that direction."

So it would seem, these brethren have yet to learn the first rudiments of a system that can oppose secret societies to any purpose, or give the least hope of success in such opposition. That conceding permanent secrecy as a correct principal of social organization in one society, they considerately object to it in another. They have yet to learn that the real object, and the professed object, of secret societies, are never the same. The ostensible object of *all* secret societies is good. The real object is precisely the main thing that is covered by the secrecy The public and the mass of the members are allowed to amuse themselves with the ostensible object; and to labor for that as their object. But the real object is known only by the originators and wire-workers; and by them the whole force of the order is directed to the real and hidden purpose. Thus the Ku Klux Klan is organized ostensibly to free their country from vile and horrible oppression. But its real object is, to perpetuate oppression and wreak vengeance in tortures and murders upon the friends of freedom and justice. Thus the Illuminati were organized ostensibly for promoting the happiness of the human race, by making men intelligent and good; but really for the abolition of governments and churches, and the removal of all restraint upon the most unbridled licentiousness. Thus Masonry ostensibly favors religion, benevolence, justice, learning, virtue, but really subverts and perverts them all to individual advantages. And secret temperance orders are established ostensibly for the promotion of temperance, and the rank and file undoubtedly have this end in view; but the founders and the chief rulers have devised and are wielding these orders for the promotion of Masonry. Staunch opposers of Masonry, are they who concede the main prinoi ple in debate, and endorse the most efficient means for promoting Masonry ever devised, and then turn round and deplore the rapid multiplication of secret societies, and gravely condemn Masonry.

Mr. Levington's work dwells somewhat extensively upon the antiquity developed in the *higher degrees* of Masonry; respecting which the mass of Masons are as ignorant as the rest of the outside world. He ascribes to the Mason of three degrees, the terrible gulf prepared for him in the chapters and encampments, and the ineffable degrees; the progress of which he shows to be from bad to worse; illustrating the scripture saying, "Evil men and seducers wax worse and worse deceiving and being deceived."

No writer has better illustrated the absolute wickedness of Masonic favoritism, or more terribly reproved the professed ministers of Christ for the treason to Christ, implied in swearing allegiance to the God of Free Masonry, and the hypocrisy of taking the cup of the Lord after taking the cup of devils in the libation of Knights Templars, drank from a human skull.

As samples of the author's style, we quote at random p. 88 and on:

"Observe then that the words, oaths, and obligations are always used, because in addition to the formal oaths, *obligations* are laid on by the artful teaching, including the signs and symbols, as well as the plain words; and these obligations are so connected with the formal oath, that they are considered equally binding. If you will examine, you will find that in taking a single degree, the deluded wretch has taken perhaps twenty, thirty, or forty of these oaths, so that by the time he has taken a number of degrees, who is diabolical degree, he is absolutely overwhelmed and buried in oaths and obligations; so much so that the entire body and soul are sold and bound to, and dragged after the Masonic car. This is the reason why Masons are so awfully drugs, and convinced that the whole is wrong, yea and in great distress in view of the foot. The I *know* to be the case.

Observe again: "In all these teachings and obligations no *law* or *authority*, ecclesiastical, civil or divine, outside those of Masonry is recognized or noticed at all, even for a moment. The latter alone claim absolute unqualified and unconditional obedience, and they are the only and authority, both human and divine, are set at defiance and trampled upon; for observe to whatever extent a 'companion' may violate other laws, Masons are bound by Masonic laws, and only the penalties of these will deliver him if in their power. And to those only who adhere to Masonic laws and obey Masonic authorities, Masonry offers all her rewards; and these rewards extend to every thing that she can control, in whatever department, *business, church or state; nor has she any reward to give save that which she receives from the rightful owner. This I claim to be true to the very letter.* * * *

Now if an ecclesiastical or civil office being a Mason should deny that he disposes of the offices in his gift, as here stated (*i. e.*, to Masons because they are Masons,) my answer is thee, you have violated your Masonic oaths, and are liable to the Masonic penalties attached thereto; and you know what they are. And if Masonry should deny that she rewards her subjects with what she wrests from the rightful owner, than I can say she rewards not at all for she has nothing else to give. Even the humao skulls and leg bones, which unks a part of the furniture of her lodges, she wrests from their owners, either by fraud or murder; by fraud if she stole them from the grave, and if not so, she murdered the parties whose they were."

LEAVING THE GATES OF THE FORTRESS OPEN TO THE FOE.

We are surprised to see the following in the annual report of the Miami (Wesleyan) Conference:

"While we deplore the rapid multiplication of secret orders in our country, we make no war upon those societies organized for the special purposes of promoting the cause of temperance, but hail with joy, any good that may be accomplished by them in that direction."

So it would seem, these brethren have yet to learn the first rudiments of a system that can oppose secret societies to any purpose, or give the least hope of success in such opposition. That conceding permanent secrecy as a correct principal of social organization in one society, they considerately object to it in another. They have yet to learn that the real object, and the professed object, of secret societies, are never the same. The ostensible object of *all* secret societies is good. The real object is precisely the main thing that is covered by the secrecy The public and the mass of the members are al-

EDITORIAL CORRESPONDENCE.

COLLEGE SECRET SOCIETIES.

16 CORNELL, BOSTON, MASS.,
August 30, 1869.

DEAR CYNOSURE,—The newspapers of this city contain the following:

"Several of the Yale Freshmen were so seriously injured in their initiation into the Delta Kappa secret society, on the 25, (Sept. 1859,) that they had to be taken home in carriages. One who was tossed in a blanket broke both bones of his fore-arm just below the elbow."

Tossing in the blanket, and, Indeed, the whole idea of the initiation into these societies is taken from Masonry. With the exception of two or three Colleges which were shunned and neglected by "The College society" till their growing popularity compelled that society to receive them, most of the Colleges which have been aided by Theron Baldwin's society, I presume, have these secret "societies," or brotherhoods. Some of them I know have them. And they are all fashioned after the same idea of Free Masonry.

As Mr. BALDWIN shouned the slavery question until it was carried, and then seized on it to coliven his dull "annual" reports," so the sis kioked this idea after he was dead; so may the society will also. So notice the College secret societies till they are killed.

Tufts College MASS, (University) has two of these secret societies for its about seventy young men. By the way, this College has a very large amount of funds, is situated on a beautiful hill in Somerville near Boston; and has the very best and ablest men of the denomination in its faculty. Drs. A. A. Miner, and Thos. J. Sawyer.

Of its rear severely students, every one (or nearly so) uses tobacco: only one tenth, about seven profess to be Christians even after the Universalist fashion, and for years (I am told by a senior) no more than two been a prayer meeting at that hill!! All who know human nature know what the effect and the end must be.

J. D

OLD ROCK.

PLYMOUTH, MASS., Oct. 1, 1869.

DEAR CYNOSURE:—At length I am near where the Pilgrims landed. This old town of about 3000 people lies along a narrow valley through which a mill stream flows into the sea from a pond a mile or two back. "Burial hill" is a sharp accent over looking the town, the neighboring hills, the beach, the islands and the "dark blue sea" spreading beyond. From the spot where I write I can see Burial hill—it was flat with six small cannon on the top, the house below being both church and port. "The Pilgrim hall" is a cheap granite building with a painting intended to represent the Pilgrims' landing, but does not: with sundry old chairs and other mementoes well worth coming to see because they are real and true. Down by the old decaying wharf, there is a little stone structure over the well of the spring of a Saratoga Spring. Intended to preserve the old "rock" on which they landed. This is beautiful seiom, and appropriate.

Back some half mile, on another eminence ten years' ago, "The Most Worshipful Grand Lodge of Massachusetts," laid the corner-stone of the Pilgrims' Monument. In a cavity of that corner-stone is deposited a box, and in the box are "Bible" by 6½ inches on which is engraved at the head, the fact that the Grand Lodge laid that stone, with the names of the dignitaries of the Lodge. Below, follow the names of Washington, John F. Kennedy, and Lincoln, as President of the United States! The lodge spirit still claiming pre-eminence over all as he did when he demanded that Christ should worship him!! No name of Christ or Christianity in the box, but corporate individuality asserted in one or two pamphlets like the "Pilgrim Almanac" in which the lodge sits chief. The devil was willing to recognize Christ and Christianity, but only as subordinate to himself! Such was the case when Anderson, the just as it did ten years ago, August 24, 1859. It is two feet deep and the wall on which it lies, stands just six inches, by my rule, above the soil—That is the height of the Monument which the Free Masons of Massachusetts have built to Pilgrims who loathed and despised them sod their order as of the devil.

In the grim and horrible farce enacted that day, were four Governors and one ex-Governor of States—all Masons! Other notables, too. From four to six thousand names of subscribers to the funds are published, several of $1,000 each; *and there, near me as I write, lies that sacred corner-stone, all enclosed ten years ago! And, mark my words, that corner-stone will be overturned, the infamous insignia of the lodge taken out,* and an honest Monument to the Pilgrims will yet be built! If not in stone, yet in a world redeemed to Christ, when they served.

Yours truly in Him—J. D.

THE MASONIC RELIGION ANTI-CHRISTIAN BY ITS OWN SHOWING—No. 3.

(REMARKS, 1.—These papers are intended to show that the Masonic religion is *Deistical*, not *evangelical* Christianity. 2. The argument is based, not upon *anti-Masonic relations at all*, but upon *testimony of* Masons, Masonic authors, exactly quoted with careful reference to book and page for verification.)

We have shown in previous numbers that Masonry is a thoroughly religious (not merely moral) institution. We have also seen, by the showing of its advocates, 1. That its a religious antagonism between professing friends and avowed enemies of Christ; and 2. That the Masonic religion is professedly of pagan origin and idolatrous in principle, ceremony and character, therefore anti-Christian.

3. The Masonic religion is deistical. Says Dr. Dalcho, "All who acknowledge the Supreme Being are equally respected by the order." Says Arnold, commended by Masons as first rate authority (Rationale and Ethics, p. 120.) "God reveals himself to man, not through any verbal machinery or spoken speech, which addresses the reasoning faculties, but through symbols which speak to the soul. Symbols are the speech of God, language sacred in its origin, divine utility." And says Dr. Dalcho, "The universal religion of nature's God is what we as Free Masons profess," so it seems that Masonic symbols not the "verbal machinery" of the bible are the "speech of God." Historically, as well as theologically, it is the Masonic religion deistical.

Frederick the Great, of Prussia, was a prince of de sm in the last century, a fallow-co-pupil tor and co-worker with Voltaire for the destruction of Christianity. But this Frederick was a prince of Masonry, as well as of infidelity. Carson tells us, (Monitor pp. 7, 105, 119,) that he was "Sovereign Grand Inspector of the 33d Grade," and that he added ought to the preceding twenty-five grades. The 27th grade to be founded on Christianity." Carson p. 109.) These high degrees of the infidel Frederick, Carson tells us (p. 10) are useful to give a deeper insight into the *religious and philosophical* departments of his order." What these "religious and philosophical principles" were, which this arch-enemy of Christianity" founded on Christianity," we can easily judge.

Saye Prof. Stowe, "The Illuminati, borrowed the literary and ritual of Free Masonry to accomplish their purposes," which purposes were the same as those of Frederick the Great and Voltaire. Their motto was "erush the wretch," (meaning Jesus Christ.)

Treating of Yale College, of Connecticut, (quoted in Smith's Key to Revelation, p. 126,) tells us that Illuminism (French Infidelity) was spread in many countries, including the United States, by thousands of lodges closely akin to those of the higher grades of Masonry.

Masonic writers praise the Illuminati. Both Masons and the Illuminati, glorify themselves and each other as the "sons of light." The watchwords of Illuminism were, "Strike deep, but hide the hand that gives the blow." "The world must be bound by invisible bands." Smith's Key, p.319.)

But Carson tells (p. 5, 10:) "The sublime degrees are *not calculated for every one*," but for "the few." Only a few are admitted to the secrets of the order," and "he fully accomplished in the religious and philosophic "principles of the Great Frederick and his co-workers. So good men" who know not anything" of "the great secrets," go on their simplicity" (2 Sam. 15: 11) into the lower grades and thus are blindly used for purposes they do not suspect, by the "invisible hands" in the upper circles of this temple.

4. The Masonic religion treats the Lord Jesus Christ with special contempt.

(1.) It "takes away" his glorious name from his own word, (Rev. 22: 12.) In the ritual of the royal arch degree, (Webb, p. 151,) he is used as a lemon with that name *twice expunged!* (Webb, p. 156.)

(2.) Its liturgy contemns his mediatorship by prescribing Christless prayers for the fraternity. "You are to pray to the deists in Webb and other Monitors, ending with the *solemn* (?) "so mote it he," instead of the Christian's loving plea, "for Christ's sake" Accordingly at the "grand procession" on the laying of Bunker Monument, it was entirely *Masonic*, for Rev. Br. O. H. Tiffany, by significant exclusion of Christ's name from his prayer, to testify "I Worshipful Lodge dedicated to God and to the Order of Holy St. John, do hereby and hereon most solemnly and sincerely swear, that I will always hail, conceal and never reveal any of the secrets of Masonry that shall be delivered to me or which I may find out, or any time or times, except to a true and lawful brother, or in the body of a just and Worshipful Lodge, as I may find them so to be, after due trial, and examination, or lawful information. And I further swear, that I will neither write it, nor indite it, print it, paint it, stain it, cut it, carve it, engrave it upon any thing movable or immovable, under the whole canopy of heaven, whereby the least mark, character or letter, shall become legible or intelligible to any person, whomsoever, whereby the secrets of Masonry may be fully attained. All this I swear with a firm and steady resolution to keep and perform, without any equivocation, mental reservation or evasion of mind in me whatsoever, under no less penalty than having my throat cut across, my tongue torn out by the root, and buried in the rough sands of the sea at low water mark, at least a cable length from the shore, where the tide ebbs and flows twice in twenty-four hours—So help me God &c.

The above from a Masonic manuscript book dated Worcester, England, 1792.

NATHAN CALLENDER.

Green Grove Pa.

SECRET SOCIETIES—VS. PRAYER-MEETINGS.

Says a correspondent—I am now living in the midst of secret societies. Last fall there was a GoodTemplare society organized here, and during the winter was a Rose of Sharon lodge organized. Our minister was the first that gave his name for the Good Templars, and our deacon was the next, who was also a Mason.

Previous to this, there had been two prayer meetings in this place for many years, but as soon as those lodges started, our prayer meetings died, and there were none preached even to bury them. Those secret societies are now in full blast, with room to move against the world. Beleive me, as Free Masonry is organized. Our minister was the first that gave his name for the Good Templars, and our deacon was the next, who was also a Mason.—

Dunkerk, Wayne Co., Ind., Sept. 1869.

ESTA A. COOK.—*Dear Sir*—I have a possession part of a copy of the proceedings of the Le Roy Convention of seceding masons held March 6th, 1828. The address was a good published by that Convention is extinct. If you have not got a copy of that address will send you the one I have, provided you return it safely to me, as I expect to have it, probably before long. Enclosed find one dollar as a donation towards the cause; I hope to be able to render larger assistance in the future. I bid you God speed. Go on in the fear and strength of Israel's God. The work is a good one; it has no doubt the approval of the Deity, and is bound to be prosecuted in the name and strength of Christ's all mighty arm, or it will prove a very feeble visitor in my family; you may act as one of a life subscriber for the CYNOSURE, if it continues its present tone.

Truly yours, &c.,

G. W. CHAMP, M.D.

We thonk our Brother for his "God-speed" and material aid, and would say, we have no dooings or address of the Le Roy Convention referred to. Should he glad to get it especially the address, and it would doubtless be a help to the cause to publish it. Will it safely and return it if our friend will send it.—En.

HOW TO BE SAVED.

Some years ago a lady was traveling with husband in Kansas, when she was crossing Noin sho sow in the saloon of the car to hear young lady 'reciting on the sofa, and husber, "Why don't you come out and enjoy scenery?"

The conversation that followed revealed the fact that the young lady's father was agent of the railroad, and that she was in a despondent state of mind. The lady deavored to direct her attention to Christ as the only Saviour.

"I am very ignorant," she replied; "I thought much on the subject, or had any to help me."

The tears began to flow. The lady closed door of the saloon and sat down by her and, like, Philip, "preached Jesus" to Then she opened her heart freely: "I been a gay and fashionable girl," she "full of the ball-room and other giddy scenes. A few months ago I attended a with an intimate friend, and walking home with him shoes in the rain, we both took cold. friend is in the grave, and I know I am Jesus is willing and seeking to save you. Are you willing to give yourself to Him, and be saved now?"

"Oh, yes, willing and anxious. The has nothing to satisfy my immortal Ali my desire is to have Christ for my Saviour."

"Are you willing to commit yourself to without reserve? Are you willing to leave your parents and friends that you have yourself to him?"

Still weeping, "Yes, I will. Blessed Jesus take me as I am!"

As she said this, her face beamed with She stretched forth her arms and clasped unknown friend in one long, fervent embrace "Oh, how grateful I am for your kind words! God has sent you here to speak a word to me on the subject of religion before in my life. I can, I do trust in Jesus as Saviour. How can I ever thank you enough The darkness has dispelled. I am happy at last." As the lady was about to leave, the father would meet her, she handed her card, and said, "We may never meet again in this world, but we shall meet again. God bless you." That card and name are sacredly treasured as God's most precious gift, and bered, as among the most precious of all time. How many such golden opportunities are lost! Oh, let us be faithful—*Rural Messenger.*

"BRING THE BOOK."

An aged patriarch lay dying. His first was bathed in the waters of the dark river; calmly, steadily, he fixed his eyes on the other shore, fearing not the crossing. Around group gathered the children he had reared; nearer, nearer came the moment when mortal shall put on the immortal. The sun sat high in the heavens, but the shadows of dark valley began to close about the aged and the film of death to seal his vision. knew it not, but thought the shades of were falling, and, turning on his pillow, "My children, it's getting dark let's *bring the book*"—and that blessed book mourning and evening portion had for years his household's daily manna! Once again words of cheer refreshed that circle; again the voice of prayer ascended; and the sweet word was read, "Let not your heart be troubled," exchanged prayer for praise.

"My day of death be that on which I finish my last and the like."

The Bible contains no numerous oracles or explosive dread, written by God himself. The ing on Abraham's tomb is, "He was the friend of God." On Enoch's, "He walked with God and was not, for God took him." On Moses', "A man according to God's own heart." And on John Baptist's, "He was burning and shining light."

CAST A LINE FOR YOURSELF.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with fish, he sighed: "If now, I had those, I would be happy. I could sell them at a fair price, and buy me food and lodging." I "will give you just as many and just as good fish," said the owner, "if you will do a trifling favor." "And what is that?" asked the other eagerly. "Only to tell that boy still I came back; I wish to go on a short errand." The proposal was gladly accepted. The old fisherman was gone so long that the young man began to be impatient.—Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said: "I fulfil my promise from the fish you have caught, to teach you, when you see others earning what you need, to waste no time, but cast a line for yourself."

Correspondence.

HOW THE LODGE IS JOINED.—FROM AN OLD MASONIC MANUSCRIPT. NO. 2.

"Where was you first prepared to be a Mason?" In the heart. Where was you next prepared? In a room adjacent to a lodge—How was you prepared? I was divested of all manorials and metals, neither naked or clothed, my left foot slip-shod, blind-folded, with a cable-tow about my neck, and thus I was led to the door of the lodge by the hand of a friend &c."

Here several questions and their answers are omitted.

"Who are you then said? Enter. What did you seniors upon? The point of some sharp instrument presented to my naked left breast.—Was anything thus said to you? Yes; I was asked if I felt any thing—and answered I did.—How was you then conducted? To a proper part of the lodge (N. W.) where I kneeled while a proper invection on the occasion was delivered. Gin you repeat that invection, or so much of it? I will try.

Here follows the prayer; which is brief and ignores the Savior as usual. Next follow divers questions with their answers; then a description of the position of the subject in order to take the "solemn obligation of an entered apprentice."

The following is a literal copy of said obligation. "I A. B., of my own free will and accord, in presence of Almighty God and this Worshipful Lodge dedicated to God and to the Order of Boly St. John, do hereby and hereon most solemnly and sincerely swear, that I will always hail, conceal and never reveal any of the secrets of Masonry that shall be delivered to me or which I may find out, or any time or times, except to a true and lawful brother, or in the body of a just and Worshipful Lodge, as I may find them so to be, after due trial, and examination, or lawful information. And I further swear, that I will neither write it, nor indite it, print it, paint it, stain it, cut it, carve it, engrave it upon any thing movable or immovable, under the whole canopy of heaven, whereby the least mark, character or letter, shall become legible or intelligible to any person, whomsoever, whereby the secrets of Masonry may be fully attained. All this I swear with a firm and steady resolution to keep and perform, without any equivocation, mental reservation or evasion of mind in me whatsoever, under no less penalty than having my throat cut across, my tongue torn out by the root, and buried in the rough sands of the sea at low water mark, at least a cable length from the shore, where the tide ebbs and flows twice in twenty-four hours—So help me God &c.

The above from a Masonic manuscript book dated Worcester, England, 1792.

NATHAN CALLENDER.

Green Grove Pa.

SECRET SOCIETIES—VS. PRAYER-MEETINGS.

Says a correspondent—I am now living in the midst of secret societies. Last fall there was a GoodTemplare society organized here, and during the winter was a Rose of Sharon lodge organized. Our minister was the first that gave his name for the Good Templars, and our deacon was the next, who was also a Mason.—

Previous to this, there had been two prayer meetings in this place for many years, but as soon as those lodges started, our prayer meetings died, and there were none preached even to bury them. Those secret societies are now in full blast, with room to move against the world. Beleive me, as Free Masonry is

TO SUBSCRIBERS.

The number at the end of the slip on which your address is printed is designed to show when your subscription runs out; but in case of renewals the number usually remains unchanged till we print a new list.

ACKNOWLEDGMENT OF RECEIPTS.

Chas. A. Vorher, 25c; J. Pardee and S Falley, each 50c; L. Warren and Mrs. B. Keys, 60c each.

George Jaquis, M. Pierce, Rev George Young, David B. Elwood, M. M. Marling, John Bell-field, B. F. Pettingill, C. Blanchard, M. Ambrose, James I. Baker, Mr. R. Rogers, Rev. T. H. Hanna, H. R. Will, A. W. Curtis, J. C. Cody, Oliver Keitz, Rev. Bentley Capen, Rev. Dr. Spaulding, Hon. Richard Waters, S. D. Green, Geo. B. Wenthen, Joseph Cotterlin, C. Saunders, J. S. McCulloch, A. Carmon, H. A. Fisher, Wm. Oburn, M. S. Drury, James W. Lester, Daniel Hartwell, R. Bunting, J. B. Hamilton, Geo. W Homes, J. Buss, W T. Moffett, J. M. Manley, Rev. James Wilkinson, Nelson Simmons, B. D. Beal, F. M. Warner, John H. Carpenter, J. B. Grimson, S. F. Forsaith, Dr. S. P. Sedgwick, J. Grove, J. Hainer, J. L. Rowson, G W. Humphrey, John Irwin, A. Showalter, Wm. B. Gibson, Jas. N. Bacon, Fred. Guild, Freeman Manter, Oliver Katz, L. B. Lane, G. S. Pratey, T. Hunt, Enoch Merrill, J. Williamson, R. S Lunn, D. W. Darney, A. B. Copeland, B. Smith, S. B. Kimball, G. Davidson, Jas Speer G. W. Sumter, J. S. Hickman, J. W. Beebe, J. B. Peacock, W. E. Guild, Peter J. Morsin, H J. Gillespie, Peter J. Marsen, Mrs. M. Loring, Eccinge, E. Howard, Joseph Lewis, F. E. Bush, Mrs E. Baker, Br. Chapman, T. W. Bush, O. Wilbur, B. Willis, John Anderson, G. Dewey, T. Hoffman, James M. Brons, D. F. Pratt P. S Perseter, R. Wood, Mrs. E. K. Newton, G. C. Coffeo, A M Truman, Hon. W. H. Kelsey, Wm. A. Bernard, O. F. Lumery, O. Kenyon, O Kenyon, S. Thetcher, John Bell, D. F. Pratt, Robert Stockwell, Rev. A. R. Brooks, Rev. P. R. Ayderly, W. S. Joyce, Geo. M. Kimball, E Small, R A Bole, H. J. Goodrich, J. F Sloeum, G. W. Sumter, E Hait, Rev. B. Butler, Charles T. Holmes, Stephen, Lucas, Walter H. Hob rt, John Pake, A. Stilson, H. B Hills, Levi Goss, B. Marsh Rev. John A. Wade, E. S. Austin Brown, J. Kingsbury, J T. Gleiblil, $1 each.

Henry Boles, $1 20; David Thompson, M. A. Wollace, and L. B Steel, $1 80 each.

J. S. Leffler, David Light, C. H. Lyon, P. Carpenter, Rev. G. J. Berens, John Lovington, Rev. J. Johnston, Enos Sellew, Isaac Bunting, C. E Hunt, Jarvis Gegg, J. Kretzinger, J. J Corer, S. Thompson, T. H. Kenaston, W. J Fraser, W W. Tompleton, A. Mscomber, and B. Yant, $2 each.

John Turneeure, and D. J. Rice, $2.50 each Hugh Hubbard, T. J Lummus, Rich. Green, and R. T. Beese, $3 each.

D. F. Lake, O. W. Hendricks, J. E. Gates, and Milton Howland, $4 each.

J. E. Viley, H. L. Kellogg, John Finney, D. Kirkpatrick, A. Floyd, and H. C. Hayden, $5, each.

John N. Brown, and James Bennett, $8 each.

John Berry, Geo. Clark, and B. W. Matteson, $7 each.

T. H. Kenaston, $8.

DONATION—G. A. Jones, B. L. Kellogg, and Rev. Dr. Bowen, each; B. Edwards, $10.

G. W. Champ, $1- Ann Bunting, 50c.

THE MYSTERIES OF MITHRA.

EXPLANATORY ARTICLE.

We need to say a word on the article entitled, "The Mysteries of Mithra," or "The Grand Lodge of Babylon." It is from a valued correspondent, who has fought as an officer of rank through the war of the rebellion, and is now fighting another war against the insidious encroachments of secretism, and that, to save our Government and Church too. But if his article is read without keeping its *end* and *object* in view, or if it is dipped into by snatches here and there, and not taken in connection—it may appear to be useless and even foolish.

Its value lies in showing how many would-be philosophers and skeptics, and system-makers have mixed up Christianity, infidelity, paganism, and old exploded idolatrous theories, and leaving out Christ, and catering to the depraved heart, and a foolish imagination—have formed up and concocted the most absurd, monstrous, heaven contemning systems and inventions, just like Masonry.

The fact is, there has always been among the world the wise and self-exalting, who wished to cast off God and domineer over their fellowmen—a strong tendency to this grand marvelous system-making, to put in the place of religion and the gospel of Christ. As an illustration of this, and showing its intolerable assumption and absurdity, the article in question is of much value. We hope it will have a careful and connected reading with this end in view.—En.

Cynosure Cynosure:

Dear Sir,—We enclose herewith an account of the *Grand Lodge of Babylon*. It is needless to say from what source it is derived. The reader can judge as well as we can whether it comes from the arrow-head Inscriptions found upon the site of the Euphrates, or not.

For our own part we must frankly confess, that it appears to us to be like all the other pretences of Free Masons to an ancient origin, quite a modern invention. We should judge that it is a conscious effort at a compromise between Jesuitism and Masonry, in order to enable Jesuits and Masons together to rule society.

The religious influences of such stories as these are contemptible; they are demoralizing like the political schemes and indulgent discourses of the Rev. Henry Ward Beecher, and are no more lead to holy living than the tales of Mother Goose. We send it to the Cynosure in order that it may see of what stuff Masonry is really made.

All we have to ask Christian men is, where will they look for religion and morality, to the grand lodges of Babylon and Memphis and Masonry, or to the Bible?

The next mysteries on which we propose to treat are those of the Grand Mormon Lodge of Great Salt Lake City.—Yours ever,

ROYAL ARCH ANTI-MASON.

THE GRAND LODGE OF BABYLON, OR THE INITIATION INTO THE MYSTERIES OF MITHRA—THIS RELIGION HAS EXISTED IN ALL TIMES—

(ANCIENT FREE AND ACCEPTED MASONRY.)

There are at the present day a great many persons who are willing to confess themselves to be Christians, but we declare ourselves to be Catholic, a title to which we shall show our right; for, the history of secret societies, by preserving the traditions of all ages and of all peoples, will abundantly demonstrate that a religious edifice which has all time for its foundation, the same result of the firmament for its dome, and the whole earth for its foundation, has a right to baptise itself with the title of universal, or Catholic.

We now proceed to the development of the mysteries of *Mogisatism*, the very name of which alone opens up to the mind the vast, boundless horizon of the supernatural world, or the kingdom of God. Some of our readers will doubtless consider it as hardly orthodox to mingle *Mogisatism* with the Catholic religion; but we would remind all such, that whilst the *Magians* came from the east to adore in the infant Jesus in his cradle, the Jewish priests caused that same Jesus to be crucified as a vile impostor. One must be stone blind, indeed, not to perceive the sublimity of their religious doctrine which, after a lapse of more than two thousand years, reckons among its first disciples three *Magian* kings, illustrious men who were so well assured of their own prophetic vision that they set out at once, without hesitation or delay, to Bethlehem, where they recognized the son of the King of Heaven in an infant lying in a manger. As molten brass when poured into its mold which give it the shape of a magnificent statue, so was the infant Jesus, the celebrated Agy who shaped the model, as the initiation into the mysteries of Mithra, by which such prophets as the *Magian* kings were divinely inspired, now invites the scrutiny and the admiration of the most advanced intellects of the present century; for therein they will surely perceive the hand of God.

In the beginning was God; he lived in himself, the soul of eternity. The first creations of his word were the angels, pure spiritual beings who were endowed with the divine image, and adored with his own light. Some of these preserved the light and remained faithful to their Creator, whilst others rejected the light and became demons, or spirits of darkness. The second creation was that of the world. God, becoming weary of living face to face with the horror of chaos, inertlessness of matter, without form, yet containing the germs of every thing that was to come forth from it, sent out his spirit upon the waters of chaos, and commanded them into vapor. At length there was light! Now this light was the life which was to quicken and develope the germs; it was the love which is to be to arrange these germs according to the laws of order and harmonious proportion. It was, in short, the fountain head of motion and of force This magical action of fire upon water, which every nation has described upon the first page of its history, chaldees represented by a lion, persians by a horse, and egyptians by a bull, and then

"THE TWO VILLAGES."

Over the river on the hill
Lieth a village white and still;
All around it is forest trees
Shiver and whisper in the breeze
Over it sailing shadows go,
Of soaring hawk and screaming crow;
And at midnight glances, low and still,
Grey in the middle of every street

Over the river under the hill,
Another village lieth still;
There I see in the cooling night,
Twinkling stars of household light,
Fires that climb the sombre hill above.
Mists that curl on the river's shore:
And in the cool an eagerness grows,
For the labour that hasten to end for.

In that village on the hill,
Never is sound of mirthful or still:
The houses are thatched with grass and flowers,
Never a clock to tell the hours;
The marble doors are always shut:
You may enter at half or hut
All the village lie asleep,
Never a grain to sow or reap:
Never in dreams to moan or sigh—
Silent—and idle—and low—they lie.

In that village under the hill,
When the night is starry and still,
Many a weary soul in prayer
Longs in the other world to share.
And weeping and sighing, longs to go
Up to that home from this below:
Longs by the forest hill,
Whither have vanished wife and child,
And heareth, praying, the answer fall:
"Patience! That village shall soon be all"
—Shadow of the rock.

A DIRGE.

BY J. F. TARRINGTON

See the child of sorrow,
With her clothes all wet and wan,
Who tries, a hope to borrow
Where hope is almost gone!
Friends she has, with no cheer
The cool with worldly joys.
And all the rounds of pleasure here
Are less than children's toys!

Mirth cannot cure the mind,
Nor lently supply
That aching void the soul will find.
When there re love must lie!

But yet there is a balm,
In Rilo-antioid store,
Which saves from vice and sin and woe,
And heals forevermore.

The blinds taint here
Which hide the soul inner,
Which prints us on to rest above.
Sweet rest in heaven!
Entrees repentance, faith, and prayer
He first the man prepar'd!

REVIEW OF CHASE ON SECRET TEMPERANCE ORGANIZATIONS.

A review of a pamphlet entitled "Manual or Exposition of the Independent Order of Good Templars, embracing its history, objects and workings, by S. B. Chase, R. R. W. G. T. of Pa., published by the Right Worthy Grand Lodge."

I am informed that this pamphlet is having quite an influence in some localities in leading people to think that great good is being accomplished by secret organizations, especially by the Good. Templars; that this secret order is doing as much for the cause of temperance, that cannot be done by open societies. I would not knowingly throw a stone in the way of any well directed Scriptural efforts to stay the overwhelming tide of intemperance in our land. I am a total abstinence and a temperate man. I go for total abstinence from all intoxicating drinks, and from tea, coffee, opium and tobacco. I go for a prohibitory law. But I have never seen the necessity nor the duty of secret organizations to promote the cause of temperance. I believe that we can do all that God requires of us in this and in every other good cause without adopting any such method of operations — Every man may perform every duty which he owes to God or to his fellow men without identifying himself with a secret oath-bound, or pledge-bound order. Organizations of this character are not called for. We can get along without them better than with them. If any one shall dispute my position, let him prove it unsound by pointing out one duty which cannot be performed without joining a secret society. I ask for any one duty which God has enjoined.

What can be done to promote the cause of temperance by secret organizations that cannot be done equally as well by open societies? Show me any thing, and I will contend for it. I say again, these secret organizations are not called for.

The Past Right Worthy Good Templar, S. B. Chase, occupies the forepart of his pamphlet in setting forth what he considers to be the excellence of the order of Good Templars. But in all that he has said on this point he has not named one thing that cannot be done equally as well by an open society. Not one thing — And I may safely challenge him or any other man to point out one good thing that cannot be performed by an open society as well as by the secret orders of Right Worthy Good Templars.

Speaking of the origin of the order, our P. R. W. G. T., says: "At its inception, and now, it opens wide its doors for the admission of the whole family, and grasps all who may be injured by the intoxicating bowl. Grand idea! What can be more noble than to gather father and mother, brother and sister, all around our common alter, to consecrate a life to this great work of humanity."

(Page 8.) Now it is not true, that the order opens wide its doors for the admission of the whole family, parents and children, unless the children are all over twelve years of age.—All under that age are shut out, if he has told us the truth, on (P. 15). There he says: "Our order takes in all who have arrived to the age of twelve years." Their doors there fore, are closed against all under that age.— No whole family can become members of the order unless the children are all over twelve years of age. I have often heard of whole families signing the pledge and becoming members of an odd fellow lodge, and I have never known such societies to shut their doors against children of any age who were capable of undertaking the principles of total abstinence from all that can intoxicate. And is it not important that children under twelve years' of age should be taught those principles? Just as important as that older children should be. These principles should be instilled into young and tender minds as soon as they can be made to understand them. To shut these young minds out of a Society, which professes to teach these noble principles to whole families, is not a very "grand idea." Perhaps it will be replied, that those young ones can be taught all they need to know on this subject by their parents and others, without joining a society. So they may. And so may older ones, and all others be taught the same without joining a secret oath-bound or pledge-bound society. On another page, he says: "We must take these young and plastic minds of our country, and mould and direct them aright." (P. 13.) So I say. But must we wait until they are twelve years' old, before we commence this noble work? Are they not capable of being moulded and directed aright "at an earlier date? Probably it is not thought to be safe to commit the secrets of the order to these younger minds. Such a temperance organization can be dispensed with.

PATRONS.

"The following," says Mr. Chase, "is our platform, as adopted at our annual session in 1859: 1. Total abstinence from all intoxicating liquors as a beverage. 2. No license, in any form, under any circumstances, for the sale of such liquors, to be used as a beverage. 3. The absolute prohibition of the manufacture, importation and sale of intoxicating liquors for such purposes, prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity. 4. The creation of a healthy public opinion upon the subject by the active dissemination of truth in all the modes known to an enlightened philanthropy. 5. The election of good, honest men to administer the laws. 6. Persistence in efforts to save individuals and communities from so direful a scourge, applied all forms of opposition and difficulty, until our success is complete and universal."

What is there in this platform that may not be adopted, and carried out to the very letter by open societies? Name one thing. Open societies advocate "total abstinence," as license," "absolute prohibition," "the active dissemination of truth," on this subject," "the election of good honest men to administer the laws," "persistence in efforts to save individuals and communities from so fearful a scourge." There is therefore, no necessity of getting up secret societies to do this work. It has been done, is being done, and will continue to be done by organizations that have no secret oaths, or principles, or signs, or grips, or pass words which their members are securely pledged not to reveal. Nothing is gained by a secret order.

THE DEBT AS AN EDUCATOR,

Says Mr. Chase, "As an educator, this society challenges competition. That there is real triality in it, as forming a temperance nurturing institution, which none other can lay claim to in becoming generally acknowledged. (P. 15.) This is doubtful. There are hundreds and thousands of good temperance people, who are far from acknowledging those high sounding claims. What is being done by this secret order to educate people on the subject of temperance that other societies of a different character, may not claim to do, and do it as thoroughly? Not any thing. Open organizations may "train the young of both sexes" in the principles of total abstinence, as effectually as any secret order, whether Good Templars, or Sons of Temperance, or any other secret society. To assume that they cannot, is ridiculous. To educate the young in those principles, which is enlarged, will save them from the drunkard's highway, is a noble work; and we will give the Good Templars all the praise which is their due on this subject, but we protest against their claiming to do this work beyond what open societies can do, especially seeing they shut their doors against the young under twelve years' of age. Other societies take these young minds and elevate them just as soon as they are capable of understanding the principles of total abstinence.

OUR SOCIAL ADVANTAGES.

"No other feature," says Mr. Chase," in our order so commends itself to favor, as its social advantages." (P. 15.)

What are these social advantages, which may not be enjoyed equally elsewhere, in open organizations? May not people be as social as cheerful, as decorous, and as happy in an open temperance gathering, as a secret lodge room with closed doors? What can secrecy add to social advantages? The author tells us that "young men may pleasantly and socially pass an evening here in the society of young ladies, while no temptations to drinking or gambling are placed in their way." (P. 18.) All this is true of any open temperance society. This is not a social advantage to be enjoyed by a secret order that cannot be enjoyed by any other. Young gentlemen may as pleasantly and safely pass an evening with young ladies in an old fashioned temperance gathering, as in a secret one. Why not?

In my next, I purpose to notice the manner in which Mr. C., disposes of certain objections against the order.

J. G. S

NOTES ON THE ESSAY OF HON. W. E. Dodge In Defence of Secret Temperance Societies—No 5.

READ BEFORE THE NATIONAL TEMPERANCE CONVENTION AT CLEVELAND, OHIO.

In this essay, Mr. D. says—" We might also speak of their social advantages, the co-operation of women which they secure, the home character given to their weekly meetings, the attractive features of the division and lodge rooms, &c."

1. The "social advantages" of these orders. What are they? What advantages have they over similar meetings of open societies, such as sociables, or parties such as young and old may have? Would these "social advantages" be any less, if they should exclude all the features of temperance who might please to come and unite with them in open discussion? If it means that all characters, good and bad come in to one social position, and meeting to each other their sentiments with the freedom of brother and sister, under a band of secrecy as they would not think of doing in open daylight, then we simply say it is enough to secure their prompt rejection. But is it by this that they can have no "social advantages" equal to those enjoyed in other reforms, where all is freedom, when no obsequious address to superiors or application of high sounding titles are necessary to secure attention, where each is at liberty to speak or act without fear of being overheard or seen. But if such advantages are enjoyed in a division, or lodge room, is it owing to the rule of secrecy? If not, as Mr. D. virtually admits in the beginning of his essay, when he says the "initiation ceremony" is the only secret about Sons, why then not admit all the friends of temperance by abolishing the secrecy?

2. "The co-operation of women," is another superior advantage spoken of by Mr. D. But is it necessary, I ask, to organize a secret society in order to secure their influence? Is it an insult to them at the late day to intimate such a thing? Have not females been ready to exert their gentle, but mighty influence, in the temperance cause; and very often far in advance of the other sex. And although they have been admitted, into these secret orders, where their influence is necessary, they have by no affinity for such combinations. They shrink from the questionable intimacies of a secret conclave of various characters, especially without their brothers, or husbands, or other known friends.

3. "The home character given to their weekly meetings" is another plea, Mr. B. makes for these orders. Again we may reasonably ask, can no other meetings for temperance have a home character, but secret ones. It is implied that no others have any such domestic features, or can have; would not these lodges or divisions have the same character if they should abolish the secrecy? Has that family a home character, which bolts the doors and darkens its windows and refuses admission to a neighbor, unless he promises to comply with their arrangements, and keep secret what transpires there? What is it proper that all the domestic affairs of a family should not be published abroad, yet no community would countenance a household, in doing what these orders do.

4. "The attractive features of the division and lodge room," he offers as another superior motive for these secret orders. What these attractive features are, we are left to conjecture of course. It is a secret which cannot be known without becoming a member of temperance, which they have so much at heart. If we are allowed to guess, however, we think it may pertain to the furniture of the rooms, such as beautiful and expensive carpets, ornamental drapery, desks, assorted instruments, singing, literary essays, debates, plays, &c., none of which things would be enjoyed in open society? Of course the attractions are found, also, in the exclusion of others who refuse to take the oath of secrecy. These lodges give proof of these attractions by their invasion upon the hours of rest, frequently holding on from 8 o'clock, p. m., to 11 and 12, to the disturbance of many households and injury to health. It would be nice to hold temperance meetings, once would think, so late. He was pastor of a church. His reply was, that "they were mostly young people, and one of them loved to talk every opportunity." He always left by 10 o'clock. Another minister belonging to them, said they were running the whole thing into the ground by the adoption of some measure of the kind. Mr. Beecher, Besides, says he, we feel the need of the older and more influential class of the friends of temperance, which we cannot get into these lodges. He was in favor of forming an open society, and thought the secret Good Templars would oppose such organization.

And yet after all this defence of the secret orders, Mr. Dodge says the National Temperance Society "has their claiming to do this work beyond what open societies can do, especially seeing they shut their doors against the young under twelve years' of age. Other societies take these young minds and elevate them just as soon as they are capable of understanding the principles of total abstinence.

OUR SOCIAL ADVANTAGES.

"No other feature," says Mr. Chase," in our order so commends itself to favor, as its social advantages." (P. 15.)

What are these social advantages, which may not be enjoyed equally elsewhere, in open organizations? May not people be as social as cheerful, as decorous, and as happy in an open temperance gathering, as a secret lodge room with closed doors? What can secrecy add to social advantages? The author tells us that "young men may pleasantly and socially pass an evening here in the society of young ladies, while no temptations to drinking or gambling are placed in their way." (P. 18.) All this is true of any open temperance society. This is not a social advantage to be enjoyed by a secret order that cannot be enjoyed by any other. Young gentlemen may as pleasantly and safely pass an evening with young ladies in an old fashioned temperance gathering, as in a secret one. Why not?

In my next, I purpose to notice the manner in which Mr. C., disposes of certain objections against the order.

J. G. S

NOTES ON THE ESSAY OF HON. W. E. Dodge In Defence of Secret Temperance Societies—No 5.

READ BEFORE THE NATIONAL TEMPERANCE CONVENTION AT CLEVELAND, OHIO.

In this essay, Mr. D. says—" We might also speak of their social advantages, the co-operation of women which they secure, the home character given to their weekly meetings, the attractive features of the division and lodge rooms, &c."

1. The "social advantages" of these orders. What are they? What advantages have they over similar meetings of open societies, such as sociables, or parties such as young and old may have? Would these "social advantages" be any less, if they should exclude all the features of temperance who might please to come and unite with them in open discussion? If it means that all characters, good and bad come in to one social position, and meeting to each other their sentiments with the freedom of brother and sister, under a band of secrecy as they would not think of doing in open daylight, then we simply say it is enough to secure their prompt rejection. But is it by this that they can have no "social advantages" equal to those enjoyed in other reforms, where all is freedom, when no obsequious address to superiors or application of high sounding titles are necessary to secure attention, where each is at liberty to speak or act without fear of being overheard or seen. But if such advantages are enjoyed in a division, or lodge room, is it owing to the rule of secrecy? If not, as Mr. D. virtually admits in the beginning of his essay, when he says the "initiation ceremony" is the only secret about Sons, why then not admit all the friends of temperance by abolishing the secrecy?

2. "The co-operation of women," is another superior advantage spoken of by Mr. D. But is it necessary, I ask, to organize a secret society in order to secure their influence? Is it an insult to them at the late day to intimate such a thing? Have not females been ready to exert their gentle, but mighty influence, in the temperance cause; and very often far in advance of the other sex. And although they have been admitted, into these secret orders, where their influence is necessary, they have by no affinity for such combinations. They shrink from the questionable intimacies of a secret conclave of various characters, especially without their brothers, or husbands, or other known friends.

3. "The home character given to their weekly meetings" is another plea, Mr. B. makes for these orders. Again we may reasonably ask, can no other meetings for temperance have a home character, but secret ones. It is implied that no others have any such domestic features, or can have; would not these lodges or divisions have the same character if they should abolish the secrecy? Has that family a home character, which bolts the doors and darkens its windows and refuses admission to a neighbor, unless he promises to comply with their arrangements, and keep secret what transpires there? What is it proper that all the domestic affairs of a family should not be published abroad, yet no community would countenance a household, in doing what these orders do.

4. "The attractive features of the division and lodge room," he offers as another superior motive for these secret orders. What these attractive features are, we are left to conjecture of course. It is a secret which cannot be known without becoming a member of temperance, which they have so much at heart. If we are allowed to guess, however, we think it may pertain to the furniture of the rooms, such as beautiful and expensive carpets, ornamental drapery, desks, assorted instruments, singing, literary essays, debates, plays, &c., none of which things would be enjoyed in open society? Of course the attractions are found, also, in the exclusion of others who refuse to take the oath of secrecy. These lodges give proof of these attractions by their invasion upon the hours of rest, frequently holding on from 8 o'clock, p. m., to 11 and 12, to the disturbance of many households and injury to health. It would be nice to hold temperance meetings, once would think, so late. He was pastor of a church. His reply was, that "they were mostly young people, and one of them loved to talk every opportunity." He always left by 10 o'clock. Another minister belonging to them, said they were running the whole thing into the ground by the adoption of some measure of the kind. Mr. Beecher, Besides, says he, we feel the need of the older and more influential class of the friends of temperance, which we cannot get into these lodges. He was in favor of forming an open society, and thought the secret Good Templars would oppose such organization.

And yet after all this defence of the secret orders, Mr. Dodge says the National Temperance Society "has their claiming to do this work beyond what open societies can do, especially seeing they shut their doors against the young under twelve years' of age. Other societies take these young minds and elevate them just as soon as they are capable of understanding the principles of total abstinence.

OUR SOCIAL ADVANTAGES.

"No other feature," says Mr. Chase," in our order so commends itself to favor, as its social advantages." (P. 15.)

What are these social advantages, which may not be enjoyed equally elsewhere, in open organizations? May not people be as social as cheerful, as decorous, and as happy in an open temperance gathering, as a secret lodge room with closed doors? What can secrecy add to social advantages? The author tells us that "young men may pleasantly and socially pass an evening here in the society of young ladies, while no temptations to drinking or gambling are placed in their way." (P. 18.) All this is true of any open temperance society. This is not a social advantage to be enjoyed by a secret order that cannot be enjoyed by any other. Young gentlemen may as pleasantly and safely pass an evening with young ladies in an old fashioned temperance gathering, as in a secret one. Why not?

In my next, I purpose to notice the manner in which Mr. C., disposes of certain objections against the order.

J. G. S

NOTES ON THE ESSAY OF HON. W. E. Dodge In Defence of Secret Temperance Societies—No 5.

READ BEFORE THE NATIONAL TEMPERANCE CONVENTION AT CLEVELAND, OHIO.

In this essay, Mr. D. says—" We might also speak of their social advantages, the co-operation of women which they secure, the home character given to their weekly meetings, the attractive features of the division and lodge rooms, &c."

1. The "social advantages" of these orders. What are they? What advantages have they over similar meetings of open societies, such as sociables, or parties such as young and old may have? Would these "social advantages" be any less, if they should exclude all the features of temperance who might please to come and unite with them in open discussion? If it means that all characters, good and bad come in to one social position, and meeting to each other their sentiments with the freedom of brother and sister, under a band of secrecy as they would not think of doing in open daylight, then we simply say it is enough to secure their prompt rejection. But is it by this that they can have no "social advantages" equal to those enjoyed in other reforms, where all is freedom, when no obsequious address to superiors or application of high sounding titles are necessary to secure attention, where each is at liberty to speak or act without fear of being overheard or seen. But if such advantages are enjoyed in a division, or lodge room, is it owing to the rule of secrecy? If not, as Mr. D. virtually admits in the beginning of his essay, when he says the "initiation ceremony" is the only secret about

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,00 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN-DESPOTIC and UNCHRISTIAN CHARACTER, REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS AUTHORS AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER.

By Rev. J. R. Bass, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees $2.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.

View a from Woman's Stand Point.

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4.

Why am I opposed to MASONRY?

A two page Tract. @ $2.00 per 1000, or 25 cts. per 100, BY OUR CORRESPONDENT "ANTI-MASONIC 3RD DEGREE."

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

This tract is a reprint of a tract published in in 1834, and is a very weighty document. 4 page, 50 cts. per 100, @ $4.00, per 1000

TRACT NO. 6,

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry,

(1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry,

(1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

CAMPAIGN DOCUMENTS.

For sale at the Office of the

CHRISTIAN CYNOSURE,

88 La Salle Street.

CHICAGO.

SUNDAY SICKNESS.

Dr. ——, among other valuable papers, a few years ago, published one describing this remarkable disease, which has not yet been treated in house of pathology.

1. This disease is of the intermitting kind, attacking the patient with vital paroxysms, which return every seventh day. These paroxysms return only on the *Lord's Day*, and hence it is called Sunday Sickness; but by the faculty it is technically known by no other name than the Diei Dominici Morbus.

2. It partakes somewhat of the nature of the ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's Day, in many cases setting the patient before he has left his bed. But it begins in the region of the heart, and is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially his legs and feet; so that he is indisposed to walk to the house of God.

4. In some cases, this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

5. In other cases, there has been great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play-house several hours at a time.

6. Persons affected with this disease never mourn on account of their confinement from public worship, as many afflicted with other diseases often do.

7. Those persons often surprise their neighbors with great activity of health on Monday, however, unfavorable the weather may be.

8. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week

9. There also seems to be a loss of appetite on Sunday, and a want of relish for pensive rule, bread of life, which, in this case, is the indispensable remedy for this disease.

10. Persons affected with this disease generally have a disrelish for private religious exercises of the closet, and reading of the scriptures.

11. This disease is also contagious; neighbors receive it from neighbors, and children from parents

THE UNSEEN PRINCIPLE.

Lord-Governor, one member of Congress, said Governor Briggs, in one of his speeches, who was always rallying me about our Congressional Temperance Society.

"Briggs," he used to say, "I am going to join your temperance society as soon as my demijohn is empty." But just before it became empty, he always filled it again. At one time, towards the close of the session, he said to me: "I am going to sign the pledge when I get home. I am in earnest," continued he, "my demijohn is nearly empty, and I am not going to fill it again." He spoke with such an air of seriousness as I had not before observed, and remembered me; and I asked what it meant—what had changed his feelings?

"Why," said he, "I had a short time since a visit from my brother, who stated to me a fact that gave deeply impressed and affected me than anything I recollected to have seen upon the subject, in any temperance speech I ever heard or read. In my neighborhood is a gentleman of my acquaintance, well educated, who had some property, but is now reduced to poor! He has a beautiful and lovely wife—a lady of cultivation and refinement—and a most charming daughter.

"This gentleman had become decidedly intemperate in his habits, and had fully alarmed his friends in regard to him. At one time, when a number of his former associates were together, they counseled as to what could be done for him. Finally one of them said to him, 'Why don't you send your daughter away to a certain distinguished school? which he named.

"'Oh, I cannot,' said he, 'it is out of the question. I am not able to bear the expense. Poor girl, I wish I could.'

"'Well,' said his friend, 'if you will sign the temperance pledge, I will be at all the expense of her attending school for one year.'

"'What does this mean? said he. Do you think me in danger of becoming a drunkard?'"
—*American Baptist.*

A BIBLE IN A LOG CABIN.

It was a dark and stormy night. The missionary's horse was tired, and he was wet and weary. For some time he had looked in vain for a cheering light in the lonely woods. At length he saw a faint glimmer through the trees. It come from a small log cottage. It was a humble home much, but the missionary was glad of any shelter. But when he had fastened his horse, and gone into the cabin, he thought he had never seen so wretched a place. It was cold and dirty, and almost without furniture of any kind. In a corner of the room was a ragged bed, on which lay a poor little girl. The missionary pitied her, and drew near to her bed. He saw that the little girl's face was pale, and her hands thin. She was ill, and a great sufferer; yet the poor little thing was not impatient. She smiled with a smile that showed peace was in her heart, while her body was suffering with disease. From under her pillow peeped a little book. It was the New Testament. Some agent from the Bible Society had dropped it it that desolate place. The missionary asked the little girl, "Can you read?" "Yes sir." "Can you understand it?" "A great deal of it, sir. I see there how Jesus Christ came into the world to save sinners. He said, 'Suffer little children to come unto me, and forbid them not; for such is the kingdom of heaven.' And when I think of that, I am happy. And in the dark night, when I cannot sleep, and cannot read, I think of my Savior and heaven, and he seems to be saying, 'Suffer that little child to come up to me, and forbid her not.' I am soon going to be with Him forever." Thus that girl found comfort in the heart of the poor, sick girl—that peace which Jesus promised to his disciples when he said, "Peace I leave with you, my peace, I give unto you; not as the world giveth, give I unto you."

R. DUNNING.

Speaking of the Sabbath breaking and Sunday night dance of Knight's Templars in Philadelphia, of which we gave a somewhat lengthy account at the time a correspondent of the *Boston Record* makes the following remarks:

There was plenty of going it on the light fantastic toe. All the Sir Knights were excellent dancers, and did credit to the ladies who had taught them the fascinating pastime. The daylight whirl of delight was kept up until the break of day when they returned to their homes and hotels, to show off the fatigue consequent upon their recent exertions. Those Mr. Editors are pre-eminently *Christian* people. The guardians of the gospel. The defenders of religion. These dancing, drinking, Sabbath desecrating Sir Knights, are "the exalted champions of Christianity."

"The valiant soldiers of the cross," ready to contend valiantly for the faith once delivered to the saints.

Where are the men that are doing more to conquer the world to Christ, than all the churches combined. The devil knows a great deal, but he don't know it all yet; he ought to get down off his cross, throw, and come to some of these pious Templars, and with becoming meekness and modesty, request them to give him some lessons in impudence and blasphemy. Those men the friends of the church! If they don't, then the church ought to get down on her knees, and the burden of her prayer should be: good Lord, save me from my friends.

JNO. C. TRUESDALE.

Friend Bickman who forwarded the above to us, remarks that the writer is having a regular old fight with the beast in Paxton.

We judge his blade is one of the true temper, and would like now and then, a stroke from it for the CYNOSURE.—ED.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

A Inquiry to Free Masonry,

By Elder J. G. Stearns,

Sixth Edition, Price 60 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.00. Sent free of charge on receiving the price.

SECRET SOCIETIES.

By Rev. DAVID MCDILL, and Dr. E. DESCHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject. PRICE 60 cts.

CAMPAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry,

A League with the Devil.!

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defense read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. O. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES

OF THE

National Christian Convetion,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG

May 5th, 6th and 7th, 1868

Containing addresses of Rev. Bro. Fairchild, Oberlin; Cooper, of Philadelphia; Marsh, of Brooklyn; Blanchard of Wheaton; of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body.

AND THE CONSTITUTION OF THE

National Christian Convention,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00 Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church,

and the

Safety of the State,

A new 8 vo. Pamphlet of 24 pp. It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism jeopardizes the Safety of the State.
5. Free Masonry is a Secret Despotism.
6. Selling Secrets.

PRICE: Single Copy 25 cents, 8 Copies $1.00.

Truths for the People.

BY

Mrs. Lucia C. Cook,

PRICE: Single Copy 25 cts. 6 Copies $1.00.

A Work for the Times.

FREE MASONRY

Shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Rev. Jonathan Blanchard, D. D.

Finney on Masonry,

Pres't Finney's Greatest Work,

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"If any one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading Uncle Tom's Cabin," and he is as mild and pleasant that even his enemies can not call him vindictive."

PRICE: $1.00 FOR SALE AT THE OFFICE OF THE CYNOSURE.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS.

☞ We respectfully invite the Christian public to examine the appearance, prices, literary merits and other qualities of these Books with those of Eastern publishers. All books and tracts published by the Society, are carefully examined, and approved by each member of the Board of Publication, and none are admitted which are not unqualified in sentiment, practical, and possessed of high literary merit.

The Prayer Library. 8 vols; bound in fine cloth, with side stamp; in handsome box..... 3.00
Life of Alexander Hamilton..... 1.50
Life of Benedict Arnold..... 1.50
Life of Aaron Burr..... 1.50
Manners of the Revolution..... 1.50
The Captives..... 1.50
How shall I keep Sunday? Paper..... 10
Christ in the Sea Shore..... 75
Canadian Literature. Pamphlet..... 10

BERNIES WHITE CHICKEN, by Pansy. Illustrated..... 40
THE CROSS THE WAY OF FREEDOM. 327 pages; cloth; illustrated; 16 mo. A thrilling narrative of facts..... 1.50
Always Abounding. 324 pages; 12 mo..... 1.50
Ashamed of Jesus. 123 pages; 18 mo..... 60
Christ's Second Coming. 123 pages; 18 mo. Is the Good Friend. 128 pages; 32 mo..... 30
The Head Waiter. 128 pages; 32 mo..... 30
A series of little books, attractive to children, and inculcating good moral and religious principles in a pleasing, instructive style.
Little Kitty. 32 pages; 32 mo..... 15
Little Lucy's Wonderful Globe. 128 pages; 32 mo..... 30
CHARLINGTONES, or Outward and Inward Adornment. 163 pages; 18 mo. Three Illustrations 50
CHRISTIAN'S FRIEND. 192 pages; gilt edge. Contains Christ in sixteen different views..... 50
CLOSE OF THE AGES. By Rev. O. G. Finney. A very interesting little book; in press..... 1.00
CHRIST AND SALVATION. By Rev. O. Mahan. A 64 page volume prize Essay..... 15
THE CHURCH'S DUTIES IN THE TEMPERANCE CAUSE. 64 pages; 18 mo..... 15
THE CHRISTIAN AND THE CROSS. From the French of Theodore Monod. 64 pages; 18 mo... 15
THE CHRISTIAN'S CREED. 128 pages; 18 mo. DOCIAN'S JOURNAL. 190 pages; 18 mo. This is a book for Young Men. Every Young Man should read it..... 75
Being Easter or Jessie Wells..... 60
CLOSE TO HEAVEN. With special reference to Young men in Colleges. 260 pages; 12 mo. The life is a prize story of great popularity and merit..... 1.50
EDMUNSON FAMILY, or Secret Societies of the School-room. By Mrs. E. B. Sayre. 64 pages; 18 mo..... 15
EXECTION TIMES, or Society as Organized in Secret. 336 pages; 12 mo..... 1.50
FAITHFUL PROMISER. By J. B. Mandof 16 mo. 70
FAITHFUL WARNER. By J. B. Mandof 12 mo. 70
FAITH. Fourteen Thousand copies of the work have been published..... 1.50
THE FIRST LESSONS IN THEOLOGY..... 75
GERTRUDE DUANE, or Northern Cousin. 180 pages; 12 mo; Illustrated. Truth is stronger and more lovable than fiction..... 1.50
GIANT KILLER, or the Battle we all must Fight. 192 pages; Illustrated. A book for Young Men. Also Illustrated one of A. L. O. E.'s best productions..... 60

GOSPEL MINISTRY. By John Brown of Haddington. For Pastors, Men, & Boys. 64 pages; 18 mo..... 15
GOOD AGAINST SLAVERY. By O. B. Cheever, D. D..... 10
GOSPEL FRUITS. How Christianity Illustrated in Private Life. 192 pages; 18 mo..... 50
HELEN LESTER. A Holiday Gift. 192 pages; 18 mo. Illustrated. By Pansy. A prize story..... 1.00
HARRIET AND HELEN, or the Orphan Girls. 192 pages; 18 mo. Illustrated..... 1.00
HOMES IN THE SOUTH, or Two Years at Uncle Robert's. By Pansy. Illustrated..... 1.50
HIDDEN PATH. Short tract on Glory Side, and other articles..... 50 per 100
JESSIE WELLS. 128 pages; 18 mo. The second of the Pansy series..... 60
LAWS OF ANIMAL LIFE. 192 pages; 18 mo. A school. This is one of the best books on the list. 60
LIGHT BEHIND. By Rev. Mr. Eccleston. Each commandment taken consecutively, and illustrated by anecdotes..... 1.00
KILL THE FIEND, or the Cry of the Drunkard. Three Illustrations. By Rev. T. L. Cuyler. Publisher, Murdoch and Seal Destroyer..... 60
LIFE OF JOSHUA LEAVITT. With extracts from his Journals. "If I had a thousand dollars to give to God, I would rather have the privilege of deciding whether I could make a better use of it than by placing it in the hands of the man who has been the author of so many of the young." —Rev. J. C. Burroughs..... 1.00
LIFE IN EARNEST. 207 pages. 18 mo. Lectures to young men. By Rev. Jesse H. Jones and Rev. James Hamilton..... 60
LITTLE BIBLE READING YOUNG CHRISTIAN. 192 pages; 18 mo. By Mrs. Pepper of New York. The Bible Readings are the choicest of popular books in an easy. New Edition in superior binding.
LECTURES TO YOUNG MEN ON TEMPERANCE, ON AFRICA'S SIDE, 1 vol. 16 mo. By Rev. R. Hall. Also, by the same author, in Missionary Series, 1 vol. 16 mo. Cloth, illustrated. For volume..... 1.50
LITTLE JACK. 64 pages; 18 mo. Illustrated..... 15
LITTLE ROBBET AND HIS FRIENDS, or the Lord's Prayer. By Mrs. Rodie Thomson. Illustrated..... 1.50
LITTLE THINGS. 16 mo; 75 pages; Illustrated.
A LITTLE SOLDIER. Little Children of the Bible.
Little Cross; Little Pleasure; Little Sins
LOST ATOM. 64 pages; 18 mo. Illustrated..... 15
A delightful and impressive story.
MEETING JESUS. 64 pages; 18 mo..... 15
MIND OF JESUS. By J. R. Macduff, D. D. 16 mo..... 1.50
MY ENGLISH FAMILY. The Members at the South Pole. Illustrated..... 1.50
MY LAST MINUTE TO SPARE. 160 pages; 16 mo. 50
PASTOR'S BOOK. Rodie Pastor Thomson. Illustrated as a guide.....
PANSY'S SUNDAY-SCHOOL STORIES. 16 mo.; Illustrated. This is the fourth series of Pansy's popular Sunday-school books.....
NEALY HOLMES.
THE OFFICIAL. By Mrs. Reed. Illustrated. A truthful narrative showing the fatefulness of party politics.....
RICHARD WEAVER. THE CONVERTED COLLIER. By Rev. Jabez Burns, D. D. Illustrated. A faithful biography, very amusing as well as valuable.
SECRET SOCIETIES. By Rev. David McDill, and Drs. E. Beecher and J. Blanchard. This is a thorough and discriminating discussion of the subject.....
SEL. LOVE, or Charley by the Sea Shore by Rev. Clement E. Babb, Editor Christian Herald.
STRAIGHT AND CROOKED LINES. By Rev. John Ashworth.....
SLAVE TRADE. A Book of great Interest to Freedmen.....
STAR COMPASS, AND BOW IT POINTS. 12 mo. 96 pages; Illustrated. This is One of Dr. Newman's Best Books.....
SEEK CHRIST EARLY. 18 mo; 44 pages.....
SAD SIGHTS. Illustrated. By Rev. Mr. Eccleston. Illustrated.....
STARTLING QUESTIONS. 320 pages, 12 mo. By Rev. J. C. Ryle.....
TOUR BIBLE

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, NOVEMBER 2, 1869. WHOLE NUMBER 32.

The Christian Cynosure.

The "Christian Cynosure" is devoted to opposing secret societies, but no great question of religion will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every Alternate Tuesday—advertisements should be as short as practicable. Terms invariably in advance, $1 per year; six months, 60 cents. Postage, six cents per quarter, but on clubs of twelve, sent to one place, is but 4½c. cents each per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number in the end of the wrapper on which your subscription ends, will be designated by which you will know when your subscription is out; but in case of renewals the number on the wrapper is not changed till we print a new list.

DR. COOPER'S ENFRANCHISING DEFENCE.—No. 5.

Two things in the conduct of anti-Masons seem to give the Dr. very peculiar uneasiness. One is, their being so unnecessarily minute in revealing the secrets of Masonry. The other is, their perpetual harping upon the murder of Morgan. He admits that circumstances might justify the breaking of a bad oath—for instance, the oath to kill Paul. But then he thinks the revealing of the *very words* of the oath, would certainly be a needless violation of secrecy. On his own principle then, if Masonry is a bad institution, and revealing its secrets is necessary to its destruction, the oath to keep them may be disregarded. "Granted," he says, "that a bad oath may be better broken, than kept, does that fact impose upon you or me the duty of *revealing* the nature of the oath itself?" This discloses a peculiar sensitiveness on this particular part of the disclosures. Why this peculiar sensitiveness here? The Grand Lodge of R. I., when brought to testify before the legislative investigating committee, were allowed to refrain from all disclosure of their secrets proper. And yet they made no objection to answering the question whether the oaths revealed by Morgan and Bernard, were the oaths usually administered in Masonic lodges, and they answered in the affirmative, that they were. They did not consider the oaths as a part of their secrets. But Dr. Cooper cannot see the idea that the revelation of the *nature* of the oaths was a peculiarly unnecessary and odious sin, even though the oath, in respect to its main purpose, might rightfully be broken. We can see no reason in this; if we may rightfully refuse "to bail" Masonry, to object its signs and summons, may speak our conviction, that it is of the devil, each one of which things is a violation of a Masons oath, that we may reveal what we think necessary, and best calculated to destroy the institution. One is no more perjury than the other. If there is found any perjury in the matter, it is found just as really in disregarding a Masonic sign, or disobeying a summons, or refusing to pay a lodge due, as in revealing the terms of the oath, the grips, pass words, or any part of the secret ceremonies. Why then, we ask, this sensitiveness as to the breaking one part of the oath rather than another? This evidently touches a sore spot; the Dr. we surmise don't want the world to know what horrid oaths he has taken; nor the ladies of his congregation, especially, to know what a figure he cut when he took them, neither have foot nor shod, neither clothed nor naked, hood-winked and cabletowed with the back of a cut throat's weapon, sawing across his jugular veins.

We are sorry to wound the Dr.'s tender sensibilities, or any other Masons, and yet we confess our mode of warfare is, to strike just where it hurts; and the fact that Masons are so sensitive to their disclosures, is the very reason why we make them. For we are aiming at the life of Masonry, and when this sensitiveness appears we know that we are touching a vital spot.

For the same reason we clog the changes upon "*the deep damnation of*" Morgan's "*taking off*." This the Dr. says has been done "*ad nauseam*," even to nauseating. No doubt it is so to Masonic stomachs; and for just that reason, must the dose be repeated even to vomiting, and then Masonry can be thrown off and the sick and sensitive stomach be recovered. Until Masonry itself is dead, will the charges continue to be wrung upon the death of Morgan, however nauseating it may be to the "*last and bravest in the land*." Let us see how the Dr. vindicates the institution against this charge: "I may be permitted, however, to ask, as a party interested, *did Masonry do that thing?* Is it proved that Morgan was ever killed at all, and killed by Masons? And if so, by the authority or connivance of the *Masonic order?* Let us reflect a moment and judge calmly and dispassionately (in this hot weather.) If Morgan was done away by Masons, and even by direction of the order, which I by no means admit, does that fact make the present fraternity justly liable? Then must you hold Congregationalists of the present day responsible for the burning of witches, the hanging of Quakers, and the persecution of Roger Williams by their Puritan forefathers! and what, think you, would the valiant Finney, or the intrepid Blanchard say to that?"

They would say the man who should vindicate the Congregationalists against the charge of burning witches, etc., just as you vindicate the Masonic fraternity from the Morgan murder crimes, should be held responsible for burning witches, hanging Quakers, and persecuting Baptist; and if the denomination generally treated that matter as Dr. Cooper and the Masons generally treat the Morgan murder crimes, they would be held responsible and that justly. Imagine a champion of Congregationalism meeting his charge thus—"Congregationalism, it is claimed, is responsible for the deep damnation of burning witches, &c., and the changes have been rang upon this assumption, ad nauseam. We may be permitted to ask, did Congregationalism do that thing? And if so, by the connivance of the denomination? Let us reflect a moment and judge calmly and dispassionately (in thishot weather.) If witches were burned by Congregationalists, and even by the direction of the order, which we by no means admit, does that fact render the pre-out members liable?! Certainly it does if they attempt to mystify and deny the facts of history, and justify the errors which were at the bottom of those tragedies, and boast that the usages and landmarks of their denomination are about as old as creation, and are unchanged and unchangeable. The Congregationalists do no such thing. They confess with frankness and sorrow the whole truth, they condemn and renounce the error of the times by which their fathers were led astray. Do the Masonic fraternity of this generation do any such thing with reference to the Morgan murder crimes? Do they frankly confess what is proved beyond the possibility of a doubt? No, they still demand, in it *proved* that Morgan was murdered at all, or if at all by Masons? and so with endless prevarication and mystification intended to have the effect of a positive denial, they strive to perplex and deceive the people. Neither do they condemn the vicious oaths and teachings which, if they were not framed for the express purpose of securing the death of repenting and confessing Masons, tend with almost infallible certainty to such murders. Instead of any repudiation of the error of swearing men to keep unknown secrets, on pain of death, and of teaching in their lectures that death in the form specified in their oaths has been the punishment for disclosing Masonic secrets ever since the execution in three forms of Jubelo, Jubela, and Jubelum, for the murder of Hiram Abiff, instead of repudiating these things they cling to them as the very life of the order Does Dr. Cooper condemn this? He admits that "perhaps" they have such oaths; and maintains in the teeth of Christ's teachings, that a man has a right to swear by his life. This damnable fountain of Morgan murder, whose number will be known in eternity, he keeps open.

And then he attempts to exhonerate the present fraternity by another of his sophistical stylogisms—" A man has a perfect right to say he is willing to be torn to pieces," &c., "but does that oblige me to be his executioner;" and again he adjures his brethren thus: "Task the fraternity, each and every one, here present to answer before God, did you ever take or administer an oath to kill or even harm any one who should reveal our secrets?" These questions coupled as they are with the declaration that he would not harm the hair of any one's head, for revealing Masonic secrets, but would prosecute any one "who would be a party to his taking off," as a murderer to the utmost rigor of the law," not only as a murderer, but "as a foul *disgrace to Masonry*:" we accept as the faithful expression of the Dr.'s personal sentiments, and we doubt not a large number of the fraternity entertain the same views, and they are exceedingly vexed and scandalized by those Simon pure Masons, who are continually saying concerning Morgan—"*served* him right, and every seceding Mason deserves the same fate." Nor have we any doubt, that if the Simon pure Masons had any such business as a Morgan abduction and murder case, they would keep the secret from Dr. Cooper, and all Masons of like views as sacredly as they would from outsiders: for the acts of Masonic secrecy are not cultivated with reference to outsiders only, but with reference also, to too conscientious Masons as well.

We acquit the Dr. personally as to any sympathy with the *spirit of the order*, in reference to Morgan murders; and come to the agreeable conclusion that so far as he and Masons like him are concerned, we see safe from physical violence. But a good heart does not always ensure a sound argument; and we must therefore expose again the lameness of the Dr.'s logic. Suppose our indueling a man to consent, under oath, to have his throat cut, does not oblige us to be his executioner? Is there not an implied threat on our part, in such a transaction, which is any thing but innocent? and which has a powerful impulsion towards murder. Suppose neither Dr. Cooper nor any of his St. John's day audience, ever bound themselves by direct oath "to *cause the death* of those who divulge their secrets," is such an oath the only means of inducing Masonic vengence? If they had taken such an oath, would they have been likely to own it at the peril of their lives? If none of show Masons had taken such an oath, does it follow that the Knights of the Cross, and the Knights adepts of the Eagle or the Sun, have not been placed under precisely that obligation? (See Bernard pp. 169, 269.) It is not necessary that every Mormon should be a Danite in order that the prophet may have instruments to execute his death sentences. Neither that every citizen should be under a sheriff's oath, in order that the government may inflict capital punishment. So that the Dr.'s triumphant questions are no refutation or answer to the accusation against Masonry or murder. We charge (and defy refutation,) that Masonry in some way, either by its oaths, or its acted tragedies, or its lectures, or legends of ancient usages, or "the spirit of the order," or all combined, we care not which, in some way, impressed upon of the multitude of Masons that had part in the disposal of Morgan, that the great and sacred interests of Masonry made it their *duty* to destroy his life. One of these said to him, as testified by a witness in open court—"You know Morgan that it is our duty to put you to death." Just that fanaticism Masonry has produced in its palsied dues, and by its boast of changeless adherance to the ancient rules and usages of the order, it continues and proves that influences, whatever they were that produced murder forty years ago, are stillin full blast—producing still in Simon pure Masons the same murderous fanaticism, and even in the better class of Masons, who stock to Christianize Masonry, make its obligations subordinate to human and divine law, and use it for benevolence, even them, it prompts to scandalize and slander the Church of God, as being less benevolent than the lodge and to denounce every repenting and confessing Mason, as the vilest of vagabonds and miscreants.

Need we go beyond the address of Dr. Cooper to establish and illustrate this remark! All unconsciously to himself, it may be, has Free Masonry to this extent embittered his spirit, yet to every candid reader of the address it is manifest on every page. "Strangere have decreased his strength, and he knoweth it not; yea greyhairs are here and there upon him, yet he knoweth it not." H.

To be continued.

ILLUMINISM.

The testimony of Weishaupt published in our last number, shows conclusively these three things at least:

1. That with all his learning talent and research in Masonry, and with all his ardent attachment to it, he was fully convinced that Free Masonry was a mushroom of modern growth, not over 120 years old in his day.

2. That it has no basis in truth or authenticity, but is made up of purely human devices, having nothing authoritative, definite or determinate in its teachings, or symbols, but may be made to mean any thing that can be made palatable.

3. That in his estimation, any man is at liberty to invent systems of mysteries without any regard to truth, and they are worthy of acceptation, solely upon the ground that they are conducive to the end, he wishes to promote by them and the importance of that end. On this ground, he says, and no their authenticity the various rites and doctrines, fables and symbols of Masonry obtained followers.

But he found Masonry so sadly deficient in its adaptation to its professed end, that he felt himself called upon to apply a remedy, which he did by adding to its numerous side degrees, the order of the Illuminati. Illuminism, which it is the fashion among Masons, as well as all other men to denounce, is a legitimate child of Free Masonry. Indeed Mackey, in his Lexicon, calls it "a species of Free Masonry instituted in 1760, which Weishaupt attempted to graft upon the stock of Free Masonry." He says also that many Free Masons misled by the construction of the first degrees, were enticed into the order. Of course then it was a regular in out growth of Masonry as Knights Templars, or Knights of the Sun or Eagle; and we may add that Knights of the Golden Circle, or Ku Klux Klans, are as real and legitimate offsprings of Masonry as either.

But what now was Illuminism? What its professed, and what its real object that Masons should accept it for a while or hold it in abhorrence now? The object of Illuminism as declared by its inventor was "*The happiness of the human race.*" Does Masonry possess any thing less or different? By what means did Illuminism propose to attain this great and most beneficent end? As the name of the order imports it, luminating the mind and forming it to the purest virtue! Weishaupt proposed to gather in only the "*noble minds*" at first, whose hearts would be so warmed with the generous object that they would forego every selfish and inferior aim that they might become the unknown "*agents of benevolence*." Such persons brought together, the work though slow in its consummation was expected to advance "with a speed increasing every day. The slightest observation," he says, "shows that nothing will so much contribute to increase the zeal of the members as *secret union*." Here was the first suspicious development; yet his oath of secrecy was very simple, and with no other penalty than this—" All this I swear, as I am and as I hope to continue a man of honor." But the developments which follow were such as require and are appropriate to this ever dangerous, even evil principle of "secret union" His illumination wastenching a knowledge of purity by the loss of it in the unbridled indulgence of every lust and passion of our fallen nature. It turned out that by freeing the mind from "political and religious prejudices" he meant the destruction of all respect for human government, and of all faith in revealed religion; and that with the deliberate design of sweeping away all existing religions and governments from the world. To gain the object of the order, viz: the happiness of the human race, the order must "*rule the world*." All authority and government and law interfering with the interests of the order must be abolished, whatever would conduce to the good of the order was virtuous theft, slander or assassination, insurrection, or what not. All restraint, other than that imposed by a regard to the good of the order, was denounced as tyranny. Patriotism and piety, and all conscientious scruples, were despised as mere prejudices; and no sin was considered a free sin, who felt obliged to restrain his lust and passions from respect to priests or princes, or any of their laws. Hence, Weishaupt writing to Zwach, one of his chief confederates in Illuminism, says—"No man is fit for our order who is not a Brutus or a Catiline, and is not ready to go every length. Tell me how you like this."—Robinson's proofs, p. 170. Indeed the morality of Illuminism, in the language of Weishaupt, taught men "to be out of guardianship, to be full grown, to walk without the leading strings of priests and princes, to govern themselves," to act out nature, to follow inclination, unbridled, unguarded by any authority in earth or heaven, except the order. And yet while intens upon carrying out this doctrine of devils Weishaupt and his associates, earnestly and zealously declared that Illuminism was *true and perfect Masonry*, and the real secrets of Illuminism was nothing more nor less than concealed Christianity; and they not only proclaimed this to the outside public, but palmed it upon the members of the order, whose stomachs had not acquired a tone sufficiently strong to digest the obnoxious meat, on which the leaders fed. Thus, Weishaupt writing to Zwach, says, "You can't imagine what respect and curiosity my priest's degree has raised; and which is wonderful, a famous Protestant divine, who is now in the order, is persuaded that the religion contained in it, is the true sense of Christianity. O man, man! to what may'st thou not be persuaded!" Speaking to the same point, Baron Knigge writing to Weishaupt, says—" And now it will appear that we are the only true Christians. We shall now be prepared to say a few words to priests and princes. I have so contrived things that I would admit even popes and kings after the trials I have prefixed, and they would be glad to be of the order." All this when their object was eventually to banish Christianity altogether, and Knigge says of it, "It is only a cloak to prevent squeamish people from starting back." What deceitfulness of unrighteousness is here! And who can tell which is most concentrated, the malignity or the deceit?

With this knowledge of the men and their designs, we are prepared to learn without surprise, that Weishaupt had occasion soon to describe his most eminent associates, whom he styles Areopagites, using fictitious names, in such language as the following: "What shall I do? I am deprived of all help. Socrates who would insist on being a man of consequence among us, and is really a man of talents, and of a right way of thinking, is eternally beaotted Augustus is in the worst estimation imaginable. Alcibiades sits the day long with the Vintner's pretty wife, and there he sighs and pines. A few days ago at Crinth Tiberius, attempted to ravish the wife of Demoides, and the husband came in upon them. Good heavens! what Areopagites I have got. Where the worthy man, Marcus Aurelius, comes to Athens (Munich) what will he think? What a meeting with dissolute, immoral wretches, whore-masters, liars, bankrupts, and vain fools! When he sees all this, what will he think?" And the climax of all this was, that at the very time Weishaupt himself was scheming to bring about the murder of the sister of the friend to whom he wrote the above, in order to hide the shame of his own own incestuous connection with her, for she was also his own sister-in-law. Such was the liberty, the morality, and happiness produced by that "dawn of reason," under whose universal sway it was prophetically announced "*all should be happy.*"

Its beneficent power over national welfare, was illustrated in France by the reign of terror, of which one has said with terrible irony, "Happy France, cradle of Illuminism, where the morning of reason has dawned, dispelling the clouds of monarchy and Christianity, where the babe has sucked the blood of the unenlightened, and murder first help has been the lullaby to sing it to sleep." But why do we recall these things? Illuminism is not Masonry nor Odd Fellowship; and Masons and Odd Fellows condemn Illuminism, sstrongly as any body. We recall these things because Illuminism is a fruit of Masonry—a branch of it. Because it made the same goodly professions which Masonry and Odd Fellowship rely upon, the same "*secret union*," which alone enabled Illuminism to exist, and we aver that until these orders abandon their secrecy, they are justly suspected of fostering the same iniquity and practising the same "deceivableness of unrighteousness." To vindicate themselves from this suspicion and hold on to their secrecy is impossible even if they were innocent, and they are not when it is clear as day that their secrecy does conceal the same germs of hypocrisy, and the main difference between these orders is, that they advance towards the same results by a slower and much longer and more gradual process. Illuminism would abolish Church and State at once. Masonry and Odd Fellowship would allow them a sickly existence but subjugate, monopolize and use them for his own purpose. That is all the difference. H.

Correspondence.

ONE OF MANY APPROVALS.

MR. FOSTER—*Dear Sir:* I have taken the CYNOSURE through volume 1, and am highly pleased with it—indeed cannot do without it. I hope to continue a subscriber during the war. The national reform, and the anti-secret society movements, are the two great movements of our day, and if our country is saved, they must succeed.

SAMUEL ALLEN.

MAKING HISTORY.

The world is moving on and its inhabitants, especially those who act in a public capacity, are making its history; also, how many would fain unmake the history that they have made? How many in the great mid-slavery struggle, sold their birth-rights for contemptable pottage and now find no place for repentance!

Churches which have written their own history in the blood of the oppressed would gladly have it wiped out, or reversed, since the light which they rejected has educated the masses and brought them up to a stand point, from which they point the fingers of contempt at those modern Pharisees. And the farther time shall remove that period into the past, the darker will that spot appear in the light that shall shine brighter until the perfect day.

The world moves, and unless the end of all things is at hand, as some believe and advocate, some are writing history for unborn generations to read, and the import of that history will be, that when the defenders of the principles of truth needed their assistance, they not only withheld that assistance, but spoke words of cheer and comfort to the enemy. And the verdict of God and an enlightened people will be—Curse ye Meroz, because they come not to the help of the Lord against the mighty. From the report of the Miami Wesleyan Methodist Annual Conference, in the *American Wesleyan*, of Sept. 29, 1869, I clip the following:

SECRECY.

"While we deplore the rapid multiplication of secret orders in our country, we make no war upon those societies organized for the special purpose of promoting the cause of temperance, but hail with joy, any good that may be accomplished by them in that direction.

"We believe the rule contained in our excellent book of discipline on this question, to be sufficiently comprehensive, and are willing to be conference to abide by it."

Now I think that these reformers, who are feeding the cubs and pretending to kill the bears, are but poorly in earnest, or else they have gone at bear killing in a very awkward way.

Men must steadily deplore the multiplication of secret societies, when they are willing that the temperance cause should be dragged behind the car-tain, out of sight of the drunkard, when it can only be approached by passing through guarded doors by means of secret passwords and by fore-swearing ones self to keep secrets of which he can know nothing until he is pledged.

Make no war upon those who take the temperance cause out of the hands of open temperance men, who scorn to enter secret dens, shut out from the light of day, and put it into the hands of the mixed multitude, many of whom are drawn by mere curiosity! It is to be hoped that these good men will not break their hearts with grief on account of the multiplicity of secret orders in our country.

Consistency is a jewel, and words fitly spoken are as apples of gold in pictures of silver.

JOHN BALCH.

Elgin, Iowa, Oct. 1, 1869.

THE TOBACCO-BOX GAME.

EDITORS CYNOSURE:

When there is some great day in our village, which is to draw crowds from the country, the secret societies, Masons, Odd Fellows, and Grand Army of the Republic, are often on the alert to drive their business as well as others. It is a grand occasion for making secret proselytes and political friends.

On one of these occa sions recently, another kind of secrecy cultivation was not in operation, which proved a perfect success. Some young fellows hired a room at one of the hotels; formed a secret collusion among them-elves; invited in green unsuspecting country youths, got them betting on the all importance first of being able to open a peculiar kind of tobacco box, into the secrets of which they were to be initiated. Though the mechanism of the box *seemed* to be made as plain to the better of a child, the secret of it is the unbridled candidate for admission to "Masonic honors," yet some how or other, by means of the collusion, he was sure to be cheated out of five or ten dollars, or whatever sum he ventured to bet.

But what we particularly wish to call the reader's attention to, is this—that when a young greenhorn had thus lost his money, he never dreamed of quarreling with the knaves who had initiated him into their mysteries; but very soon a sanctified prevailed him from complaining against being duped; and hence he remained silent. "*never disclos.d*," and allowed others to co-me forward and be enlisted like himself. And this is a very apt illustration of the way that secret societies are enabled to continue their system of fraud, deception, and swindling. It is because their victims will not come out and warn others against the impositions that have been practiced upon themselves. Even ministers of the gospel, with intelligence enough to perceive the loss of manhood and independence into which they have been juggled—close their mouths in silence, and thus give the influence of their holy calling to a species of craft, that, at bottom, has no more respectability than the tobacco-box game

Indeed, there is no redress against such imposition; for the world has not little sympathy for those who allow themselves to be gulled by sharpers where the exercise of a little intelligence combined with sound principles, would have prevented it. There are but very few who have the strength of character, and moral firmness enough to come out and acknowledge their own errors, and denounce the pious knaves who have played upon their credulity.

We find editors of papers brave enough to cry down the imposition of the tobacco-box game; for it is played only by a few boys; but how many are there who venture to raise their voice against that mill greater and more demoralising game, Masonry. MYSTIC TIE.

WHEATON, Sept. 24, 1869.

REV. L. FOSTER—*Dear Sir:* I have read with much interest, the extract from the *Keystone Good Templar* and the editorial remarks following, in the CYNOSURE, No. 29 of the CYNOSURE. It occurred to me that some of the zealous Good Templars might raise the cry, "Yes, you profess to be in favor of temperance, but why are you not with us *doing something* for the cause?" But the fact is, those of this "so-called Christian wing of the great rum power," have been and are now, working faithfully for temperance. I will begin with Rev. J. C. Webster, President of the Illinois Christian Association. A few evenings since we had a temperance gathering in Wheaton, and one of the speakers from ab ond said that when he was a boy he used to go to the temperance meeting, and see Prof. Webster on the stand beside John B. Gough, and it is owing, in a great measure, to his teaching that they (the speakers) were now working to suppress the sale of intoxicating drinks in their own town, and were determined to "fight it through on that line (prohibition) until they conquer or die" He said Prof. Webster did his share in the conflict between prohibition and license in Massachusetts, and he had been tried, and is not the man to back down or give up so long as men persist in putting the cup to their neighbors lips. The Prof being present, spoke earnestly in favor of prohibition, and pledged himself to support the town council in enforcing the ordinance prohibiting the sale of liquors.

Pres. Blanchard, chairman of the Executive Committee, and editor in-chief of the CYNOSURE, has been zealously engaged in the temperance cause all his life. He began lecturing on temperance when seventeen years old, and one of his lectures was printed then. He was pastor in Cincinnati during the Washingtonian movement, and was very actively engaged in it, and now he is laboring and praying both in public and in private, for prohibition.

Rev I A. Hart, Corresponding Secretary of the Association, and assistant editor of the CYNOSURE, has been laboring for the cause of temperance ever since he was converted, and one of his lectures was printed then. He was pastor in Cincinnati during the Washingtonian movement, and was very actively engaged in it, and now he is laboring and praying both in public and in private, for prohibition.

Rev I A. Hart, Corresponding Secretary of the Association, and assistant editor of the CYNOSURE, has been laboring for the cause of temperance ever since he was converted, and one of his lectures was printed then. He was pastor in Sueduisky, O., he labord faithfully as he great reform that was effected there, and now he is working to drive rum out of Wheaton having offered to enlist his property with forteiters to be taxed to prosecute the rum-seller to the end. Prof. Webster was in favor of some such course.

These men belong to the "so-called Christian wing of the great rum power," and, so far as my observation and knowledge go, I feel pretty safe in saying that all the members of the Association are men of the same stamp.

I have a question to propose to the *Keystone Good Templar*, viz: Is it wing with all auxiliary proving the power? e of "the great rum

And now, Mr. Editor while I have my pen, allow me to change the subject and speak on another point: I notice in this class of men announced as lecturers, mesquenades, &c. These three men enrolled themselves among the earliest abolitionists, and were constantly in the fore-front of the fight until the cause triumphed, and the same men are found at hosts of others who belong to the "so-called Christian wing of the great rum power." Indeed, I have generally found such men leading the van of every true reform.—Yours for the truth,

H. O. W.

NEWARK, Sept. 21, 1869.

EDITORS CYNOSURE:

When I wrote you enclosing my remittances for the CYNOSURE, I simply stated that the Masons had been invited to lay the cornerstone of the new court house in Janesville, Wis., and told you, that you might expect to hear from us again.

I have been waiting to see the end, but I trust the end is not yet, and hope it may not be till the last vestige of Masonry is obliterated from what is to be our hair temple of justice. You will find in the several copies of the Janesville *Gazette*, that I send you, the proceedings of the day, and the several correspondence on the subject, which you are at liberty to make such use of, so far as I am concerned, as you may think best. I would state briefly, that we presented a petition signed by 160 of the citizens of Newark to the chairman of the board, with a request that it should be deposited in the stone, which he agreed to see done, "or he would have a fight over the stone." He presented it to them, and they acted on it without my objection whatever, and the clerk of the board wrote it down with the list of articles put in the box, and it was in the box when they took it away from his office to get it sealed. But as it was not read in the list at the laying of the stone, and does not appear in the printed list in the *Gazette*, and as I am informed by good authority, that the list of articles as drawn off by the clerk, has been locked up in the *Gazette* office' and on closer examination, they find a strip of white paper pasted over the item of the protest—the strong presumption is, that they took it out of the box after it left the clerk's office, before it was sealed, and so it never found its way into the stone. I leave it for the readers of the CYNOSURE to bring in a verdict; and to them let me say—if the Masons will thus trample under foot the rights of 160 of the citizens of Newark, will they not do the same to you? And are they not doing it, directly or indirectly, every day? Go into a court of justice with a Mason, and see where your rights are. Ask for an office from government, or for a position in the army, or other things being equal, and see who has the preference.

It is characteristic of the institution, to ever be perfectly regardless of the rights of others. We have no right as that Masons are bound to respect. They may respect them if they do not interfere with their lo-tinction, or out of some selfish motive, but to the Mason is bound to respect them judging from their actions, they are not. We do not owe it to ourselves, and all we hold most sacred and dear, to do all we can to put down this gigantic and growing evil from among us, and how can we better do it than to extend the circulation of the CYNOSURE? for it has already saved its hundreds, and perhaps its thousands of our young men from being drawn into the ranks of the enemy. And God grant that it may save its tens of thousands more, so, we the means in his hands of bringing to naught the secret councils of the ungodly—is the earnest prayer of—

ONE OF THE ONE HUNDRED.

We have received the papers above mentioned, and read the articles referred to. We need not publish them. They, and this letter of friend C——'s are only a clear demonstration of the manner in which Masons and such secret combinations accomplish their ends.—Ed.

"GOD IS HERE TOO."

Nurse come in and found Bessie wide awake, lying very still in her little bed.

"All alone in the dark," said nurse, "and not afraid at all, Bessie, are you?"

"No, indeed," answered Bessie, "for I ain't all alone. God is here; and I look out the window and see the stars, and God seems to me looking down with all his eyes, nurse."

"To be sure," and nurse; "but God up in the sky is a great way off."

"No," spoke little Bessie, "God is here too, because he seems sometimes *hugging me to his heart*; then I am so happy."

O, how sweet to feel God near—to be resting in his bosom, like a little child in its father's arms. This is the blessed privilege of a believing child.

THE MASONIC OR A MOTHER.—When temptation appears, and we are almost persuaded to do wrong, how often a mother's word of warning will call to mind vows that are rarely broken. Yes, the memory of a mother has saved many a poor wretch from going astray. Ta I reasons be growing over the hallowed spot where all her earthly remains reprose; the dying leaves of autum may be whirled over it, or the white mantle of winter may cover it from sight; yet the spirit of her, when he walks in the right path, appears, and gently, softly, and mournfully calls to him, when wandering off into the ways of error.

CHRIST'S REIGN ON EARTH.

Are we to expect it? Is it a reality? Are all these works of sin and darkness to be overcome and put away, and is Christ's blissful presence and reign to be enjoyed here? We believe it. We trust we are laboring for that, in striving against the dark machinations of Satan.

But, in speaking of Christ's promised reign at the present day, after all that has been said about it of late, we need to inquire, How will Christ be *present* here on earth, in body, or in spirit?

The language which we have in God's word descriptive of Christ's presence with his people, then, is exceedingly vivid and impressive. His presence here indeed, among men, at that time, is presented as so overwhelming, so satisfying, so glorious and ecstatic, that many have been led to suppose that He must be visible and triumphantly present in the body.

That he will be very strikingly present then, and his presence be everywhere recognized and acknowledged in a new and wonderful manner, there can be no doubt. Christ has been very partially and coldly received among men heretofore. He has been a great stranger in this world, and that, also, among his own professed people. He has been here under great humiliation, reproach, and suffering; has often come into his own, and they received him not; has been hated, despised, and rejected of men; and in order to carry on and perfect his kingdom here that he shall be present in spirit.

Besides, this is the very way in which he has promised and arranged to do it. So he says to his disciples, and to his followers in every age, "Lo, I am with you always, even unto the end of the world;" that is, in spirit. And he calls on us to be filled with the Spirit, and says that when his people keep his words, he will come unto them, make his abode with them, and dwell in them—will indeed pour out his Spirit upon all flesh. And when his way is prepared, and he is thus perfectly present here in Spirit, filling every happy soul, then will Christ's reign be come. It is His *Spiritual Presence* in all our souls that is demanded for it. Then will he triumph through us. O! let us be filled with the Spirit. F.

RINGS ONLY SCOUTS OF THE HOSTS OF SECRETISM.

Chicago at this writing (Oct. 16) is much agitated with local politics. Three of its leading Republican dailies combined with the chief Democratic organ against what claims to be the regular Republican ticket, on the ground that the republican ticket has been gotten up by a "ring," or corrupt secret junto who have managed to seize the reins of the party and to monopolize the offices and are the city government for their individual profit and pleasure, regardless alike of economy, the public good, and of common honesty. It is hardly to be supposed that the *Journal*, the *Republican*, and the *Tribune*, could be induced to combine with the *Times*, against the candidates of their own party, unless the secret corruption which they denounce has a real existence. On the other hand it is suggested, and not without reason, that the peoples ticket and their friends will constitute a rival ring, not less corrupt, and, perhaps, more expensive, because not like the old one, already partly gorged with plunder. It may nevertheless be of some use to defeat an old ring, even by inaugurating a new one. There is something in such a defeat to check the insolence of place men, and inculcate caution and moderation in their schemes of plunder. But this is only healing the public hurt slightly. It is an attempt to heal without discovering the real nature of the disease. What are those "*rings*," but symptoms of a disease which infects the whole body politic? A disease with which the whole head is sick, and the whole heart is faint, and which threatens to leave "from the crown of the head to the soles of the feet, no soundness." That disease is *secretism*. These rings are a variety of Masonry; the members are all active members of other secret orders. By the mystic arts of the lodge they have learned to control the passions of the villainies of the ring; and yet no word is whispered against the villainous "*secrecy*" of the rings and the men who compose them. The rival return ticket by which it is sought to defeat the ring, has, in all probability, as many Masons and Odd Fellows in it, as the ring ticket, and will deal as largely in secrecy, out of which these villainies grow, and by which alone they can be perpetrated. Why not lay the axe at the root of the tree? Why not demand the abolition of secret orders, and compel a just amenability of all social action and bodies to public sentiment, and treat at once all oaths or promises of secrecy beyond ones' individual sense of propriety and duty, as criminal both in those who exact and in those who take such obligations? Why not treat all secret caucuses as criminal, and insist, according to Washington's advice, that all actions touching public measures shall be so open that our administrations, whether national, state, or municipal, shall be "the organ of consistent and wholesome plans digested by common councils and modified by *mutual interests!*" We are not croaking. We are not moonshiners, but speak the words of truth and soberness when we warn our fellow citizens, that our politics must be redeemed from secretism; and those secret orders which most sanctimoniously disclaim all political designs, are precisely the most dangerous of all. They must all be put away or the mutual confidence and harmony which results from "*common councils*," and is the indispensible cement of our Union, will perish

Secretsy, if it does not originate in similar designs, will infallibly lead to them, and when secretism has once fairly conquered it will wake a storm of jealousy and hatred, faction and fury, in which the ship of state must flounder or go to pieces. And whom men can no longer endure the horrors of anarchy, the oppressions of myriad tyrants, who lurk in ambush, who rule by guile, who strike but conceal the hand, they will at last accept with thankfulness the government of any single tyrant who wields a sword of power sufficient for their protection. These are the alternatives open, "*common councils*," and *tyranny*, or *secretism*, and *tyranny*. Which shall we have? H.

KNIGHTS OF ST. CRISPIN.

We asked a very intelligent and thrifty wholesale and retail manufacturing dealer in boots and shoes, the other day, what he thought of the secretorder of the Knights of St. Crispin. His answer was substantially this:—"I think it a sort of conspiracy to hold up a set of loafing fours by their best strops." Since then we learn respecting an industrious and worthy mechanic in our town, who has been working for a wholesale house in Chicago, that he has received formal notice that he must join the Knights of St. Crispin, or he can have no more work. Whether he will allow himself to be blackmailed in this manner, and surrender his rights of individuality and independence, or whether he will abandon his shop, his only presentmeans of procuring as honest livelihood for himself and family, and look to some other calling not yet monopolized by the despotism of secret conspirators, remains to be learned. But if secret orders may thus rule and rob in one department of industry, why not in another? If they may levy blackmail to the amount of one dollar per month or per annum, why not confiscate a man's whole estate? What reward has industry? What chance has merit? What security has property? What is left of liberty but an empty name? If they do these things in the green tree, what shall be done in the dry? The blindness of the multitude is amazing. The evidence is accumulating on every hand, and is assuming such proportions, that it would seem the blind might see it, that the conflict between secretism and liberty in this land, must soon become desperate and decisive. And secretism or liberty must die. H.

MODESTY OF THE HANDSMAID.

A young gentleman lecturing upon Free Masonry recently, undertook from their own books exclusively, to prove the following positions, viz:

1. That Masonry is antagonistic and hostile to Christianity.
2. That it is a religion, and a false one.
3. That it is an anti-Republican, anti-American, treasonable institution.

And we were happy to perceive that he demonstrated his positions, with a clearness and a power that carried the understanding of his audience as by storm, and lead the Masons who were present to discreetly adhere to the time honored usage of "dignified silence." We give a single illustration of the skill and power with which he turned Masonic weapons upon the order. After establishing by quotations from Oliver, Mackey, Woodruff and Webb, that Masonry is Christless and Christ-excluding, he quoted Oliver's apology for excluding Christ from their lodge services, viz: That to Christianize Masonry by praying to or through Christ, would "sink it from its sublime position of an universal institution, to a level with a sect," i. e., said the speaker, "if our lodge here whose members can now be infidels, Sabbath breakers, Pagans, or what not, if they should pray to Christ, would be no better than one of our Evangelical churches, and my countrymen what a fall would there be in that!" Surely the elevation of the order is equalled only by its modesty! H.

HOBBIES.

Our neighbor, the *Prohibitionist says*: "Often in our zeal and earnestness for the temperance cause, we pause and enquire of ourselves—Have we not really a *hobby*, instead of a great moral object, as the moving influence in our labors?" And again he says—"That some people do have hobbies, is quite evident," and in proof of this, points to the editors of the CYNOSURE.

Now our brother editor, pausing, and taking his points and bearings, finds to his joy, that he is not on a hobby—he has a "great moral object as the moving influence of his labors," that of temperance. But the editor of the CYNOSURE, whose object includes temperance, righteousness, justice in our courts, the supremacy of law and God's precepts over all secret oaths, and to the defence of our Government and of all our social and civil rights, of our property, character, and lives, of religion and the Church itself as founded alone on Christ, the corner-stone of human salvation—*he*, whose object includes all these interests, and whose "labors" if rightly, prayerfully, and successfully directed will actually benefit them all—*he*, we say, is riding a hobby! Will our brother be good enough to "pause" and to ask another look at himself and us!—Ed.

"Boy's lay in that posture, dear," said Mrs. Partington to Ike, who was stretched upon a sofa, with his heels a foot higher than his head. "Don't lay so; raise yourself up, and put this pillow under you. I once knew a young man, who had a suggestion of the brain in consequence of living as—his brains all run into his head!" with this admonition, she left him to nap.

DR. LEONARD BACON.

BROOKFIELD, Mass., Oct. 9.

DEAR CYNOSURE,—Dr. Bacon, Professor of Theology in the Theological Seminary of Yale College, has written a most extraordinary letter to the Boston *Congregationalist*, denying in part, the paragraph first given, it seems, by a New Haven dispatch, stating that several Professors had received bodily injuries while being initiated into the "*Delta Kappa*" secret society of Yale College.

As the Freshmen and Sophomores do not belong to Dr. Bacon, and are not studying divinity, it does not appear how Dr. B. felt specially called to vindicate the former and lecture the latter as he does in this style, viz: "Some Sophomores at Yale College, as at other colleges, are guilty of very mean things." "Things cowardly beyond expression; sometimes brutish or worse."

Further on the learned Dr. grows classic in the following:

"Low buffooneries, and criminal outrages which ignoramuses celebrate as 'time-honored customs,' and which no exquisitely funny to the esthetic capacities of ingrained boobies;" &c., &c., &c.

"A local editor prowling around was bamboozled," etc. "Some hearty wag thought it would be a witty thing to tell a big lie;" well, that will do for the style of this teacher of Christian morals.

But I have noticed Dr. Bacon's letter to call attention to the fact that he speaks of the Delta Kappa society as, "secrecies that the interests of our public," and of "a hateful anti-literary club," though he shows in his letter that it has the "initiation", of an ordinary secret society so that his saying "secret in that its meetings are not public" suggests what is not true.

I am sure that this gentleman has embarked in his discussion as the vindicator of college secret societies, where the ills he so denounces are commonly hatched as "harmless debating clubs."

A respected member of the Yale Faculty near him, said to me a while since, that these secret societies in Yale were sources of untold mischief and evil, and he devoutly wished they were suppressed.

The abolitionists of the country will see in this letter that Dr. Bacon is still, though "smoking, and the flame not burned out," in his slavery discussion; as the regular apologist of the slaveholding, while uttering

"Low, deep, hollow, hoarse, and shuddering sound," against the impersonal "system," with real huge bitterness against the abolitionists as "men of one idea." J. B

EDITORIAL CORRESPONDENCE.

THE NORTH WRENTHAM MEETING.

NORTH WRENTHAM, Mass., Oct. 12.

TO THE READERS OF THE CYNOSURE:—Sing to unto the Lord forever, for he hath triumphed gloriously!" Without burdening you with details, I will say that I have done something in my life toward getting up meetings; but I have had a desperate struggle; one requiring more patience and more prayer, to get up this meeting in Massachusetts than, in either three metropolises which I have attended in my whole life. Two years ago, and since until now, I have written to Orthodox priests, Christians, to "secrecy," and to brave visited Brookline, Chelsea, West Medway, Plymouth, Foxboro,' Newton, Abington, Brookfield, and West Brookfield, Bridgewater, and other towns within these points, and found no church but this at North Wrentham, where there were no Masons in it.

Evan here, in an old Puritan region, where Prof. Webster, used to carry resolutions in his pocket-book against the secret orders, the shame on good men has been terrible. Three or four ministers who promised definitely to attend, found their courage or "*health*" fail, after the notice appeared in the *Congregationalist*. I do not blame these ministers for it, since I believe that they set too light by their word. The heart of the orthodox churches of Massachusetts hates these "orders," as their fathers hated the haughtiness of bishops, and the toggery of priests. In the silence of the pulpit, almost most of the present ministers have taken their present pulpits, and in that silence, thousands of their members have gone into these synagogues of darkness. A rule of sudden attack on them by their ministers now, by doing so, would be presented by them as an injustice. Then the ministers themselves are ignorant, and generally confess it; but in such a way as to show that they have not thought it to be any part of their duty to learn what their people were doing, in paying their money for by thousands on those ends! They say, "*I know little or nothing about secret societies.*" without blushing, as if it were no shame to one minister to be ignorant of disciples overselling among their people.

This will not be so long; and let me entreat brethren, in the trials before them, to remember the words of Christ: "He that is faithful in his life shall lose it; and he that will lose his life, for my sake and the gospels, the same shall find it." But to the meeting

After a precious prayer-meeting, reminding me of our first meeting at Auburn, we were called by appointing Harrison Prescott, Esq., of West Wenton, Chairman, and Rev. N. S. Dickinson, of Foxboro, Secretary, with a Business Committee consisting of Rev. G. N. Tarbox, D. D., Wm. and Beulah Carpenter, Esq., the father and founder of the straw manufacture in this part of Massachusetts.

During the prayer-meeting the venerable and beloved Dr. Tyler, known and revered throughout the State, prayed, and uttered a clear, calm, logical, loving speech; which it pains me not to have time and space to report at large. He said that "Masonry was certainly a wicked institution." "That its influence was real and mighty; and it was not for Christ; and if not for Christ it was for Satan." "That the secret temperance orders were all modelled after Masonry; looked just like Masonry, and yet many of their members said they were opposed to Masonry. This was not an accident. Some secret influence, unknown to us, has put those into the shape and form of Masonic lodges who are averse to Masonry.

"He rejoiced in this meeting. He had in years past known much of the spirit of Masonry and anti-Masonry, and had seen much to regret in both. But in this meeting there was nothing to regret. It was plain to him that the spirit of God and of Christ was in it." And when the holy man said a few words of his infirmities, every heart and eye clung to him as to a saint departing into glory; rejoiced that heaven was so near, where

"Sickness and sorrow, pain and death
Are seldom heard no more."

Others spoke, and spoke well, and the hours was full of the Holy Ghost.

Samuel B. Green, of Chelsea, then spoke on the fall of the lodges by the Morgan discussions, and thrilled the house with his plain, earnest narrative, showing that the Masonic oath turns good men into beings, who set like devils. Mr. Green's book will soon be out, and will stand aside of Frost. Finney's volume.

After dinner I gave a speech which I send written out.

Several deacons then spoke, a brother from Bridgewater, and some others whose names I did not get. Rev. Mr. Bickinson made an excellent speech, clear and able, but as I have a manuscript of his for the CYNOSURE, containing his views at large, I will not report it.

Rev. Dr. Tarbox, of Boston, then made some clear and beautiful remarks, which my weariness forbids my writing out. He said: "The simple anduncloumess of Masonry, amazed him, and led him to think there were depths and forces in it which we had not fathomed. Intelligent Masons had recently stoutly denied to him that there ever was such a man as William Morgan; that Masons ever abducted or murdered a man; or that any facts in that marked epoch of our history ever took place."

"That such a thing could be—that a power should exist among us, so audacious as to attempt, by cool impudent denial to strike out history, just where it was well established, as that of the American revolution, filled him with amazement, and convinced him that we are dealing with no common power or ordinary evil."

Dr. Tyler had taken much pains to attend the meeting, and rejoiced in it.

He then reported a paper as Chairman of the Committee, which the reporter of the Boston *Journal*, took, and it will appear at once in the CYNOSURE. As we noted that, in our judgment "The Pilgrim Society" ought to take the Masonic plate from the cavity in the corner-stone of the Plymouth National Monument. A goodly number then subscribed to the CYNOSURE; and the meeting prayed, and parted with weeping and warm hearts. J. B.

PRESS RLANCHARD'S ADDRESS Before the anti-Masonic Meeting at Attleboro, Mass.

Mr. Chairman, and Brethren in Christ—Beloved and Beloved:

We are met for prayer and counsel; to inquire of God and consult with each other, what, as Christians and Christian ministers, we are to do respecting the secret "orders" now over spreading this country. And I remark in the first place—

I. We are not to tear up Gods wheat, for the sake of rooting up tares which have been sown in the field. And the death grapple of our Government with the slave power, against which rules the lodge has kept his eye steadily on giving supreme ascendency to Free Masonry in this country. That spirit has opened the doors to our enemies from the first. It has promoted the loyal that they should be betrayed by traitors; and traitors, that they should have protection from the loyal. While our young men were fighting, the lodge-leaders have been initiating their rebel sons. These facts have long joined all parties because they mean to control all parties; by producing such a state of things, that men, in every party, must join the lodge in order to gain power, and by the use to boast this their diabolical cunning, as proof that their designs are not political; for, say they— "How can we be political? Do we not belong to all parties?" But, this is not all. "While men sleep," this enemy hath sown the tares of his self-projected worships in the *Church*, to subserve his designs on the *State*: and now, nothing would please Satan better, than that we should root up the "wheat of Christ," which is in the Church; that we should tear up God's wheat to get rid of his own tares, sown "while men slept."

II. But in the second place:

We may not repress the duty of creating an enlisted party, by letting secret societies alone, till infidels take up opposition to them, to spite Christianity; as the churches created a Garrison and Theodore Parker party, by silence on slavery. Or, till we can get a party of our own. The lodges are absorbing our young men by thousands, and their money by millions on millions. Five thousand and seventy-five persons applied for lodge-institution in a single year, in the single State of Michigan. And Masons, in that State, told me that a ten dollar bill had, in that State, to accompany every application; making the gross sum of $50,750, for mere application alone, and before beginning the process of initiation. Throwing in all the territories and six or seven states to make the rest average with Michigan; and multiplying the result in that state by thirty states and territories, and *we have, for hundred and seventy-two thousand, five hundred dollars* paid into the lodges that year by mere applicants for initiation, while yet outside the lodges. In some states, and lodges, the application fee has been five hundred dollars, and even more in a few instances, but neutral. The first three degrees cost, in different localities, from twenty to fifty dollars, and even higher; which shows that the sums paid into these orders are so vast, that they have created a power, unopposed and realize the amount if accurately stated.

This shows that to-day the institutions of Christ, both Church and Government, are supported out of the mere pittance which the people can give, after paying their dues to these lodges. And if we allow our people to be taxed in this way without explaining to them what it is they are paying their money for, we shall deserve the curse of God, if ever awful shall get none. The seven churches of Asia do not pay salaries to Christian pastors now! They practice ceremonies, and pay, and obey priests and tyrants. Our own church members are fast going to "Asia Minor."

III. The question comes back to us with terrible, practical force; what *shall* we? what *ought* we to do?

I answer—We must serve God or Baal. There is no neutrality possible, if we were base enough to desire it. "For what fellowship hath light with darkness? or what agreement hath the temple of God with idols?" We cannot use any secret society with instruments to build up the cause and kingdom of Christ. Even the most shallow understanding, if allied to an honest heart, can see that adding secrecy, mystery, cestrallization, ceremonies, titles, and regalia, to the simple Christianity of the Testament; made it *popery*; and these are, precisely, what constitute and make up a Masonic, Odd Fellows', or Good Templars' lodge. And do these tools and implements of darkness change their nature by long continuence or being allied to a good object? Surely, *surely* not. We cannot do Christ's work with the devil's tools. And he who cannot see that centralized church-government, with priestly titles, and mystic rites and ceremonies, have been Satan's tools in all ages, is either blind or wicked.

The only possible question which remains to us, is one of degree and proportion. If we cannot use these dark orders to build up Christ's kingdom of light, what shall we do, with them to oppose it? Or shall we put them in with gambling, swindling, stock jobbing, conjoring, legerdemain, and other social evils which as Christians and ministers we abhor; but against which we do not think of calling conventions, writing newspapers, and organizing national associations?

It is difficult to hold men who profess and practice concealments, to their just responsibilities. I last week applied at the corner of Fremont and Broomfield streets, and also at the Boston Masonic Temple, for a Masonic Almanac, Report, or Census to give me the progress and statistics of the order, and was told "There were no such things." Insurance companies, Odd Fellowship, etc., decline (I believe) to and publish defaulters; but lodges, never! Yet does any man in his senses suppose they have no defaulters?

There are, however, enough facts of these kinds known to us outsiders, without experimenting behind their screens, or even depending on conscientious seceders, to fix their character and relative importance. For instance:

We know they are sworn to conceal their proceedings, for they murdered Morgan for revealing them. We know that they favor their members, not from any good reason, but solely because they are Masons, because this is their bond and glorying. They told our soldiers that if they joined the lodge, rebels and traitors, who were almost all Masons, would favor and protect them. We know that the word "*Mason*," used honestly, means one who lays stone, or brick, or plaster; and we know that Free Masons are not workmen, but that their very name is a swindle and cheat. We know that their government is a centralized despotism, because their Lexicons and Digests affirm and declare it to be so—there is no appeal from the master of a lodge to its members; and that every subordinate lodge must obey the edicts of a grand lodge without question or examination. We know too, for we have our eyes for witnesses, that Masons wear trinkets and jewels; march in solemn procession after their dead; enact strange rites over their coffins; that they have altars and temples; ordain priests and kings; that their creed is Unitarian or deist; that they never worship with self-projected God; that they march with drums and trumpets over Christ's Sabbath; and their whole order is idolatrous. And such as they are; we know that, between the two oceans and from the British possessions to the Gulf, there is scarcely a smith-shop and half a dozen houses in a hamlet where one of their "altars" is not set up! And as to their relation and bearing on politics, we know that they murdered a man, under their rules, for revealing their proceedings to the people; and that they are sworn to do so! The records of New York courts and the dying confessions of Morgan have established all this!

We outsiders know, too, that forty years ago, fifteen hundred lodges went down, and the rest hid themselves before popular dissension; and that their fifteen hundred members, more than forty-five thousand quit their lodges to return to them no more.

And now, to-day, in the face of such a fearful record, we bitterly know, and see Free Masonry and Odd Fellowship, outlived upon the same idea; imitating, taxing, governing, and as far as they can—heathenizing a very considerable part of, our entire adult male, and, to some extent, the whole population!

Without calling a single convention, giving a reason, or answering an argument, the lodge has arisen from its grave of popular detestation; marched back into prevalence and ghostly power; entered into the pulpit; confronts us in the jury; on the bench, and at the bar; buys corner-stones of our monuments, churches, court houses, and state capitols, by hands which never handle trovel, level, or plumb-line; and, like the Jewish priest, like the rabbit at the foot of Sinai; having practiced their spurious extemporized worships; they "sit down to eat and drink, and rise up to play!"

And now, while we see, and hear and feel the scales of this serpent, crawling over all we hold dear for two worlds; because they have the impudence to pretend to have secrets; albeit the secrets have been sold and revealed, and to lost, and then voted as often as a virtue; men have the face to stand up before us and say, "You are speaking in ignorance. If you would join the lodge, you would know nothing about it!" as if we could not know horse stealing without joining the gang.

Let no man say either that I exaggerate or can exaggerate the dangers or demerits of these secret orders. They are much more dangerous than many suppose, and than they appear. Far more dangerous than fathers or mothers shown that they contain all of popery but the name; that in short they are popery; and such as they are, they are in our families, our school houses, our churches, our pulpits, our jury-boxes, our legislatures, nay, in our very church-yards and over our graves!

And can it be that we, descendants of fathers who spurned priestly titles and vestments, that we, amidst these old Pilgrim graves, are deliberating what to do with things, to be rid of which, the holy dead around us, left Reginald for Holland, and Holland for this coast? I fear that the charm of the serpent is on us also, and that we are wondering and trembling over the secret orders, as I have seen birds hovering and wondering over serpents!

But let us come squarely up to the question, What do we can and ought to do about these "orders."

IV. I. And I propose, in the first place, that we respectfully request the *Congregationalist and Recorder* to reprint in its columns for our benefit the remarks and vote of the now sainted, Jonas King, which letter was published in that paper Oct. 12, 1866.

That wonderful letter contains the very essence, the ground of opposition to all substitutes for, and counterfeits of, the Christian religion.

I here give some extracts from it:

Returning after forty-five years service of the American Board abroad, that holy man

"In a religious point of view, I see, in many things, a decided progress. But I am sorry, very sorry I perceive a tendency to that which has been the bane of most of the churches in the eastern world; a tendency to form and use ceremonies in the worship of God; to the observance of fast days, so called, and of feast days which were never appointed by God, and which have been promoters of great evil by promoting idleness and other sins.

"The moment we begin to depart from the Word of God, the only infallible rule for duty and from the truth; and the moment we begin to receive in religion the traditions and customs of men, that moment we begin to err. Traditions do not profess to be anything but human contrivances and traditions) "we are in danger and in proportion to that degree of departure in religion we may be left to err.

"The tendency of the traditions and customs and ments of men with the pure word of God is Jews, was the primary cause of all their sins; and the consequent misery brought upon them; and all they have suffered in their dispersion among the nations for eighteen hundred years.

"And the mixing of the traditions and commandments of men with the pure word of God, by the Christians of the east, was the principal cause of their degradation, and subjection to the Mussulman power for hundreds of years.

"The relief of men may be, and often are delighted with pompous rites and ceremonies, and frequent the churches," (and lodges) "in which they are performed, as they do the theatre and operas; without receiving in the least apparent spiritual benefit."

I propose that we request the republication of the whole letter of which these extracts are but as our declaration of sentiments in favor of the Bible and against human inventions of religion.

2. I suggest that, in addition to the paper prepared and submitted by Br. Tarbox, we ask the Christian ministers present to write out their views to exegetical questions like the following based on Rev. 22: 17; and also on 1 Cor. 10; and Rev. 2: 26, viz:

"What is the Character of Masonry, as it respects *Christ?*" "*What was, and is 'Gentile worship?*" "*How,' that is, by what acts, did Christians in Paul's day, hold fellowship with devils?*" and what is the meaning of the parallel passage in the Apocalypse, "*Men repented not that they should not worship devils?*"

3. I respectfully call the attention of this body, and of the eastern Christians generally, to the "*National Association of Christians opposed to Secret Societies*," organized in the city of Pittsburg in May, 1868; and holding its anniversary in the city of Cincinnati next year, and also to its organ, the CHRISTIAN CYNOSURE, a paper of forty-eight columns, published at 74 Cook, 88 LaSalle street, Chicago, Ill., and devoted chiefly to the discussion of this subject.

4. I suggest, generally, the holding, by all Christians everywhere of conventions for prayer and consultation in behalf of the kingdom and religion of Jesus Christ; and against the course which delay his coming; the circulation of books, tracts, and periodicals which discuss these themes, on which hangs the final triumph of the Christian religion.

5. I propose that we, by vote, adopt the following:

Resolved, That in our deliberate judgment we ought to call upon the Christians of this country in every church in the corner-stone of the Pilgrim Monument at Plymouth, the plate on which the names of the Grand Lodge of Masons in this state, with its officers, are placed above those of the Governor of Massachusetts, and the President of the United States, and that these inscriptions of the sect of Free Masons, be erased, by the Christians of Massachusetts, and the monuments; as subversive of the idea of popular government, and tending to make Free Masonry the religion of the state.

NEWS ITEMS.

The Republicans of Spain are *standing* to their arms. There has been no *sitting* in several places. The government troops appear to be generally too strong for the insurgents. Remember, the word *Carlist* is not spelt with a *k*.

And the history of Spain for some time to come seems likely to be a repetition of the history of Mexico since the rebellion against the Spanish crown in that nation.

The national debt on the 1st of October, on $3,408,000 in coin, the Treasury balance due at that date, viz: $44,076,097, the Government had on hand $108,804,685, in coin, and $8,650,004, in currency.

Hon. David A. Wells, special commissioner of revenue, estimates that the Government will have $250,000,000 surplus revenue for the year ending June, 30, 1870, and that $100,000,000 appropriated annually to a sinking fund, will extinguish the principal of the national debt in fifteen years, which is his opinion, will be done a little later, but in less than twenty-three years, at furtherest. This, we presume, is based upon the continuance of *peace* among ourselves, and between the U. S. and other nations. And also that it goes upon the supposition that the official agents of the Government will be the agents of the *people*, and not the tools of factions, secret orders, or rings. But we fear sufficient allowance has not been made for the friction and waste that is likely to result practically, from these hidden influences.

Ex-President Pierce, died at his residence in Concord, N. H., Oct. 8, 1869, aged 65 years.

Tempests and floods have exerted unusual violence, and done this fall more than the usual amount of damage to life and property along our entire Eastern coast. The latest has enjoyed thus far, Oct. 15, more than usual exemption from such casualties, or rather no visitations.

The Western coast of South America has been fearfully shaken by earthquakes.

The population of Iowa is over a million.

The Suez Canal is open.

The American Board of Foreign Missions have recently held their 60th anniversary in Pittsburg, Pa. It was a meeting of great interest. We hope the Christian Journals purpose now, that the O. S. and N. S. have united their judicatories, to adopt this Board in connection with other Evangelical denominations in their missionary agency.

President Grant has, by proclamation, recommanded November 18, to be observed as a day of National Thanksgiving.

The Butch propose to pump out the waters of the Loyder Lee, and transform its bottom to farms, vineyards, and gardens, thus enlarging the cultured domain of Holland to the extent of 1,200 square miles, and to the value of $50,000,000.

☞ Aurora Association of Congregational churches, will meet at Batavia, Tuesday, Nov 9, 1869, at 3 o'clock, P. M.

H. W. BREWSTER.

A COLLEGE SCRAP.

We give this scrap for the encouragement of our world-do prate.—Ed.

O, it's horrid fine, to be a poet!
To write it prose, and show it.
That all the world may know it.
Then every old dame with cracked spectacles on:
With look equidistantly through it.
And cry he never could do it
But the poor man is love-torn'd, sadness
The knowing, sad and unworn
The talk of the town
The thing he work'd up and down.
O, it's past all comfort! and each member will fall
To making selections,
With some few corrections—
For fewer we dare not to her dull.
Then toss; in the street.
The poet will meet
With horror, complaint.
When the wretch from the pot house leaked with
Wine:
Shall read on, or fail,
And murder each swell.
And now and then what out a line.
Some others, may choose
His predilections to see,
To divert, and amuse,
If by chance they are idle or upset by exertion:
And the poet's noble hyes
Will hear of the praise
That as plaudits may be good for direction
But still for exciting
The poet, in writing:
Shall be what he may
As the wealth, he is sure from his works to obtain!
Whole issues, that lie lower
Than mere applause.
He may fancy laid by for his gain
Who then, that aspire
With ambition to be,
To rise, and acquire
All the riches, and honors, the world can bestow,
Can a moment delay
To advance, to the way,
Which the muses invite them to go. F.

Correspondence.

MILFORD, Ill., Sept. 26, 1869.

EDITOR CYNOSURE

Having on a former occasion presented some scattering thoughts for our excellent paper, which were of that time published, by your permission a few more thoughts are presented, which will also be found more or less scattering.

Masonry claims to be not only a Christian (?) institution, but a loyal one as well.

Mr. R. D. Perry, from Perxon Ford County, Ill., gave me the following items bearing upon Masonic loyalty. Says Mr. Perry—"Two boys whom I raised, and were in the army in the late war, say that Captain Vanhico, from Mt. Pulaski, Logan County, Ill., sent out on a foraging expedition John Everly, a Methodist preacher, and lieutenant under Vanhico, and over them two more, and they state that Lieutenant Everly in foraging—would pass by those houses where they would give him the grand hailing sign of distress. On account of the favors which his lieutenant had shown to these Masonic brethren, Capt. Vanhico was much displeased and concluded he would travel over the same ground foraging that Everly had, and the result was, whilst Everly had procured but little provision, Vanhico obtained an abundance." Does this tie the loyalty of Masons?

Respecting Odd Fellowship, Mr. R. D. Perry says, that at one time he was taken into the Odd Fellow's lodge—was in one night only. He says, "I shall never forget the scenes that, he saw a coffin, human skull, bones, etc. He said that the performance was frightful—was certainly a story place to be at—members having on false faces. In the initiatory performances they had him chained up, and went on the language something like this—"Man in darkness and in chains!" Is it any wonder that he was scared? Would it not have scared any one that had never heard or seen the like? Reading the performances which occur, says Mr. Perry, it reminded him of the woman who had a drunken husband, and to frighten him one night, she dressed herself in an ox's hide with horns and tail on, and when he went to bed with her husband, when she expected would soon come in reeling with drunkenness. Whether this broke her husband from getting drunk, Mr. Perry did not know; but certain it was the frightful ox's tail and horns had no less than from one had habit (or which would have been if followed up,) and that was going to Odd Fellow lodges.

Mr. Perry came over twenty miles to see me, as he heard I had books for sale on the secret order question. I let him have a good supply, so many that he found it necessary to put them in a bag. I think, Mrs Editor, I am safe in saying you will hear from Perxon, the town to which these books were taken. It is at this place where the Rev. John C. Truesdale resides, and who is already pressing the lines of the secret orders. Like Charles C. Finney, he is a wheel horse.

John M. Pearce, who resides near me, says that lately when in Ohio, he was talking with his cousin, who is a Mason, and professor of physiology in a medical college, and who is also an infidel Mason, and an officer in the Masonic lodge, and who yet admitted that the Masonic society was the most corrupt organization on earth, and he declared he was going to leave it, and also admitted that there was no oath thing any more as Masonic secrets, but said that outsiders know all that members of the lodges do.

It is diverting to hear Masons argue in favor of their institution. The strongest argument they use in support of the order is this: They die us to thin or that good man who belongs to the order, claiming that it is proof positive of the moral soundness of their institution. Let us try you, Mr. Mason, on this "rule." If, because good men are Masons, proves your order good, how would it make your order if we should show that bad men are so? for "its a poor rule that won't work both ways." By this rule Polygamy, is right; slavery, is right; idolatry, is right, for all these have been supported now and then by good men. But really there were only the mistakes of good men, since all, more or less, make mistakes.

To illustrate, Aaron was a good man, called of God to the priesthood, yet at one time, and on a particular occasion, being over persuaded by his weak brethren, he made a golden calf, which his brethren, the children of Israel worshiped; yet because Aaron was connected with this transaction, and was one of the principal actors, still it does not prove idolatry right. The only point that can be made is, that Aaron made a mistake as thousands of others have done, and as every one does that supports polygamy, or slavery, or that joins the Masonic society. To worship a golden calf is idolatry; to pray to the Pope as the Masons do is leaving God Christ, is as great a wrong as the worship of the calf. If there is any difference, it is in favor of the calf worship, for we have yet to learn that Aaron was to "cut" any body's "throat serious" if they told it. In the golden calf worship there was simply false worship; in Masonic worship, there is not only false worship, but some little chances of murder connected, as Morgan and Fergie, and perhaps many others could testify, if their evidence could be introduced or made available.

JAS. S. HICKMAN.

TURNING THE CRANK.

We saw an organ-grinder some time ago, who, by turning a crank, not only made music, but he also caused certain small puppet figures to dance after the said music. We thought him an apt illustration of the leading men in secret societies: they turn the crank and make the music, and the common members of the lodge have to dance accordingly. It is in vain for one of these common members to have his own way in any matter that concerns the order; his course is prescribed to him by the mechanism of the association, and by the turning of the crank. If he wore ever so good a man, if the turners of the crank have resolved upon murder, persecution, unlike nutritional opposition to matters of fact, these unscrupulous characters of the lodge are forced, from the very machinery of which they have become a part, to lend their influence to it. They cannot disclose secrets, however much they might feel inclined to do so. The best that they can do is to stand silent, and let the villainy go on; but they must be aware that their membership, their name, and their standing, are all being made use of for carrying on the villainy. They could not stop it even if they should, any more than the puppets can stop dancing and pirouetting as they do. What a condition for a thinking human being, an immortal soul to be in!

Thus the leaders of the rebellion, by working upon the passions and prejudices of common men for a long series of years, by initiating almost every male member of the community into secret oath-bound societies, and by getting hold of the crank in the machinery of free government, compelled almost every body in the South to dance to secession music, whether he wished to or not. These leaders turned the crank with a most merciless enthusiastic rage, and the more ruinous and devastating the upset became, the more they seemed to delight, sparing no relation of society or free government, however holy or valuable.

It is of possible for partisan leaders to get hold of the crank of free government, as the leaders of the rebellion, and as Brigham Young even does now, and thus compell the members of the community, although free men, to dance according to their wishes, how foolish is it for a brother to suppose that by simply refusing an oath-bound member of a secret organization, in which he is to play the part of the dancing puppet in spite of himself? If even a free and independent man, who belongs to no organization, should refuse to join the secret orders of a society to do what he would not wish to do, and which his manhood resents, how much more is the poor oath-bound creature forced to adapt his nature to the circumstances in which he is placed.

And those who turn the crank of secret organizations are not generally men of any especial excellence of character; but on the contrary, they are not unseldom very inferior men. We have seen Anarchy in Kansas, and it is the crank of secret societies, and, although the machinery has been somewhat broken by the war, yet how many puppets were there who respected, and loved free government, but who still fashion of slavery times! We have also fancied that we detected a Stenton attempting to conduct a war administration during a great moral issue by a crank-turning of secret organizations. Of the natural results of such work, which has laws of its own, and whose mover is God alone, could be managed in the same way, and by the same means that are put in play by the leaders of secret societies. These societies, like all instrumentalities, are essentially and totally incapable of managing, or conducting or of serving as instrumentalities in a great moral revolution. Their spirit of conciliation consists only in effecting ruinous compromises with the enemies of free government.

We are not positively certain that Mr. Stanton is a Mason, but we know that he conducts the war department precisely as a Mason might be expected to do it; the lodges seemed to us to be in direct communication with the department, and of course were made very happy at being so near the theory of one of the miserable results of the administration—an immense debt—no undecided peace—an uncertain future, and, worst of all, unvindicated laws, are precisely what might be expected from the management of a Mason, who was naturally active to his Masonic friends and brothers, the robels, from the operation of the laws. Mr. Stanton's whole course during the war was that of a man who was more anxious to save his friends than to punish the enemies.

It is no very pleasant reflection to men of integrity and independence of character, to think that the great and important issues of the country might be confided to the management of a secret order of a department, or other member of the government; for he must feel assured that any thing that is done by such men, must lack those elements which are necessary to the peace, dignity, and safety of the nation.

The selfish, shallow, jesuitical principles that make up Masonry are wholly incompatible with the interests of a great country. They may do to set puppets in motion, but not free and independent men.

ROYAL ARCH ANTIMASON.

MANSFIELD, Ohio, Sept. 28, 1869.

EDITOR CYNOSURE:

Sir,—In the politeness of a friend, I received one number of THE CYNOSURE about four weeks ago. I immediately sent $1,00 to Ezra A. Cook, Chicago, and immediately received several numbers of THE CYNOSURE. I perused them with much concern. I sent them to friends to read, and, the leaven works well in four counties in Ohio; viz: Ashland, Wayne, Knox, and Richland. I received a few numbers of THE CYNOSURE from Brother Mack, of Ashland Co., and they are all gone to readers. I have $5,00 and five new subscribers for THE CYNOSURE, that I expect to send to-day to E. A. Cook, of Chicago, Ill. Perhaps I will after a few months, send a little better posted.

May that glorious little band of brothers, the salt of this great nation, that met in Chicago on the 8th of June, 1869, be like Elijah's little cloud rising out of the sea like a man's hand.

Spread and cover this whole nation with light and truth, so that the oath-bound societies will be scattered by the brightness and THE CHRISTIAN CYNOSURE, as the sun drives away when it rises—the midnight darkness. All that this nation wants, is the light on every subject. Slavery could not stand the light—neither can those night societies that meet in the fifth or sixth stories of some great building. Jonah must be cast over board into the sea, so must all the oath-bound societies of this nation. Now let me with all the kindness, that I and my friends can show to those that have cast Jesus Christ over board, leave that dangerous ship." Yes, many good men have been decoyed into it. Now, let them like Jonah, tell the whole truth, and preach the truth, not to Nineveh, but to one of the greatest nations of the world; a nation that God intends to make a sample nation, for the nations to follow.

May the editors of THE CYNOSURE be endowed with more than the wisdom of Solomon of old. May God's Holy Spirit be poured out upon them, and may their enemies be like the Roman soldiers that wounded the body of our Lord Jesus Christ, when he lay in the grave near Jerusalem one day over two years ago, and rendered men to the influence of sin. God reigns, and may His will be done on earth as it is in heaven. Let the works of darkness, sin, and iniquity, be ashamed, hide their head.

May the heavens resound blessing rest on the editors of THE CHRISTIAN CYNOSURE. YOURS—

JOHN FINNEY.

WILFORD, Ill. Sept. 27, 1869.

EDITOR CYNOSURE:

One of the main things wanted just now, in order to secure the success of the anti-secret order movement, is the circulation of THE CYNOSURE, and books favorable to the cause.

Therefore, the great preparatory question now is—"How can the circulation of THE CYNOSURE be increased." If we can fairly get THE CYNOSURE upon its legs, then the problem involving the settlement of this great question will be in a fair way to be solved

To insure the circulation of the paper, it is only necessary for all the friends and present subscribers, to make a united effort—circulate a few back numbers on hand, and present the interests of the paper to all with whom you meet, or have business. I find the role works to a charm. By that means, I have secured many subscribers—perhaps as many as twenty-five. Now if all the present subscribers would send twenty-five names each, instead of having only four thousand subscribers we would have a hundred thousand. In order to secure this, it is necessary for all to work. The editors and publisher will no doubt do their part, and to accomplish what we ought, we must secure the subscribers and make THE CYNOSURE a lively and fearless sheet. We have already accomplished wonders. I am sure it is a fearless sheet even now, both in politics and the pulpit.

In taking subscribers, I take the name of every man who says he will pay me soon. In this way I have secured from five to twelve, that otherwise I should not have gotten. Readers of THE CYNOSURE, how many are there of you, that can afford to credit your neighbor's in this way? Your neighbors will pay you soon. If you love the cause, you can afford to credit to loan ten or twelve of your neighbors so many dollars. Those that are poor, you can either give it to them or take it in work, or in something that they want, and not be accommodated yourself in the least. Make it a point to furnish raising young men, preachers, lawyers and doctors, with the paper. I received an order lately for the paper from one man who is aspiring to the office of law. I sent it to him through a friend, as he said the Masons would gain his chance for the office if they should learn that he took THE CYNOSURE. Of course I sent the papers as requested. Has not a chance that otherwise I should not have gotten. Readers of THE CYNOSURE, how many are there of you, that can afford to credit your neighbor's in this way? Your neighbors will pay you soon. If you love the cause, you can afford

THE OLD WORLD AND THE NEW.

There's a wholesale universal
In the blind old world of ours,
The earth has lost its vigor,
Men's brains have lost their powers.

Alas! for the young fruits blighted,
And the flowers that cannot bloom!
Alas! for the lack of air and sun,
Alas! for the lowering gloom.

Alas! for the thirsty harvest,
And the moans that yield no corn!
Alas! for the long'ring harvests,
And the still delaying morn!

By millions starve the beggars
Around the bustled downs,
And the cheeks sunk in the hollows
Of the rich and sumptuous towns.

There's a wholesale universal,
In the dead old world of ours;
The earth has lost its vigor,
Men's brains have lost their powers.

Yet I hear an angel crying,
"Away to the Virgin Land,
Away to the boundless prairie,
Fresh from God's shaping hand."

And I see the Eastern seaboard
Point to the broad free West,
And I watch the sea-blue heaven
To the golden realms of rest.

There's a wholesale universal,
In the dead old world of ours,
The earth has lost its vigor,
Men's bodies have lost their powers.

Yet I know the flowing prairies
Shall crown with the ripening grain,
And the merry streams flow lavish
Over the desert plain.

Break up old types, my seamen,
Pave roads with Plymouth's bone,
Hew from the pine-isle's wild forest
The future's temple stone.

ALL FOR CHRIST.

"Now, girls, I have got news for you!"

The speaker was a showy girl, dressed in the height of fashion. She was just entering a room where sat several young ladies, her cousins, pursuing various household employments.

"What is it, Ada?" cried one and another.

"You'll never believe it; Lizzy Ashbrook has professed religion!" was the half serious, half laughing reply.

"Lizzy Ashbrook!" The girls repeated the name more or less in surprise.

"Lizzy Ashbrook!" cried the elder cousin, Julia, seriously; "why! she was forever making sport of the subject."

"And such a fashionable girl; why, she would hardly do a person who was merely decent," remarked another.

"Her father an infidel, too; what will he say?"

"I heard that he turned her out of the house," said Ada.

There was a long silence.

"Well"—it was abruptly spoken by the youngest of the family, "we shall see now if there is the reality in religion that Christians talk about. I don't believe there is one single person in my branch of her family who is religious. She will have unusual trials to undergo; I wouldn't be in her place."

"Trials! pshaw! there's no such thing as persecution in these days; it would be a very thing to see a martyr!" This was lightly spoken by Ada, who had been Lizzy's nearest friend, and who felt unusual bitterness springing up in her heart towards the young girl, who she knew could no longer enjoy her companionship as of yore.

Martyrs are not rare even in these days! ay, and martyrs to religious persecution, as we shall see.

The cousins made an early call on Lizzy, who received them with her accustomed grace, and a sweeter smile than usual. Yet she was pale, and though there was a purer expression on her beautiful face, that she acquired like one wearied a little with some struggle, in which she was a sufferer. Although she did not speak directly of the new vows she had taken upon her, the new peace she had found, her visitors could see it plainly and distinctly in the wonderful change in dress, in manner, and even in countenance.

Lizzy was engaged in marriage to a thorough man of the world. George Philips loved his wine, his parties, the excitement, the ecstasy, the convivial free-and-easy club. The Sabbath was his day of pleasure, and many a time had Lizzy grieved his elegant equipage, radiant in beauty, on the holy day, as they swept along. He bore a dashing assertion was intellectual—a wit, courted, caressed, admired everywhere.

His brow darkened as he heard the news. What! the girl of his choice, the woman he would place at the head of his brilliant household, become a canting Christian! Nonsense, he didn't believe it; he would see for himself! He didn't furnish his parlors for prayer-meetings; he wanted no long-faced ministers, old ers, or "sinners" or with his wife—and it was a ridiculous hour; it must have originated in the club-room. What! the daughter of Henry Ashbrook the freest of free thinkers? "Ha! a capital joke—a very clever joke—nothing more!"

He called upon her not long after the visit before mentioned. His cold eye scanned her from head to foot—but how sweetly! how gently did he set him. Surely the voice was melting music before, was heavenly in its tones now. All the shining grace was there, all the high-bred ease, the merry smile dimpled her cheeks—but there was something that thrilled him from head to foot with apprehension, because it was unlike her usual self. What could it be?

At length, lightly, laughingly he referred to he regret he had spared. For one moment the frame trembled, the lips refused to speak—but this passed, and something like a flash crossed her beautiful face—it lighted the eyes anew, it touched the cheek with a richer crimson, as she replied—"George, please don't treat it as a jest, for truly—thank God! I have become a Christian! Oh, George!" her clasped hands were held upon one of his, "I have only just begun to live! If you knew——"

The proud man sprang to his feet, almost throwing her hands from him in his impatient movement; and not daring to trust his voice, for an oath was uppermost, he walked swiftly back and forward for a moment. Then he came and stood before her. His forehead was puzzled with the veins that passion swelled, his face white, and his voice unsteady as he exclaimed

"Do you mean to say that you will really cast your lot among these people, that for them you will give up all—all?

"I will give up all for Christ;" the words were very soft and low and not spoken without reflection.

For one moment he looked his lips together, till they looked like steel in their rigidity; then he said, in a full passionless voice—

Lizzy—Miss Ashbrook, if these are your sentiments, those your intentions, we must go different ways.

This was very cruel—it was a terrible test, for that young girl had, as it were, placed her soul in his keeping. Before a higher and purer love was born in her heart, she had made of her human love—an absolute idolatry—and the thought of losing him even now caused the cheek to grow ashen and her eyes dim.

As he saw this his manner changed to an tremity.

He placed before her the position he would give her; lured her by every argument that he could to the womanly heart. And he knew how to win by entreaty, by the subtlest casuistry. His was a masterly eloquence. He could adapt his voice, his language, his very looks, with the most adroit cunning, to the subject and object of his discussion. More than once the gentle spirit of the young Christian felt as if she must give way—that only help direct from the fountain of life could sustain her with firmness to resist to the end of the interview.

At last it was a final, "All this I will give you if you will fall down and worship me!" It came to this—"Christ or me!" There could be no compromise—it was "Christ or me!" And standing there, clothed with a mantle of a seer and heavenly faith, with its light shining in her heart and playing over her pale features, she said, with a firmness worthy the martyrs of old—

"Christ!"

Though his soul was filled with rage, so that he could gnash his teeth, the slight figure standing there in its pure white robe—the eye that cast an earnest, upward glance—the brow that seemed to keep grown white with spirit light—the attitude, so self possessed yet so humble, so meek, yet so elegant, filled him with a strange admiring awe. But the bestlity toward religion was so strong in his heart, that it bore down all his tenderness, almost crushed his love, and he parted from her for the time being coldly, and like a stranger.

The engagement was broken off; but who can tell the struggles it cost?

This was but the first trial; there came another, while yet the blow lay heavy on her heart.

Her father had never been very loving toward her. He was proud of her; she was the brightest gem of his splendid home. She was beautiful, and gratified his vanity; she was intellectual, and he could boast himself upon her mind with o miser's greedy ear, for she was his—a part of himself; she belonged to him.

He called her into his study, and required a minute account of the whole matter. He listened hard; remarked, he said—but not a surprising and not agreeable change in her; she had grown mopish, quiet—what was the cause. It was a great trial, with that stern, unbelieving father's heart to stand and encounter, but never had Lizzy been so much to need and so testify for Christ. But He who has promised was with her and she told the story calmly, resolutely, kindly.

"And do you intend to be baptized?"

"Yes, sir"—a gleam of hope entered her heart; she did not expect his approval, but she could not think he might refuse to sanction this important step.

"You know your Aunt Eunice has long wanted you to become an inmate of her home."

"Yes, sir," the gentle voice faltered.

"Well, you can now go. Unless you can give up this absurd idea, and trample it under your feet, I do not wish you to remain with me. Before you go home before, and you shall want for no luxury, no affection; follow this miserable notion, and henceforth I am only your father in name."

And still, though her heart was broken, she said, as she had said before—

"Christ!"

She did forsake all for Him, but her step became slow, her form wasted, her eye hollow, her cheek sunken. And from struggle had been too much for a frame unable to cope with any overwhelming sorrow. Swift's she went down into the valley, but it was not dark to her. To her the man who had so sorely tempted her, knelt by the side of her bed and implored her for forgiveness. Too late? No, not too late for his own salvation, for in that hour his eyes were opened to the sinfulness of his life, and by her dying pillow he promised solemnly to give his heart to God. Her father, too, proud infidel though he was, looked on his wasted child, triumphing over death, with wonder and with awe. Such a dying scene is the privilege of a son of heaven to see. He had given up all, absolutely all for Christ, and in the last hour she, like Stephen, saw heaven opened. Her face ungelic, her language, rapture, her chamber the gate of heaven. And like one who, but the night before, had trembled on the verge of life, and nerved by calmly and trustingly down the one step between earth and heaven, so she said, with a smile inexpressibly sweet—"Sing."

And they sang—"Rock of Ages cloft for Me!"

At its close they heard one word—the last it was—

"Christ!"

QUITE A DIFFERENCE.

We were very much struck the other day, with that verse in St. Mark which reads as follows:

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein"

Now the system of faith and worship prescribed by Masonry cannot possibly be received with that simplicity and purity that mark the character of a little child; for hence was there a more crafty, cunning, and sophisticated system than that which is called "speculative Masonry?" and which, we are assured by its advocates, is ever better than religion. What father of a family is there, Mason or not, who would be so stuff fed as to teach his children that there is some peculiar virtue in a lambskin apron, or a badge called a cable tow, and that by a religious attention to such things as these, one might attain to everlasting salvation in the kingdom of heaven? Or what man is there who would see his daughter, the pride of his house, initiated into a lodge of Masons, Ku-Klux-n, or other secret association? A Christian should be as pure, simple, and harmless in his thoughts as a young girl, while the teachings of Masonry are calculated to make one right the opposite of this. They are a complex system of artifice, cunning, collusion, fraud, imposition, Jesuitism, easuistry and Pharisaism, well calculated for the purpose of committing murder or other crimes with impunity. To compare the spirit that animates Masonry with that of a little child, would be utterly preposterous; for no two things could be more unlike. If the Mason enters the kingdom of heaven, as a Mason, he must do it through an elementary, incoherent exercise of fraud, guile, nefariousness and cunning, and not through that pure simple faith which characterizes the child.

We have, lying upon our table, two different rituals, or systems of worship. They have a present resemblance to each other in some particulars. They are so much alike, perhaps, as Buddism and Romanism. Both have numerous extracts from the Scriptures; both have hymns; have forms for the dedication of temples, burying the dead, prayers and addresses etc., and both have altars. One of these rituals is called "The new Masonic Trestle Board;" and the other goes by the name of the "Common Prefix Book." But while there is a general similarity between these two systems, the spirit that animates the two is as diverse as hell is from heaven. The whole spirit of the Trestle Board is a darkling scorpitism, while that of the Prayer Book is as open as the day. One is pagan, and the other, Christian. One comes from men, and the other comes from Christ. The Prayer Book seeks to adapt the *Bible* to the practical uses of man, while the Trestle Board accepts any prevailing religion no matter what. While the Prayer Book of the Church Episcopal minister who, after having ministered at an altar of Christ, shows around, in open day light, with his robes of office on, inculcating precepts of Holy Writ—should then lay off his robes, doff a soiled dress, don a dark cloak, put on a chop-skin, cable tow, square and compass etc., and there minister at a Masonic altar, amidst a set of admiring Jews, infidels, pagans, pirates, Buddists and Mohammedans? Which line is the true one? At which of the two would a man be likely to receive the kingdom of God as a little child?

Or, let us suppose that o Congregational minister has first served as o chaplain at a Masonic funeral, or a Methodist Masonic parson on Sobbath day, and then he goes up into his pulpit to preach with his lamb-skin apron on, a mollet in his hand, and the awful symbol of a triangle suspended from his neck with a pretty blue ribbon—would the delighted sight excite to simple How child-like in simplicity and confiding faith!

As between two ahapalns, the purely Mason to one on the one hand, or the Christian chop on the other, the latter, it seems to have the advantage in some particulars, for while the Masonic chaplain need not be a Christian, the Christian chaplain may be a Mason. That is, while a Masonic chaplain might serve as minister at the altar of Christ, the Christian chaplain often has no objection at all against ministering at a Masonic altar. He can be Christian and pagan at one and the same time; and would never see any harm in it. Such is the best case—for conscience sake we presume!

Which shall we take as the standard—which shall we measure by? Shall we measure the Prayer Book by the Trestle Board, or the Trestle Board by the Prayer Book? One or the other must be wrong: both cannot possibly be right.

We have heard that most of the Episcopal ministers of Illinois are Masons. Who can assure us that this is the case? If it is true, let these ministers be exposed before the world in the light of Christianity. Let them come to the bar of popular opinion, each with his pending paper of Masonic light in his hand, and be made to answer how it is that he can preach two such very different systems of religion, one of which founds its faith upon the "Light of light," while the other works wholly in the dark.

For our own part, we do not believe that Episcopal ministers, generally, resort to masonic practices from motives of policy; we think rather that they become Masons from want of thought, and from the want of that deep knowledge of Christianity which protects men from making such mistakes. We can hardly suppose that Episcopal clergymen, as a body, would deliberately resort to Masonic practices to apply them upon themselves. St. Paul did say it is true, that he made himself all things unto all men; but he would never have thought of such a thing as to make himself a gambler, each fighter, drunkard, chanberer, pagan worshiper or a Mason. He surely did not mean to say that, in order to make men children of light he first made himself a son of darkness.

If however the fact that a good many Episcopal clergymen are Masons is not a mere accident, arising from the want of a proper training and a thorough knowledge of the Scriptures on the part of those who are thus led astray, but is ignorance and unfitness for their profession, but from policy and design; if they really intend to force upon the minds of men a monstrous system of Christianity and Masonry, and a suitable religion for Christian, republican, thinking men—then we of the Cynosure are very ready to join issue with them on that ground. We are very ready to listen to such proofs as they may bring out; there is, or never has been, any alliance between the Episcopal Church and Masonry; or at least, any other alliance than such as is certain number of unworthy clergymen may have given it by becoming Masons. In the meantime, we may remind them that it is not *Masonry* that they are to receive as a little child, but it is *Christianity* that they are to receive in that spirit.

EPISCOPALIAN.

HOW FREE MASONRY PERFORMS ITS MURDEROUS WORK.

I believe it to be my duty to relate another case of the underworkings of Free Masonry.—It was in the fall of 1851, when the following case occurred, within my own knowledge; in the county of Russel, Oneida West. George Stuart was a Free Mason, and a low bred licentious character, almost any other company was beneath to him, it seemed, than that of his own family. His wife was an amiable Christian woman, and a valiant bater of Masonry. Her maiden name was Martha Thompson, she was the daughter of Hartwell Thompson, who in 1833, removed to St. Johns, N. B. Mrs. Stuart in consequence of a life of hardship, and neglect and grief, with all the rest, soon broke down, and was confined to her room, under the withering stroke of gradual steady consumption. It became known to the neighbors that attended, and tried to smooth her pillow, that there was not clothing, nor wood, nor food, in the house, to keep a well person, much less to nourish any one sick upon. Dr. Mason, the attending physician saw that she was in a decline, and he was a member of St. Andrews lodge, No. 381, in the county of Russel. I was then frequently in the company of this doctor and one day I asked him, how Mrs. Stuart was. He told me privately, in a surly manner, it would be no loss if she such women were dead, and one evening I called in company with the doctor, on our way to the lodge, and heard her plead with her husband, and beg him not to go to the lodge that night and give her his company, if she had to die without all other comforts. He swore at her and said he wished she was dead. The week following, this same George Stuart went to a Masonic festival, and dance. His partner was the doctors sister, with whom it proved afterwards, that he had been intimate for some time. About a month after this, I was passing the lodge room office, one morning early, when I doctor hailed me, and asked me if I would carry a parcel of medicine to Mrs. Stuart. I told him I would. He gave it to me, and charged me to tell her, not to neglect taking it, according to directions. I delivered the medicine and the message correctly, and in less than three days from that time, the news came by public report, that the woman was dead. In the night, or rather between one and two o'clock in the morning, a rap came to my bed room window, followed by three distinct knocks. I rose and raised the window, and received in my hand a piece of paper, but nothing said—I lighted my little bed lamp, to read the contents, which stated briefly, that my presence was wanted at the lodge immediately. I dressed myself and went out at that same window, and traveled some 8 miles, and when I arrived at the lodge, about five o'clock in the morning, the members were all there, twelve in number, besides myself. After breakfast, a jury was balloted, among which I was one, and a sleigh was then provided to carry us to the funeral of Mrs. Stuart. The jury were all Masons, for when we arrived there, they were quite a number of Masons present belonging to the adjoining neighborhood, and another Masonic doctor, and also a preacher who was a Mason.

When the names of the jury were called, they were nominated in public as though they had not been appointed before, but it was so arranged that the same ones were all appointed again, and the unsuspecting public did not know who were Masons, and who were not—None but the jury were admitted to the room where the corpse lay. She was laid out as most ex kind hearts, and hands, could have done it—the doctor rose to say the jury were slightly intoxicated. He held in his hand a large knife with which he cut the stitches, that fastened the shroud, and opened the woman in our presence, and stated for the satisfaction of the jury present, that the doctors had done, even what was intended. The general response was, 'So mote it be." When we came out to render our verdict—was it the truth? No, it was not. It was from cause unknown, a case of consumption." I have often (since relating this) been charged with poisoning women. I have had my doubts sometimes whether, I was not made accessory to their having been dead, by serving out the portion of the poison, but as I was ignorant of the fact, that it was poison, I was not to blame, neither did the doctor ever hint to me, anything of the kind, as that any parcel that I carried, contained ought but what was for the good to blame. for the death of that woman, any more than this, that while any man sustains and sanctions *Masonry*, he sanctions *murder*, whether he knows it or not. Not more than three months after the death of Mrs. Stuart, the same George Stuart, was married to the doctors sister, and in four months and a half, after Mrs. Stuarts death, he had a son by his new wife. This shows the connecting reasons, for having the Rev. Scott out of the way, and all this scene to be a part of the boasted divinity of Free Masonry, from which "Good Lord deliver us."

PRAYING AND WORKING.

I like the saying of Martin Luther, when he says, "I have so much business to do to-day, that I shall not be able to get through it with less than three hours' prayer." Now most people would say, "I have so much business to do to-day that I have only three hours time for prayer I cannot afford the the time." But Luther thought that the more he had to do, the more he must pray, or else could not get through it with the blessed kind of logic that only he understand it! "Prayer and practice make a good man's journey." If we have to stop and pray, it is no more a hindrance than when the bird has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be the sure loss he would come to a stop of a far more serious kind.

C. H. SPURGEON.

☞ The "dark day" in New-England was 1780, eighty-nine years ago. Candles were used at noonday by printers in Thomas & Andrew's office, Washington street, while setting type for the first edition of the Bible printed in America, except John Eliot's Indian Bible. An old lady living near Hollis street sent her daughter to Rev Mather Byles to inquire the cause of the phenomenon. His reply was: "Tell your mother I have to pour more oil in her lamps, for that I am as much in the dark as she is."

☞ Lord Brougham gave it as his opinion that one of his learned pupils contributed to the publication of the Society for the diffusion of useful knowledge, that one child receives its unchangeable "best" of character before its fifth year. If this be so, how important are home influences! It is worth more, without an school, that the earliest and most lasting effect is produced on mind and heart—they always, during childhood, the domestic influences are most powerful.

SILENCE. ACTION.—In the principality of Reuss, Germany, the government has recently issued a notice that no license to marry shall be granted to a drunkard nor to any one who has been a drunkard, unless he exhibits proof that he has entirely reformed.

☞ There is no test in Anti-Christian charge as to secrecy as prosperity. Through its means many fail who would have stood proof against all the direct assaults of Satan.

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN and OBSCURE ORIGIN-DESPOTIC and ENCHRISTIAN CHARACTER, REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS AUTHORS AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER.

By Rev. J. R. Bass, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrs a $2.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.

View a from Woman's Stand Point.

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how its self-styles on the subject, and the young will do well to read it and be wise in their choice of o life companion.

TRACT NO 4.

Why am I Opposed to MASONRY?

A two page Tract @ $2.00 per 1000, or 25 cts per 100, BY OUR CORRESPONBENT "ANTI-MASONIC 33D BEGREE."

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

This troot is a reprint of a tract published in in 1834, and is a very weighty document. 4 page, 50 cts. per 100, @ $4,00 per 1000

TRACT NO. 6,

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry, (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry, (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

CAMPAIGN DOCUMENTS.

For sale at the Office of the

CHRISTIAN CYNOSURE,

88 La Salle Street,

CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

In which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages large octavo revised and republished. Will be sent, post paid, to any address on receipt of the retail price—$2.00.

A Inquiry to Free Masonry,

By Elder J. G. Stearns,

Sixth Edition, Price 60 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to churches that hold in Fellowship adhering Masons. Price 20 cents. The three bound in one volume, price $1 20. Sent free of charge on receiving the price.

SECRET SOCIETIES.

By Rev. DAVID McDILL, and Bro. E. BESCHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject, PRICE 60 cts.

CAMPAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry,

A League with the Devil!

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the pertinent orders of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, President J. Blanchard, sermon of Bor. C. G Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES

OF THE

National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

HELD AT

PITTSBURGH

May 8th, 9th and 7th, 1869.

Containing addresses of Rev. Drs. Fulcrhild, Jocelin; Cooper, of Philadelphia; Marsh, of Brooklyn; Blanchard of Wheaton; of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body.

AND THE CONSTITUTION OF THE

National Christian Convention,

Opposed to Secret Societies, Etc.

SECRETISM:

In relation to the Purity of the Church,

and the

Safety of the State,

A new 8 vo. Pamphlet of 24 pp. It treats
1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism as opposed to the Church of Christ
4. Secretism jeopardizes the Safety of the State.
5. Free Masonry is a Secret Despotism.
6. Selling Secrets.

PRICE: Single Copy 25 cents, 8 Copies $1.00.

Truths for the People.

A Work for the Times.

Light on Free Masonry,

By Elder D. Bernard,

Shown to be the idolatry of the Nineteenth Century, in the form of Christianity, the masterpiece of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of men.

BY

Mrs. Lucia C. Cook,

PRICE: Single Copy 25 cts. 8 Copies $1.00.

Finney on Masonry,

Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will acknowledge it to be the greatest work of his life. HE SEEMS LIKE ONE SEEKING OUT OF ETERNITY. Professor Finney now regards Anti-Masonry as become a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion for it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"I have only one r ad the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Tom's Cabin," and he is so mild and plea ant that even his enemies can not call him vindictive."

PRICE: $1.50 AT THE OFFICE OF THE CYNOSURE

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS.

☞ We respectfully invite the Christian public to compare the catalogue, prices and terms of the publishers of this depository with those of Eastern publishers. All books and tracts published by the Western Tract and Book Society and approved by such members of the Board of Publication, and none are sold, that are not evangelical in sentiment, practical, and possessed of high literary merit.

The Pansy Library. 5 vols.; bound in fine cloth, with slide covers; in handsome box.....
Bernie's White Chicken .....
Kill the Fiends .....
Life of Abraham Lincoln.....
Secret Societies.....
Campaign Sketches.....
The Orphan's Home Journey Paper .....
Under by the Sea. Boys' Paper .....
Christian Literature. Paper.....

SERIBNES WHITE CHICKEN, by Pansy. Illustrated.....
THE CROSS THE WAY OF FREEDOM 40 pp. 12mo; cloth; illustrated. 10 cts. A thrilling narrative.....
Always the Right. 128 pages; 32 mo.....
Aunt Hatty's Story. 128 pages; 32 mo.....
Stories for Children. 128 pages; 32 mo.....
Aunt Patty's Scrap Bag. 128 pages; 32 mo.....
The Hard Test. 128 pages; 32 mo.....
A series of books for the young children, containing second stories and religious principles in prose and verse. Illustrated.....
DEACON, an Story for Young Men. 128 pages; 18 mo.....
CAROLINE SOMERS, or Outward and Inward Adornment. 160 pages; 18 mo.....
CHRISTMAS DAY AT HOME. Illustrated. Considers Christ as a true friend. 16 mo.....
ESSAY ON PRAYER. OUTLINES. Theories of Spiritual life; book form.....
FIRST FAMILY DISAGREEMENTS. 191 pages, 18 mo. A 10.00 premium prize book.....
THE CHRISTIAN DUTIES IN THE EXPERIENCE CAUSE. 39 pages; 18 mo.....
THE CHRISTIAN'S TRUE WITNESS. From the French of Pierre-Jaie Monod. 76 pages; 18 mo.....
THE DOCTRINE OF THE CROSS. By Rev. Charles Cook. 108 pages; 18 mo. This is a book of rare merit, and should be read by every Christian.....
Helen L. and or Scenes Wells.....
ESSAY ON PRAYER. Practical reference to Young men in Colleges. 160 pages; 12 mo. This is a book of great power and interest.....
EDMUNSON'S FAMILY, or Conflict of the School-house. By Rev. H. D. Storer. 61 pages; 18 mo. ELECTION TIMES. Illustrated.....
FAITHFUL PROMISERS. By J. R. Macduff. 18 mo.
FABLES FOR THE YOUNG. By Rev. Thos. Boston.
FAITH. Fourteen Thousand copies of this work have been sold.....
THE FIRST LESSONS IN THEOLOGY.....
GERTRUDE'S DIAMOND. By Hesba Stretton. 18 pages; illustrated. Truth is strong or and more terrible than flashing sword.....
GIANT KILLER, or the Battle we all must Fight. 183 pages. A most powerfully book and illustrating of A. L. O. E.'s best productions.....
GOSPEL PRIMER. Illustrated. By John Bunyan of Bedfordshire.....
GOOD OUT OF EVIL. By Rev. Thos. Boston.
GOSPEL PRIMER. Illustrated. By G. S. Observer, D. D.
GOSPEL PRIMER. Illustrated. Blind Christianity. A prize volume. 191 pages; 18 mo.....
HELEN LESTER. By A Mother. 18 mo. Tract; illustrated. (o Funny.") A prize volume.....
HANDFORD AND HELEN. By the Author of "Ruth Elliott."
HOME IN THE COUNTRY. Two Years in Both Worlds. 12 pages; illustrated.....
HIDDEN PEARL. Illustrated. Her on the Other Side, and other stories. 127 pages; 18 mo; illustrated.
JESSIE WELLS. 127 pages; 18 mo. The second of the Pansy series.....
JULIA A. MOORE'S ALL 10 mo; 360 pages; two-thirds. This is one of the best books on the list.
JESS. Illustrated. 18 mo. 192 pages. It has a commendation and takes the reparatory, and illustrated by Sweet.....
KILL THE FIEND, or the Cry of the Drunkard. Tunes and Songs. 64 pages; 18 mo. Tract; Boards.
Pottawat, Murderer and Suit Destroyer.....
KEEP AN EMBARRASSMENT. 18 mo. Tract; paper Illustrated. "If I had a thousand dollars to give away I would in publishing a book that would whether I could make a better use of it than by placing it in the hands of the young." Rev. J. C. Ryle.....
LIFE IN EARNEST. 192 pages. 18 mo. Lectures to young men.....
LETTERS TO A YOUNG CHRISTIAN. 191 pages; 18 mo. By Rev. Tongue of New York. A book thousand on this exceedingly popular book.
LETTERS TO SABBATH SCHOOL CHILDREN on a Special Theme. By Rev. Thos. Boston.
Thompson, Missionary to Mendi Mission, West Africa. 180 pages; 18 mo. Illustrated.....
LITTLE JEMIE AND HIS MOTHER. 64 pages; illustrated.....
LITTLE ROBERT AND HIS FRIENDS, or the Child's Book of Pleasures; Little Sins.....
LITTLE THINGS. 18 mo; 78 pages; Illustrated.
LITTLE WORKERS. By Rev. Dr. Cuyler. 18 mo.
LOST JEWELS. By Rev. Dr. Cuyler. 18 mo.
A new and beautiful story for young people.
LEVI SPENCER. A Mason's Experience. 192 pages; 18 mo.
MARY JANE RUSSELL. Memoir. 191 pages; 18 mo.
MOUNT OLIVES. A word on Prayer, for Children.....
MORE OF JESUS. By J. R. Macduff. D. D. 18 mo.
MY DAY. By Rev. Dr. Cuyler. 18 mo.
NOTES TO PEOPLE. 16 pieces; 18 mo.
PASTORS GIFT BOOK. Fourth Thousand. 192 pages; 18 mo. Subject; the Inside Spring of Ministerial as a guide.
NANCY'S EXPERIMENT. 96 pages; 18 mo; illustrated. This is the fourth volume of the Pansy series, and is among the best.....
THE ORPHANS. By Mrs. Reed; illustrated. A story of Christian Charity and showing the fulness of God's love.....
REMEMBER THE SABBATH DAY. 18 mo; 18 pages; illustrated. A faithful and interesting discussion on the Sabbath question.....
SECRET SOCIETIES. By Rev. David McDill, and Rev. E. Bescher. 192 pages; 18 mo. An thorough and discriminating discussion on the subject.....
SHELL CORE, or Choice by the Sea Shore by Rev. Dr. Cuyler. 18 mo; illustrated.....
STRANGE STORIES OF HUMBLE LIFE; by John Saltwell.....
SLAVE TRADE. A Book of great interest to Young People.....
SAFE COMPASS, AND HOW IT POINTS. 192 pages; 18 mo. Illustrated. A book for Young Men's book.....
SECRET SOCIETIES. 18 mo; 44 pages.....
SAD DUSE, or the word of the Lord Jesus concerning Sabbath.....
STARTLING QUESTIONS. 192 pages; 18 mo. By Rev. J. C. Ryle.
TOUCH BIBLE. By Abbie Sargeant. 312 pages. This is a beautiful book of Scripture truths to be by. By Rev. P. B. Aspinwall, D. D.
THE HOUSE BUILT ROAD, Poem. By Rev. Dr. Cuyler.
CROSS THE WAY OF FREEDOM. 317 pages; 18 mo. Illustrated.....
CHILDREN OF THE COVENANT, or the Christian Family. 128 pages; 18 mo.....
CHRISTIAN MASONIC HEROES. A tale of the second Century.....
CHRIS BENTON. By D. P. Appleton, D. D.
TALKS ABOUT JESUS. By Uncle Jessie.....
TRUTH IN FABLE.....
WALTER BROWNING, the Slaves Protector.
WHY THE MILL WAS STOPPED. 18 pages; illustrated.....
WORDS OF JESUS; Most of Jesus, Fuller Meaning.....
WORDS OF JESUS. Most of Jesus, Fuller Meaning.....
SELECT SCRIPTURE LESSONS. By Rev. Bro. by Cooley, D. D. Designed for the use of the Old Testament for Bible classes and Sabbath schools.....
Also, THE SABBATH SCHOOL CATECHISM.
THE SABBATH. By Rev. Dr. Cuyler.
Do he without works are admirably suited for Sabbath School Libraries.
CHRIST'S LAMBS IN HEATHEN LANDS
FRIENDLY COUNSELS TO CHRISTIANS.
THE SABBATH.
SCOTTISH TRUTH AND FALSEHOOD.
SCOTTISH STORIES, FROM FAMILY TRADITIONS.

THE CHRISTIAN PRESS.

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY.

TERMS;

SINGLE SUBSCRIPTION, including all these literatures to which the Society issues, written on each paper or manuscript.....
SIX copies, for one year, addressed to one person
TWENTY for one year, addressed to one person
ONE HUNDRED

The Sabbath Sermon Monument, Same price.
☞ The Depository of the Society consists of the Books of the Presbyterian Board of Publication. Orders for Sabbath Schools and other public libraries promptly filled.
Address all orders for Sabbath school, public and private libraries, to Lucia A. Coon, 88 Lasalle st. Chicago.

Power with God and with Men,

By Rev. JOHN LEVINGSTON.

ALSO

CHRISTIAN BAPTISM,

by the same author, Price, 1.75.

Soo Comm on 4th, Page headed

Campaign Documents.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, NOVEMBER 16, 1869. WHOLE NUMBER 33

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is not a seven column Religious Weekly—compressed in two weeks—nor always assessible. Terms, invariably in advance, 83 per year; six months, 50 cents. Postage, six cents per year; but no clubs of twelve, sent to one place, at $1 a piece (cash), per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the slip on which your subscription runs is designed to show when your subscription runs out: but in case of renewals the number usually remains unchanged till we print a new list.

DR. COOPER'S UNFINISHED DEFENCE, CONCLUDED.

And now following the Dr.'s example and "craving" our readers' " patience a short time longer, with a few desultory remarks," we "will bring this 'review' to a termination."

Dr. Cooper admits that if the Christian Church were "as Christian as it should be," and were to be everywhere established where it would be "no need, indeed no room, for Free Masonry." But while the church is so destitute of benevolence, so fond of show, so conformed to the world, so neglectful of the poor and the sick, as it now is, Masonry as supplying these defects, is worthy of all honor and encouragement from every friend of well doing.

Now for ourselves, we are utterly unable to see how Masonry supplies these defects. For if we were to name the class of all others that have least difficulty in conforming to customs of doubtful propriety, such as theatre-going, card playing, midnight feastings, and all the excesses of Rerpsicorean revelry, next to politicians, we should point to Free Masons or Odd Fellows. If we were to select *the* class most fond of vain display in dress and of worldly pomp, aspiring most to the highest seats "and to be called of men Rabbi," yea, grand Rabbi, and great grand grandissimus Rabbi, we should again point instinctively to the mystic brotherhood. And how do they supply the lack of the church as to the relief of the poor and afflicted? They do nothing for the poor in the church unless perchance they belong also to the lodge. Neither do they give any attention to the poor out of the church unless they belong also to the lodge, and the first care of every lodge is to keep the poor out. The climax of their benevolence is well stated by Dr. Cooper, when he says: "No one who has taken the higher degrees of Masonry," as high we presume as the Knightly or Templar degree, "*need suffer hunger.*" That is, Free Masonry will ensure any man of their selecting who is able to pay from $200 to $600 and actually does pay it into their treasury, and never stops paying his monthly dues, such man, Free Masonry will ensure against starvation! the quality and quantity of food, however, to be determined by itself. We are not speaking in irony; but giving a true delineation of the divine charity of Free Masonry. It is actually a scheme of accumulation, such as no insurance company has the hardihood to suggest. Masonry is actually hoarding vast wealth, at the same time that it squanders enormously on costly edifices, decorations, celebrations, feastings, jewelry and revelry, while the sum bestowed upon their poor and afflicted make a percentage of their income less than a fowler or a fisherman would spend for bait. These are the facts; and is such an institution likely to supply any lack of benevolence to the needy in the church? or any where else? Even in what they bestow, is there any real benevolence? Not a particle. "Whosoever shall give you a cup of cold water *because ye belong to Christ*, shall in no wise lose his reward." But Masonry gives to whom, it gives at all, because the beneficiary belongs to the *lodge*. The gospel test of doing good to enemies is rejects. For them it "has *ability to punish*." To the imitation of Him who sends his rain upon the just and unjust, it aspires not. Its showers are circumscribed by the mystic tie; and that again by the length of the cable-tow. If ye love them which love you what thank have ye? Though ye give all your goods to feed the poor on this principle, you exercise no true charity; you are nothing but sounding brass or a " tinkling cymbal." All that Masonry teaches or exemplifies under the name of charity is a mockery. It only enlarged selfishness, shrewdly providing more abundant and certain resources for self. There is no bestowment of bounty on the evil and the good, no blessing of enemies, no *sacrifices* of self, no imitation of the Father or of Christ; and how is this selfish and exclusive regard to a clan to promote universal benevolence? or to raise the church to an imitation of a *self sacrificing* Savior? If *individuals* in the lodge make Christ and his benevolence their model, the glory of their benevolence belongs not to the lodge, but to Christ; Christ alone teaches true benevolence. The lodge teaches a counterfeit charity; its whole influence, therefore, instead of promoting benevolence, promotes selfishness, and tends to banish true charity and the very idea of it from the world.

But the Dr. seems fully possessed of the idea that Masonry has a power to make men practically prompt in generous relief, such as is not found elsewhere, not even in the Church of Christ. He himself, in times of pestilence has gone to his church for watchers and nurses and undertakers, but "*they were afraid of contagion.*" He has then turned to his Masonic brethren and points to their obligations, (oaths) and to a man they were ready to respond and take their posts. We shall not question his facts. Churches there have been and may be with a home to live, but are dead. And if the salt have thus lost its savor, let men cast it out; let Masons tread it under foot; but let them not delude themselves with the fond conceit that the contempt they justly feel for unworthy professors of Christ's religion, is any evidence of their own good estates. What then, are ye better than they? In no wise. They are despicable for allowing such supreme regard to their own ease and safety to control them when a brother's need and a Savior's love should have wholly transported them into perfect self forgetfulness. But did your friend Mason do what you did from regard to another's need and a Savior's love? or was it that pointing to your oath, and the value of the Masonic *claim to yourself* and a certain pride of self righteousness in thus maintaining the honor and superiority of the ancient order? If so, you also sacrifice to self and to the lodge and not to Christ, and verily you have your reward.

But we may be told if the relief was bestowed, we must not be too curious about the motives. If the act is right we should presume the motive right; and if Masonry secures the actual doing of more of the right sort of deeds than any other system, it is certainly a good to be encouraged. We answer that if we would know ourselves and not be fatally self deceived, we must make sure of our motives; for the moral character of every act is wholly in the motive and every system that inculcates false motives ensures false virtues. When ye fasted and afflicted your souls, did ye at all fast to *me*, saith the Lord. "Bring no more vain oblations. It is iniquity even the solemn meeting." The actions are of the right sort; the fasting; the sacrificing; the solemn meeting; but with God it is everything to know whether the worshiper sacrifices to Him, or to Baal or to "*his own drag.*" And in every case, mark ye, He does know for "He looketh not on the outward appearance, but on the heart." The *power* of a system is no test of its desirableness. The fact that Masonry exerts a more decisive practical influence, if it even does that, is no sound argument in its favor. There may be an excess of power. The most diseased action is often most violent. Men will often, yea usually, yield a more prompt and implicit obedience to an absolute despotism than to a free republic; is a despotism better therefore? Slaves usually will do things at their master's bidding, which free hired servants will not. Is, therefore, slavery better than liberty? Hath a nation forsaken their Gods? But my people have forsaken me, saith Jehovah? Are therefore the gods of the nations better than the God of Israel? The heathen will do more for their religion than Christians will; and their zeal may often be used as a reproof and a shamer of luke warm Christians! But is heathenism therefore better than Christianity? Pagans will inflict penances upon themselves that amount to most insufferable tortures, they will sacrifice their children, their parents, their wives, themselves by water, by fire, by crocodiles and beasts of the jungle; and is paganism therefore better than Christianity? No indeed. This preponderance of power in false systems results from the sad fact that in our fallen state we naturally yield more readily to evil influences than to good, and the powers of evil concentrate all their malignant energy in every system of morals and religion, from which they are not expelled by the acknowledged presence and power of Christ. If Masonry therefore were to exert a more implicit and perfect control over its members than Christianity does, it would only prove it more congenial to mans fallen and sinful nature, and at the same time despotic and malignant, and such it is. When it exerts more power over men than Christianity does it only proves that those over whom it exerts such power, are not Christ's subjects nor Christ's freemen. That the power exerted over them is excessive and enslaving, is evident from the fact that it impels them not only to confer positive and proper favors; but to favor each other at the expense of wrong to outsiders and to justice; and in this they surely do more for each other than Christians do; and the more they do this, the more they demonstrate that Masonry is the lostrumnent of the evil one.

THE INVENTORS OF MASONRY WERE THAN CHRIST.

But what is the legitimate inference from the Dr.'s admission that the practices of Christians in equity in its purity and power would leave no room for Masonry? Would in fact banish it from the earth? To our mind it is equivalent to saying, that as Christ was not wise enough to devise, or powerful enough to carry out, a system of means and agencies to secure the greatest good to the greatest number, it is necessary for his ministers to improve upon his institutions, and it was very kind in Anderson and DeSaguliers to come to his assistance? If the lodge secures more, benevolence than the the church, were not its inventors wiser than Christ? To say this would shock every true believer. But we are unable to see how it could dishonor Christ any more than to say and act out what implies the same. But says the Christian (?) Mason, the church does not do its appropriate work, therefore we must either employ some other agency or leave the work undone. So said King Saul, Samuel does not come I must therefore usurp his place; and again he said, God answers no more by prophets or dreams or Urim, I *must* therefore seek unto one that hath a familiar spirit; and he did get an answer from the Witch of Endor. Will those who conclude that prayer to God has no efficacy because they receive nothing by reason of their lack of faith, and who pronounce Christ's Church a failure for the same reason, get any more favorable answer than Saul did, by substituting human institutions for Christ's appointments? Christ proclaims his church the light of the world, the salt of the earth, and therefore we believe if the world be not seasoned and preserved spiritually and morally thereby, it will not be saved at all. All seeking to the world and its wisdom, its societies and devices, to supplement the work of the Church of Christ, is but leaving our proper work to go down into the plains of Ono to be beguiled and over reached; all confidence in any instrumentalities but those of Christ's ordaining, is, like going down into Egypt, leaning on a staff that will go into the hand and pierce it. "If the salt have lost its savor wherewith shall it be salted?" Is not this question of Christ equivalent to saying it cannot be done by human means. If the church fails in its work, in its faith, and love, and zeal, it is vain for its ministers or members to go to the schools, or lodges, or politicians, or any where else under heaven. The only resort that has hope is to her Redeemer in "*repentance*," and a return to "the *first works*." All else is to spend your money for that which is not bread, and your labor for that which satisfieth not, is to hew out broken cisterns which can hold no water. All resorts to men and human institutions instead of thus turning to Christ, is to ensure his utter rejection, that you should be cast out and trodden under foot of the very men to whom you resort.

With one more reflection we leave this protracted review. Dr. Cooper, like other Masons, seems anxious both to deny that Masonry is a religion, and at the same time to make it out to be very *religious*. So near to Christianity that if they are not one and inseparable Masonry is practically in some important respects the better of the two. This, at least we think, is the impression which an enthusiastic Mason who is fully imbued with the Pharisaic moralism of Masonry, would derive from his defence as a whole; for he winds up with assuring his hearers that their principles are sound and exhorts them to live up to them by doing all the good they can, and intimating that by so doing they will reach the grand lodge above, where it will be no regret or injury to them that they were called Masons on earth; as much as to assure them that God approves of Free Masonry. And it will delight them in heaven to remember all their Masonic mummeries and orgies and collusions and profanities and dead works of morality on earth. To us, this from a professed minister of Christ is most shocking. We have no doubt that the very best righteousness which Masonry teaches or promotes is precisely "*the leaven of the Pharisees*," a spirit of legality making the outward life often beautiful in its morality, its tithes and fastings, and almsgivings; but its hidden source of all this is full of the pride of self righteousness and the deceitfulness of vanity, hateful to God as the putrefaction of a whited sepulcher. Such righteousness in its best achievements will more endanger its possessors' salvation, than all the vices of the most abandoned outcasts of society. Even as our Savior positively declares to all pharisaical legalists, "Publicans and Harlots go into the Kingdom of God before you." And now when a Christian teacher dares to assure sinners that a religious system which knows nothing of a mediator or a divine propitiation for sin, and nothing of regeneration by the Holy Ghost, that consistency and perseverance in such dead works will eventually end in their becoming Christians and reaching heaven we dare not characterize his conduct. But there is one that judgeth, and to Him we leave the issue.

H.

A COMPARISON.

The secret orders pervade their vast incomes as a proof of their extraordinary liberality, and thereby make the impression upon those who give only a passing thought to the subject, that they are most emphatically and preeminently benevolent institutions. A very different complexion is given to this boasting, when it is considered that all these revenues are sacred to the order, and that ninty dollars in every hundred at least, are either hoarded or expended for luxury or show, while not one dollar in ten ever reaches even their own poor. And yet their champions, with brazen assurance, affirm that the great object of their organizations, is to supply the utter lack of benevolence to be part of the churches. Now look at one branch of Christian benevolence. The churches of England; through the Church, the London, the Wesleyan Missionary Societies, and society for the propagation of the gospel, gave last year $2,662,000,00; not for their own members or countrymen, but for strangers, and aliens to them and their Lord; with no pledge or expectation of any return, save the consciousness of imitating their Savior, and such hope as his general promises inspire.

The churches of America through their various missionary boards, have not, it is presumed, given less than those of Great Britain. More than are more than five million dollars in one year, not to friends, but enemies. All this is wholly exclusive of what these same churches have raised for building houses of worship, and supporting the ordinances of the gospel for themselves and for all among and around them. And wholly exclusive of what they have done for the general poor, or for their own poor members, either of which last items if enumerated would be found to far exceed what any of the secret orders do for their poor. Even the ladies sewing societies do more for relief than all the secret orders, more in amount and more in proportion to their numbers. Besides all this, it is the gospel of Christ as held and exemplified by his church, that has taught governments to establish poor houses, and hospitals, and asylums for the unfortunate, maimed, blind, and deaf, and in a word to insure all their population against perishing from want. In fact to make it the duty and aim of governments without partiality to seek the security and happiness of *all* their subjects. Christianity alone inculcates real benevolence, good will to men. In opposition to this the secret orders teach good care of myself by securing a firm hold of the benefits of my caste and promoting the interests of that caste as paramount to all others. If then things are candidly considered it will at once be perceived that instead of this confident boasting on the score of benevolence, the secret orders have reason only for *shame* in respect to this very thing. Their benevolence is but a sham, a counterfeit, and that only shielded and clumsy imitation.

H.

VAIN BOASTING.

"Say what you will," said an ardent Free Mason, "there is more friendship, more real practice brotherhood among Masons than among any other class of men."

All that may be true, and yet may not these searching words of Christ be, in all candor exactly applicable to the case? "For if you love them which love you what thanks have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again."—Luke 6: 32-4. And if this is justly applicable to Masonic aid and Masonic love then is this startling question of the apostle also intended for every boaster of Masonic friendship, " Know ye not that the friendship of the world is enmity with God?"

H.

"*Masons do more for each other than church members do.*"—Dr. Collier.

In not this an ambiguous, or at any rate a very dubious compliment to Masons? May not the spendthrift pay out more money than the best and wisest men do in the fullest discharge of the duties of enlightened and disinterested liberality? And yet one is a reckless, vicious squanderer, and the other a man of the most virtuous generosity?

The poor devotee of heathen superstition often in his blindness imposes more toil and torments upon himself, than the most zealous Christian is required to do, or than any man can do innocently; for in the fury of his self-righteous zeal, he sacrifices even life itself, his own, his children, his parents, upon the bloody altar of his superstition. Men can do more than is proper, as well as do less. Thieves and robbers divide their spoils with their comrades in distress, with most unsparing hands. Pirates venture their lives for each other, and take the lives of innocent parties to rescue each other, and perjure themselves to secure a comrade's acquittal at the bar of justice. In these things they do more for each other than church-members or even just as often do. But is there any virtue in all this? No doubt Masons will go further in the sense direction than true Christians will, (for Christians will not espouse a brothers cause "whether he be right or wrong,") but is there any virtue in it? or is it iniquity even all the boasted aid and favoritism of the fraternity? If it were true benevolence its kind deeds would not be confined to a clan. If it be confined to a clan, it is no better than the aids which bandits extend to each other by deeds of lawlessness and crime.

H.

SELF-CONVICTION—IAGO THE KNAVE.

One of the marked features of secret villainy is, that it shuts itself out from any vindication, and is forced to admit the charges made against it by keeping its own mouth shut. Thus Iago, the villain of the play, and perhaps the greatest villain ever portrayed, when cornered down in his secret machinations, and the evidence was about to pour in upon him thick and fast, shut up his own mouth with the following words:

"*Demand me nothing. What you know, you know. From this time forth I never will speak a word.*"

Secret societies, conscious of their villainy, shut the mouths of their adherents from the very outset, so that it is useless to expect the truth from them concerning their machinations, for they are sworn that they "never will speak a word" about them. It is curious to observe, that after Iago had made this resolve, the main body of the evidence against him came in, and he was compelled to listen to the damning particulars without being able to utter a word in reply. So Masons are forced to listen in silence to truths against the craft, for they have taken an oath beforehand, that shuts them out from self-vindication, even if they had the power to offer it They have willingly put themselves in the place of the villain whose wickedness had closed his own mouth. They may make wry faces, grimace, laugh, sneer, jibe, and say to their adversaries. "Ye don't know nothing about it," but this is all that they can do; they cannot come out openly and say, "I make a full and honest exposure of the facts in any given case wherein they are charged with wrong doing. All they can do is to writhe on the point of an accusation, for they cannot refute it. The oath that binds them to keep facts secret, prohibits them from making known these facts even when they are necessary for proving their own innocence. Their wrong in taking a barbarous and wicked oath stops up their mouths, just as Iago's mouth was stopped by his wicked purposes. The honest right minded man would like to be placed in such a position as that? It is the position of the fox and wolf, whose cunning night work such that they could have little to say for themselves when caught, even if they could speak.

There is another striking resemblance between Iago the villain and the "brethren of the mystic tie." It is this;—Iago was very deeply concerned for the purity of his friend's wife, and was engaged in the good, charitable brotherly work of putting his friend on his guard against the source from which corruption was threatened. And he seldom stated positive facts in open, honest language; or if he did, they were so mixed up with hints, innuendoes, dark mysterious sayings, symbols, myths, manufactured coincidences, etc., that they served only to pervert the truth and help on villainy. Just so with all deadly corruption. His pretended friendship, like that of Masonry, was the cloak under which he sought the more effectually to give a stab. How perfectly Nasmith-like was his dropping a handkerchief in the room of Cassio, in order by this sly means to make it appear that Cassio and Desdemona were guilty! This mystic way of expressing an idea is very Mason-like indeed. Then that quarrel that he set Roderigo upon with Cassio, got up artificially, and for the especial purpose of carrying out his mischievous schemes, is precisely like similar quarrels got up by Masons, whose motto is brotherly love. This quarrel is similar to that got up between two outsiders at Jefferson Davis' prison door, in order to break to the country the important fact that rebel leaders were not to be hung. To say that they were not to be quarrelled, bicker by a Brother Mason writer probably a Mason, for the express purpose of revealing a State-secret that had thus far lain in the breasts of the administration, and that said Bohemian writer was made a Major General for similar service, not could probably be proved before a Court of law, but then it looks exceedingly like this quarrel between friends got up by Iago.

The Masons are as much concerned for the purity of Christianity, and for keeping alive the pure flame of brotherly love in the world as was Iago for the purity of Othello's wife; and they resort to the same darkling, underhanded, mysterious plan that Iago did in order to expose the impurity of said wife. And now when a Christian teacher dares to assure the Christian is required to do, or than any man can do innocently; for in the fury of his self-righteous zeal, he sacrifices even life itself, his own, his children, his parents, upon the bloody altar of his superstition. Men can do more than is proper, as well as do less. Thieves and robbers divide their spoils with their comrades in distress, with most unsparing hands. Pirates venture their lives for each other, and take the lives of innocent parties to rescue each other, and perjure themselves to secure a comrade's acquittal at the bar of justice. In these things they do more for each other than church-members or even just as often do. But is there any virtue in all this? No doubt Masons will go further in the sense direction than true Christians will, (for Christians will not espouse a brothers cause "whether he be right or wrong,") but is there any virtue in it? or is it iniquity even all the boasted aid and favoritism of the fraternity? If it were true benevolence its kind deeds would not be confined to a clan. If it be confined to a clan, it is no better than the aids which bandits extend to each other by deeds of lawlessness and crime.

H.

SELF-CONVICTION—IAGO THE KNAVE.

One of the marked features of secret villainy is, that it shuts itself out from any vindication, and is forced to admit the charges made against it by keeping its own mouth shut. Thus Iago, the villain of the play, and perhaps the greatest villain ever portrayed, when cornered down in his secret machinations, and the evidence was about to pour in upon him thick and fast, shut up his own mouth with the following words:

"*Demand me nothing. What you know, you know. From this time forth I never will speak a word.*"

Secret societies, conscious of their villainy, shut the mouths of their adherents from the very outset, so that it is useless to expect the truth from them concerning their machinations, for they are sworn that they "never will speak a word" about them. It is curious to observe, that after Iago had made this resolve, the main body of the evidence against him came in, and he was compelled to listen to the damning particulars without being able to utter a word in reply. So Masons are forced to listen in silence to truths against the craft, for they have taken an oath beforehand, that shuts them out from self-vindication, even if they had the power to offer it They have willingly put themselves in the place of the villain whose wickedness had closed his own mouth. They may make wry faces, grimace, laugh, sneer, jibe, and say to their adversaries. "Ye don't know nothing about it," but this is all that they can do; they cannot come out openly and say, "I make a full and honest exposure of the facts in any given case wherein they are charged with wrong doing. All they can do is to writhe on the point of an accusation, for they cannot refute it. The oath that binds them to keep facts secret, prohibits them from making known these facts even when they are necessary for proving their own innocence. Their wrong in taking a barbarous and wicked oath stops up their mouths, just as Iago's mouth was stopped by his wicked purposes. The honest right minded man would like to be placed in such a position as that? It is the position of the fox and wolf, whose cunning night work such that they could have little to say for themselves when caught, even if they could speak.

There is another striking resemblance between Iago the villain and the "brethren of the mystic tie." It is this;—Iago was very deeply concerned for the purity of his friend's wife, and was engaged in the good, charitable brotherly work of putting his friend on his guard against the source from which corruption was threatened. And he seldom stated positive facts in open, honest language; or if he did, they were so mixed up with hints, innuendoes, dark mysterious sayings, symbols, myths, manufactured coincidences, etc., that they served only to pervert the truth and help on villainy. Just so with all deadly corruption. His pretended friendship, like that of Masonry, was the cloak under which he sought the more effectually to give a stab. How perfectly Nasmith-like was his dropping a handkerchief in the room of Cassio, in order by this sly means to make it appear that Cassio and Desdemona were guilty! This mystic way of expressing an idea is very Mason-like indeed. Then that quarrel that he set Roderigo upon with Cassio, got up artificially, and for the especial purpose of carrying out his mischievous schemes, is precisely like similar quarrels got up by Masons, whose motto is brotherly love. This quarrel is similar to that got up between two outsiders at Jefferson Davis' prison door, in order to break to the country the important fact that rebel leaders were not to be hung. To say that they were not to be quarrelled, bicker by a Brother Mason writer probably a Mason, for the express purpose of revealing a State-secret that had thus far lain in the breasts of the administration, and that said Bohemian writer was made a Major General for similar service, not could probably be proved before a Court of law, but then it looks exceedingly like this quarrel between friends got up by Iago.

The Masons are as much concerned for the purity of Christianity, and for keeping alive the pure flame of brotherly love in the world as was Iago for the purity of Othello's wife; and they resort to the same darkling, underhanded, mysterious plan that Iago did in order to expose the impurity of said wife. And now when a Christian teacher dares to assure sinners that a religious system which knows nothing of a mediator or a divine propitiation for sin, and nothing of regeneration by the Holy Ghost, that consistency and perseverance in such dead works will eventually end in their becoming Christians and reaching heaven we dare not characterize his conduct. But there is one that judgeth, and to Him we leave the issue.

H.

HIGH POLITICAL POSITION, VS. THE CYNOSURE.

Of all our prominent men in the earlier and better days of the Republic, we do not recollect one who has made any show as a member of a secret society. We do not remember to have seen any authentic evidence that Washington or any of the Presidents or Vice-Presidents of the United States ever made public exhibitions of themselves as Masons, or Odd Fellows, or Elk-Kluxes, until these modern days of Andrew Johnson and Schuyler Colfax. It is something quite new, and as startling as it is new, to find that men in such elevated positions are also leading characters in secret associations, the structure of which is so inimical to republican institutions.

That Andrew Johnson, in the midst of his most determined opposition to the interests of the country, and at a time when the current was setting against him strongest, did make display and reported appeals to secret societies to aid and assist him, is a matter of record, and is beyond dispute. He made a great demonstration of himself as President of the United States with the Odd Fellows of Baltimore. In his meritorious appeals to the sufferers of Pesth to save him, he was sustained by seven thousand bright and shining Knights Templars —just the number of virtuous men who had never bowed the knee to Baal! He made the review of a long column of secret society men, even in the grounds of the White House; and finally, though not least, at the head of ten thousand Masons he lent his presence as President of the United States to a Masonic Temple—not a house of Masonic worship, where pagans and infidels stand on the same level with Christians, in Boston, the cradle of American liberty — Though Christianity is the basis of our free institutions, and though Johnson, for whom the prayers of Christians were being daily offered up, lent his services to dedicate a Masonic temple where Jews, Mahommedans, pirates pagans and infidels, may serve as high priests at the altar!

And now we have another incumbent of one of the highest offices in the gift of a free people, Schuyler Colfax, Vice-President of the United States, making a prominent appearance, as a fellow member at a meeting of the Grand National Lodge of Odd Fellows in San Francisco. A secret association, which is claimed to be by some of its members much better than religion, which has its costly temples of worship, and its immense revenues which are not satisfactorily accounted for, and which may be used for the worst of political purposes—which in our opinion claims a great deal more political consideration than any old form of religion is permitted to claim under the constitution, since it claims to be *national*, which no old religion can do; and a Vice-President of the United States lends the influence of his national position to give weight to its pretensions!

We would seriously ask a free people whether the time has not arrived for the growing influence of secret societies safe to their free institutions? Where politicians resort to such demoralising agencies to get and hold high political offices, where not only religion, but politics too are thus corrupted, how can it be expected that we can long maintain our free form of government? While the Cynosure is laboring to purify religion from the paganish taint of secret societies, which can be proven from Bible, when they find a President and a Vice-President of the United States lending a powerful influence in opposition to them? We say nothing of the indecency of persons in such high national positions exhibiting themselves as prominent members of exclusive cliques, of duped and defrauded men, who have lost their liberty by binding their consciences with unchristian oaths, and who have been detected in supporting slavery, murdering its opponents, and conniving at political macroturers generally. There is not a single holy presence set up for Masonry and Odd Fellowship, that cannot, with equal propriety, be set up for Elk-Kluxism and the Knights of the Golden Circle. There is not a Grand Commander, Most Worthy Sire, or leading member of the Grand Association of Knights of the Golden Circle, or of the Order of Elk-Kluxes, that cannot justly claim as much consideration for the society to which he belongs as Vice-President Colfax can claim for his. No amount of tinsel and gold lace that he may put on, can render any secret society worthy of being recommended to a free and religious people for their especial favor and acceptance

We have previously called attention to one of the peculiar and significative acts of a Grand Commander of that latest form of secret society, the Grand Army of the Republic. It was the issuing of an order to open and direct violation of one of the commandments which enjoins the keeping hallowed of the Sabbath day. In the observance of this commandment for two hundred and fifty years, the American people had never celebrated the nations birthday, nor the birthday of the Saviour, nor thanksgiving, nor any great national victory on that day, with show, or pomp, or display, or speech-making. The sacred observance of the Sabbath as a quiet day of rest and Church going, had become an established habit of the people, and one of the institutions of the country; it was one of the principle features in the moral and religious character of the nation; and it was only the Grand Commander of a secret society that first ventured on an open, set, declared desecration of it.

But we of the Oxposone do not despair.—Though Grand Commanders of Grand Armies of the Republic, and Presidents and Vice-Presidents of the United States may array themselves against us in our efforts to vindicate the moral and religious sentiments and institutions of the country, and though we are but few in numbers, yet, trusting in the justice of our cause, we shall not be appalled. If these men have anything hid away in the dark, that is valuable to religion or free institutions, as long them not to make a seclusive usrepublican use of it, but to come out with it, openly, freely, without price, and

ON THE SQUARE.

A HUNDRED THOUSAND POUNDS.

"I'd give a thousand pounds to feel as I did in 1850," said a man of thirty years old, as he listened to an account of revival scenes occurring in his native village. Only a small matter kept me from becoming a Christian then."

"What stood in your way?" inquired his sister.

"I was just starting in business with Ralph Turner, and I finally thought I would attend to business first, and put off religion to a future time. I have never seen the day when I was so near being a Christian, and I don't suppose I ever shall."

"What hinders you now?" said his sister kindly. "Your business is established and prosperous; you acknowledge the importance of attending to the salvation of the soul; surely you can never expect a better time than this."

"I know it; I know it; but the trouble is now that I don't feel as if I cared so much for it. I'd give a hundred pounds if I did."

"Give yourself no rest until you are once more convinced of sin, and anxious to be reconciled to God. Take time for thought, for the Bible, for prayer."

"I see that is just what I haven't at command," interrupted the brother. "Business is very hurrying just now: I've stayed from the office too long already. Good-by."

Twenty years passed rapidly away, the pious sister had gone to her long home, and the man of fifty, still impenitent, stood tearfully beside her new-made grave. A neighbor was telling him of her happy death, of the sweet peace and holy joy which filled her last hours realized with the glories of Heaven.

"I would give a thousand pounds for such a hope as she had," was the agitated answer.

"If you would die the death of a Christian you must live a Christian's life; replied the friend. "When will you ever have a better time?"

"I don't know; I don't know," rejoined the rich worldling. "I never was so busy in my life. I seem to have no time for anything. I have tied my own hands, and am powerless to help myself. But I am not so indifferent as you think. I really wish I was a Christian; and, as I said at the beginning of our talk; I'd give a thousand pounds this minute to be one. But it's time for the train, I see, and I must hasten back to the city. Come and see me, will you?"

Twenty years more, and an old man lay upon his death-bed. Many a revival of religion had awakened in his breast a passing interest, but left him still unblessed.

Now he must give up the world, though that was his all. Seventy years had made him rich in heaps of gold; but he was a poor old man, without hope and without God. He must reap what he had sown.

But oh, the terror and anguish which overwhelmed his departing spirit! How could he go into eternity without salvation? A faithful minister tried, even then, to lead his departing soul to Him who did not reject the dying thief. But no consolation of love and trust arose in his dark heart; his only and last exclamation being, "Oh, if I could; if I could! I'd give a hundred thousand pounds to die a Christian!"

He had gained the world's wealth in abundance, and lost his soul.

☞ The Episcopalians hold regular preaching services in a large hall in Salt Lake City, and have a fine school with 100 scholars, some of them the children of Mormons. They have lately purchased, with aid from the East, a beautiful residence and a large lot of land for $11,000.

☞ The Abyssinians have long been known as a sect only nominally Christians, and, in many respects, unworthy of the Christian name. They have recently given a new proof of their degeneration by electing the late King Theodoro to the honor of a saint, and making pilgrimages to his grave

☞ Subscribe for the CHRISTIAN CYNOSURE.

The Christian Cynosure.

TAKE NOTICE.

There will be a meeting of the Executive Committee of the National Association of Christians opposed to Secret Societies, on Friday, Nov. 19th, inst., at the Cynosure office, 3 o'clock, P. M. Let all who possibly can attend.

J. BLANCHARD, Chairman.

AT HOME AT LAST.

We greet the readers of the CYNOSURE with benisons. After three weary months we are at home; and can know constantly what God is doing for us and with us. Everywhere, the sentiment of sincere Christian men is being aroused to the fact that "the effect of the darkness of this world," are moving on the works of Jesus Christ, piety, faith, freedom, and popular government, in the United States.

Our thing we regret to learn—some of our old subscribers have not renewed. We grieve to part company with them; but if the CYNOSURE is not kept on a cash basis, you will have no CYNOSURE long. If angels would tell us who would ultimately pay, we might go on the credit system; or if we had a fifty thousand dollar sinking fund as the *Advocate* had, we too, could sink eighteen thousand dollars in a year and live. But we began without a shilling and are compelled to adopt the "pay as you go" principle.

If brethren have any suggestions on this matter the Committee will receive them. But will it not be better that every one of our subscribers should resolve to act as an agent at once, and keep the paper on the cash line? Let us bear without delay.

Since writing the above we learn that Mr. Carpenter suggests that the CYNOSURE, being a fortnightly paper, and somewhat irregular at the first, *none may not know that their paper is discontinued.* We shall therefore send this number to old subscribers. If you have received twenty-six numbers, your paper is now out. Please let us hear from you who are delinquents, and bid us, at least, a loving "good bye."

Possibly some papers have been discontinued too soon; if so, write us at once and have it rectified. We like to hear from you anyhow.

Our assistants will have to give way to us a little, as we are ready to smother under the crowd of things we wish to tell you. One thing we will say now about

THE UNITED BRETHREN.

We met a good brother from Dayton at Mt. Vernon, the other day. He was of the "committee" who appointed Rev. D. Berger for a year, to please the fractious minority who wish to let the secret orders into that excellent Christian Church, and he thought we were too hard on them.

Brethren—If two days' discussion and a majority of seventy-five to twenty-six, cannot save your old and time honored rule; can you hope to save it when your church has been corrupted and the rule defied by the revolutionists four years more?

"MATCHED TO THEOL. SEMINARIES.

We clip the following from the *Advocate*, Nov. 4th, inst.

To locate a theological Seminary to Chicago is to remove a large infusion of common sense. The students, for instance, will play base ball, undisturbed by the idea that the devil has largely appropriated the game within a few years, by connecting with it betting and drinking. A singular match-game came off lately between the students in the Congregational and the Old School Presbyterian Seminaries, or, as it was wittily styled, between the free moral agents, and the original sinners! The match and speed seem to have been with the free moral agents, for they won the game. We trembled till we heard of the result, knowing how great is the power of original sin!

P. S.—Our fears have been confirmed! A second match, played since, was won by the original sinners!

There is something very offensive in the above paragraph. If young men cannot get wood to saw (and a saw horse is a very respectable cross for a young minister) and want exercise at a ball club, let them have an agreeable relaxation and sweat and clothes said.

But sin is no joke whether original or actual, as the lost find in hell, and Chicago police courts, this side. And Webster hinted to Hayne that "matches and over matches," were terms fitter for a ring of jockies at a turf club than the U. S. Senate. Surely a Puritan orthodox paper ought to be as sacred as our Senate. —ED. CYNOSURE.

"DAMNABLE HERESIES,"

in our journeyings of late, we have tried to study, as we might, the religious forces at work on the people of the United States. We have visited and conversed with the "Grand Secretary," in the Masonic Building, Columbia street, Cincinnati. We have visited the "*Masonic Temple*" in Boston, which Andrew Johnson declared, as its bishop, or patron saint. We have looked to on the "consecration" of a Protestant Episcopal Bishop for Nebraska; and studied the man-millinery of some dozens of "bishops," "priests," and lesser dignitaries, sunning the ecclesiastical plumage in the sin-parching mellow of the gay and giddy, and the pious gaze of the grave, in a packed congregation, we have visited religious newspaper offices, of various sects and denominations; it haply we might guess the quality of the nuisance, by tasting their fountains. But at all our adventures in this line, we will now exclaim (to us) the most remarkable.

We lately went into a newspaper office and sat down with one of the editors, with whom we have long had friendly relations, and whom we love, as Christ "looked upon and loved," the young man who forsook him and "went away."

After some conversation, that editor said to us, as exactly as we can state him, the following.

"If you can believe that Jesus was miraculously conceived, born, wrought miracles, and all that; and can find comfort in these beliefs, I have no objection. I can fellowship you while believing these miracles, but I cannot believe them, I have honestly tried and cannot."

Our reply was this.

"*My dear brother*;" (for he professes and calls himself a Christian.) "If Christ was not miraculously conceived, he was naturally conceived. That his mother was a seduced peasant girl, and that not by Joseph her betrothed!"

"Then we have a pretended prophet and "Son of God," conceived in sin and brought forth in iniquity, fornication, and adulterous deception and falsehood; who has given the world a system of purity which sends his own mother to hell for her fornifootion of which he was the fruit! And (for he was a Jew) which banishes himself, as a bastard, from the 'congregation of the Lord,' whose only and beloved son he was proclaimed from heaven to be!"

"*My dear brother*," we continued, "we have set to the office of the Boston *Investigator* and heard Abner Kneeland explain to us his principles, and we assure you, before God, that we would as soon have Kneeland's principles in a religious paper for our children as yours."

Yet we have carefully observed the course of Dr. Ray Palmer, and others, artful enemies of the *Judgendeed*, and we would sooner take your chance for eternity than theirs, because we consider you an honester man than they."

The above is a piece of history. The *facts* of it may be condemned by some. The narative may yet be useful.

FREE MASONRY AND THE CONGREGATIONAL CHURCHES OF NEW ENGLAND.

The following crafty and unchristian article is from Dexter's *Congregationalist* of Oct. 21. Be means the ORIENTAL CYNOSURE by "A Western Journal."

"Speaking of Free Masonry, we are reminded of a fresh illustration of the ease with which intense zeal even for a good cause will upset some minds. We find in a Western journal a recent letter from its editor, dated in Boston, in which he sounds a terrible alarm to the effect that 'Free Masonry is crippling and destroying the Congregational churches in New England,' in support of which sweeping allegation he adduces the following four proofs, viz: (1)—almost every slaveholder, and leader in the late war, was a Free Mason. (2) Every attempt to revive the old spread Puritan principles in this country has been refired and squelched by Masons (under which he construes the fact that the Masons had something to do with laying the cornerstone of that wonderful pilgrim monument at Plymouth, which somebody began to build, but which nobody seems to be anxious to finish. (3) The fact that the treasurer of the proposed great national Congregational publishing house in Boston is a Mason (which is not a fact;) and (4) briefly, the fact that an article on Samuel Adams in the last January number of the *Congregational Quarterly*, omitted to state that Adams was an anti-Mason. The logical force of the first of these, and the bright, breadth and depth of the last, are truly wonderful."

The expressions—"Free Masons had something to do," and "somebody began to build," are dishonest. The record, which is in Dr. Dexter's office, doubtless, says—"The corner-stone was laid by the Most Worshipful Grand Lodge of Free Masons of Massachusetts." The "somebody who began to build" were "The Pilgrim Society," near him, and about six thousand descendants of the Puritans whose names he has seen in print, if he has seen "The Pilgrim Memorial" lying all around him. Among those at the laying of that corner-stone were Gov., now Chief Justice Chase, Dr. Storrs, of Braintree; Senator Wilson, Lyman Beecher, D. D., and enough more to fill a table laid for *two thousand eight hundred guests*. Yet this editor efects to treat that national monument as a small affair, which "somebody began to build"!

If we gave feeble and irrelevant proofs that Free Masonry is strangling Congregational Puritanism in New England, we will try our hand again. The proofs are:

1. Free Masons have taken possession of that national monument—laid its corner-stone, Aug. 3, 1859, ten years ago—have turned out the anti-Mason who was agent—put in one of their own choice—raised thousands of dollars, *and the stone lies as naked by day as when laid ten years ago!* not a trowal of mortar or a stone added.

2. Dr. Dexter said in his paper that he considered secret orders "unchristian and antirepublican." The following week he received certain letters which led him to write—" *We do not intend to try to turn public sentiment against them* (the secret orders) unless it become necessary."

3. Rev. Dr. Quint, editor-in-chief of the *Congregational Quarterly*: Dr Manning, of the "Old South," and others like them are Masons; meeting under oaths to have their threats cut if they tell what they do in their lodges.

4. Rows of Congregational merchants in Boston, Masons and others, were black balled to prepare a triumphal reception for Andrew Johnson when he came to Boston to dedicate (heathen) Masonic Temple.

If Dr. Dexter will publish these, we will furnish him some more. Meantime, let our subscribers in Plymouth start a petition to the "Pilgrim Society," at once, to have that stone taken up and the mourned symbols of Idolatry taken out!

HENRY M. DEXTER, D. D.

This singular brother is editor-in-chief and proprietor-in-part of the Boston *Congregationalist*, which was started as an intended reform upon the old *New England Puritan and Recorder*. The readers of his paper caw him, while since, publish that we "had told two downright falsehoods," encouraged, no doubt, to write so bold a thing by Leonard Bacon, D. D., and W. W. Patton, D. D., of New Haven; who had published a card in which they posted us, for substance, as a liar or huntie, without specifying or describing either the lies or the lunacy.

Now for Dexter's charge of falsehood was true of us; we are not fit to be President of Wheaton College; if false, he is unfit to edit a religious paper.

We therefore wrote him at once (retaining a copy) that it was our intention, on arriving at Boston, to table charges against him of libel and falsehood, before the church to which he belongs; after taking the second step required by Christ; unless the letter of admonition and remonstrance, which we were then writing, (and which was the first step) brought us relief.

We have been in Boston and vicinity several weeks; and applied to two worthy and excellent brethren, to act with us as the prescribed "*one or two more*," but, up to the day of our departure from Boston, Dr. Dexter *had not been seen about his office*. He was supposed to be taking his ministerial vacation.

As we live far from Boston we cannot go there every day. We therefore have no other way left us but to "tell it to the church," which we hereby do. Dr. Dexter has no better right to give a lie in his paper, than any member of Berkeley Street Church has to give the lie to his brother. If he can do so with impunity, church-discipline is at an end.

In the last number of his paper (Oct. 21,) he charges us with another untruth, omitting our name as a presention; and, this time, specifies the falsehood. We had said that Moses H. Sargeant, 18 Cornhill, was a Free Mason; and we were told at Farmington, Ill., last May, that he was treasurer of a proposed Congregational publishing house. The charge that he is a Mason, is the materiel charge This, Dr. Dexter says "is not a fact."

As Dr. Dexter disregards all laws of journalism, refusing these whom he attacks and making leave to explain or defend themselves in his columns, which contain his charges; we have no other way but to repeat here that—*Moses H. Sargeant is a Free Mason*—that he has been active to see it was initiated, *and he still keeps his covenant of secrecy with the lodge.*

Not only so, but a respectable minister, and successful pastor in Massachusetts, told us that a minister, once a Congregationalist, but now an Episcopal "rector," who supported his family some years after running out as a pastor, on the occasional supply-money, got through Mr. Sargeant's ministerial stock-board; that this (now) Episcopal rector told him that Mr. Sargeant gave him the best paying churches to supply, because *both he and Sargeant were Masons*; and, he added, "If you become a Free Mason Mr. Sargeant will befriend you.

Thus, the Puritan churches of New England, draw their "occasional" gospel, and candidates for their pulpits through Masonic channels and by Masonic grips! Will Dr. Dexter dare deny this?

No wonder that he (in his last number) regrets the retiral of the rude dust. While his blackness hits his face, his head, labor, and his religious (?) character, his own' person is not safe. Only the fear of displeasing God prevents him'

THE LEAVEN IS WORKING.

The Methodist denomination is probably more saturated with Masonry than any other of the leading sects. So it is the more notable that its Rev. Genesee Conference lately passed a resolution disapproving of Free Masonry in very strong terms.—*Advancer.*

LOOK OUT FOR MORE OF THE FOOT KISS OF TESTIMONY.

The New York *Herald* is the popular commencement, sporting, and Masonic paper of this city. In its last number, the editor says: "To get correct information concerning Masonry, a man must be a Mason, and comprehend the fundamental principles of the institution; otherwise he confesses himself an ergregious fool." We have taken the hint, and therefore, instead of relying upon the subject ourselves, have made arrangements with one of the high Masons in New York to give us his opinion of the institution. We shall publish several articles from his pen in the course of a few weeks, and we should not wonder if they made somebody's ears to tingle.—*American Baptist.*

On this last, we remark that the man who condemns or undertakes to argue upon, what he does not understand, plays the fool. And the man who sees profound wisdom where nothing but folly exists, is a fool, and he who only pretends to see it, is more than a fool. To understand the fundamental principles of Masonry, in the sense of the *Herald*, is only to be adepts in the mystic arts of secrecy and deception. To apply to know the depths of satan in palming off selfishness for benevolence, counterfeit worship and religion for the true, and satan himself for an angel of light. An adept in the arts of villiny, may be disposed to boast of understanding the fundamental principles by which rogues operate better than an honest detective. But sooner or letter he is likely to find his match, and be ashamed "of this same confident hoasting." The simple truth is that Masons generally, even those of high degree do not understand the fundamental principles of Masonry, so well as live anti-Masons who have read both the publications of the order and the disclosures of renouncing Masons, and the arguments on both sides to which they have given rise. As to learning anything in the lodges, there is nothing there to be learned except forms, rites, ceremonies, signs, grips, and pass words, nothing but what is written out in "Light on Masonry!" The only point, therefore, in which a Mason has any advantage, respects the actual and current doings and purposes of the fraternity. The actual purposes to which they are applying their secrecy at the present time, and this is known only to a very small number of aristocrats who have the secrets of the whole order below them while the whole order below them are in as profound ignorance of the secrets of the grand masters, as the rest of the world but unlike the rest of the world are under unnumbered oaths of servile obedience to the despotic and irresponsible power of those mysterious masters.

Nevertheless, we shall await with interest the testimony of the high Mason in the *Am. Baptist*, and keep our readers posted.—ED.

THE SUBTLETY OF MYSTIC ART.

We clip the following from the Masonry loving *Evening Journal* of this city, of Oct. 26, as a fair illustration of the sly cunning of the craft.

"An attempt to carry Masonry into politics has signally failed in the Thirteenth Ward, where an ambitious and shallow aspirant for office begged a nomination, and asserted that he would control the entire Masonic vote. It so happened that there were a great many more Masons favorable to the Citizens' movement in the Thirteenth Ward, who knew that the aspirant could do no such thing; that, in fact, politics is looked upon by Masons as a blight. It happened that the aspirant did not get the nomination, and, as might have been expected of one who seeks to make a living and political advancement out of Masonry, he went over to the Bornacles. *Out leno!*

This is evidently intended to kill several birds with one stone. First, it serves to notify all Masons who read it, that the fraternity in the Thirteenth Ward are in for the Citizens' ticket. That if "the shallow aspirant" was rejected, it was because he was such a bungler as to blab the secret, that his being a Mason would enable him to control the Masonic vote. He might have done this if he had discreetly exercised the "*supreme*" Masonic "*virtue of secrecy*" in the matter But to assert such a thing, perhaps, in the presence of owners, or those he might expect their ears—was such unmasonic conduct as not only rendered it necessary to defeat his nomination, but made him worthy of expulsion. Why! it exposed the political supremacy of Masonry to great peril. For, though Masonry is bound to rule, yet for the present it can do so only by *seeming not to rule*. Of course they were very indignant, or at least were obliged to seem very indignant, towards this blabbing simpleton; and it would not be strange if in order to neutralize the effect of his indiscretion, they were obliged to give the nomination to some one who is not a Mason. Had the *Journal* given the name of this shallow aspirant we might then easily ascertain whether the Masons went against his nomination and put one of the uninitiated in his place for a blind, or whether they rejected him because the most grands and most worshipful had assigned a more meritorious brother to the post. But Masonic secrecy suppresses all the facts, and leaves us no other means of forming our opinion, but our general knowledge of Masonic craftiness. Neither of these conjectures may be precisely applicable to the case in hand; but neither of them is at all wanting in probability.

Another purpose which the paragraph above is evidently intended to accomplish is, to assert in connection with what has a look of convincing proof that Masonry has nothing to do with politics. In this the writer over shoots the mark, and shows himself about as shallow and bungling as his "shallow aspirant." For he admits by implication that this shallow aspirant *is a Mason*, "one who seeks to make a living and political preferment out of Masonry." And implies also that it is usual for such to go over to the Barnacles—*i. e.*, among the Barnacles it is believed by shallow Masons that Masonic candidates can command the Masonic vote, and we are left to infer from the *Journal* such statement that they do it. Our shallow aspirant understood that the Masonic vote could be depended upon by Masons as well among the citizens Now the question is, how came he to think so? And how comes the *Journal* man to assert that those who seek "to make a living and political preferment out of Masonry go over to the Barnacles?" Is it because these men being shallow, do not see through Masonic duplicity, and so *believe* those promises of favorism which are made only to dupe the simple? Or is it because that being behind the scenes they see that Free Masonry is mainly an instrument of political power and favoritism? And being "*shallow*" they naturally confirm by their thoughtless looseness of speech the old maxim, that *children and fools* tell the truth?

If the *Journal* man or any one else will give us the standing of the candidates of both the Republican and the Citizens' or Peoples tickets in Chicago on the 2nd inst., in reference to Masonry and other secret orders, we can then form an independent judgment for ourselves as to the "standing of politics" in the lodges

EDITORIAL CORRESPONDENCE.

PODUNKSVILLE, N. Y., Oct. 22.

Undetected ages o'er the memory pass,
Like shadows pictured on a sea of glass

DEAR CYNOSURE:—I have just attended, through the sessions of the New School "Synod of New York and New Jersey," here in this old town on the beautiful Hudson This is the first Synodical meeting I have attended since, in 1846, now twenty-three years ago; I left the Synod of Cincinnati, meeting at Ripley, to get ready and start for Illinois. It has been like a dream to me. Ages have passed over the human mind since then! hour. Old Dr. Lyman Beecher, Dr. Baxter Dickinson, Dr. Stowe, Dr. Allen, (D. D.) and superior to all others, Dr. N. S. Benno and Albert Barnes,—the first (Beecher) has died—the other, "dropped out of life's tumultuous bustle;" and I no looked upon and addressed here as an old man, and "father in Israel." And yet here is Dr. S. H. Cox, who was among the fathers and assistants of the leaders in the Presbyterian split of 1837-8, gaunt and vain and generalous as ever, clinging, like an old political zeager, to the scenes where he was once potent. And here is Dr. Wm. Adams of N. Y., politic and keen, and cautious still, in through Christ's struggles with slavery; careful and courteous, and apparently, at heart, glad to see God's enemies make head against the world's evils, if the results throws no mud on him. And here still, alone and solitary, is the good and honest Christian Presbyterian people, who were cut off and spurned by Dr. Robert J. Breckenridge, and the Old School Assembly leaders of 1837-8; now, under weak leaders, creeping back, like whipped and beaten dogs to heels, into the back door of that assembly, out of whose front door they were kicked, to crawl at the feet of that same Robert Breckenridge, and other inferior leaders who have come up since; equally weak and unengaging with him; yet with here of his ungnanimity, and none of his fire.

The old school "Synod of New York," was sitting at Sing Sing. It sent up a telegram to the new school Synod, meeting here, which, overjoyed at the prospect of going back to the old school embraces, answered by a delegation with the amiable Dr. Busfield at its head; who came back and reported that the old school Synod had adjourned before they got there.

LEADERS OF THE CYNOSURE;

Most of you know little or nothing of the men and events of which I write, you cannot sympathize with me: cannot tell how they effect you.

But you have your own churches, and church-struggles to get rid of, the "grip" which Free Masonry, or rather the devil under that name, has got on you; and in human nature, divine grace, priest craft, ecotralized, human church governments, and all the forces in play when slavery split the churches in 1838-45: are substantially the same every where; and always will be, to the end of time, in the hearts of the living of the men and things of my day, for your instruction, and that of my children when I am dead.

Presbyterianism flourished more than a century in this country before they had any general assembly. When the "Synod of New York and New Jersey," the same whose sessions I have here attended, voted itself a "General Assembly," in 1788, it was only a name of convenience. It raised money from the industrious Northern churches, and invested it in Southern stocks. The "General Assembly Fund," the income of which, I was told, went to pay enough of ministers, at one time, over sixty thousand dollars in Georgia banks.

When the cries and horrors and blood of slavery pushed such men as George Bourne and Rev. Dr. Nelson out of the ranks of ministers, that they denounced the crimes of slave-holding, the "Assembly" equelched them as turbulent fanatics, held stately meetings to discuss doubtful marriages with deceased wives' sisters, passed a good voice every year, just to keep itself from the contempt of the pious and wooden-headed, while, holy, fearless and far seeing men like Charles G. Finney saw and said, that, "*Hell hath fallen every time the General Assembly met.*"

But, to go back: As soon as the Synod of New York and New Jersey became, by its own votes, (as the men lifted himself up higher by his boot-straps) a supreme appellate court; as God has given to every church, about the fog it can get it at work. The Scotch, Irish, and Yankee elements began to collide. They quarrelled; got apart; lived so eleven years; courted; kissed; make up, and got married again. They began again to quarrel, about the fog and doctrine, until the slavery issue came in and split them in 1837-8—when, no sooner were they divorced by the "exciding acts," but they fell to courting again, and now, though they are both old, and have had their hopes and hopes of children, with empty and hollow professions of love, these old sparks, with scars about their eyes and noses, are again (after fifteen separations; are to be married again. They will go to a cold and childless bed.

The trouble is, that that General Assembly is an unscriptural, human, man-contrived device for governing Christ's Church, without any authority derived from him. It is a purely worldly contrivance; and, of course, "the god of this world" employs it to keep the intelligence and piety of the Presbyterians busy about their nothings; so that they will not molest or make common cause with the Methodists on communion, the Masonic vote, and we are left to infer from the *Journal* such statement that they do it. Our shallow aspirant understood that the Masonic vote could be depended upon by Masons as well among the citizens Now the question is, how came he to think so? And how comes the *Journal* man to assert that those who seek "to make a living and political preferment out of Masonry go over to the Barnacles?" Is it because these men being shallow, do not see through Masonic duplicity, and so *believe* those promises of favorism which are made only to dupe the simple? Or is it because that being behind the scenes they see that Free Masonry is mainly an instrument of political power and favoritism? And being "*shallow*" they naturally confirm by their thoughtless looseness of speech the old maxim, that *children and fools* tell the truth?

If the *Journal* man or any one else will give us the standing of the candidates of both the Republican and the Citizens' or Peoples tickets in Chicago on the 2nd inst., in reference to Masonry and other secret orders, we can then form an independent judgment for ourselves as to the "standing of politics" in the lodges

alists; and I do not wish, and *never in one instance have I wished to disturb their social bonds*. While this Lethrop has blown his ecclesiastic woe-trumpet through the land; has weared on the American Home Missionary Society, which has butched and nursed the churches whose funds he lives on. This man denounced me as a "*sectarian*," and the Synod, not I, called the floor, by leave of the moderator and Synod; he undertook to bray me down by mere force of lungs.

I stood up, quiet amid the storm he had raised. Even poor, old Dr. Cox got up and equivocated on "Masonry," and how he once got complicated with it, and lent his lungs to cry me down.

As soon as the tempest a little abated; the moderator put the question over again; and the Synod by a rising vote gave me the floor, 27 to 23! So I read my little speech, invited the brethren all cordially to our great anniversary at Cincinnati next year, thanked the moderator and Synod for their courtesy, and poor Bro. Lathrop for his "*patience*," which set the house into a fit of good humored laughter, and which I rec down.

It is amazing,—the infatuation of these men I Here, where the Morgan discussions, over ble and excitement and corpses deserved Masonry to be spoken as by myself, followed by Gen. O. O. Howard. The subject was one of absorbing interest. As all saw, and see at a flash that Christianity must now convert paganism or paganism will soon convert Christianity.

So absorbed were all these two sessions to be, we must guard against letting go of the topic by which we hold the poor freedmen, lest he fall back into the will.

In the evening Gen. O. O. Howard spoke gratefully of the men among the freedmen, "of which he saw and part of which he is one."

There is a magnetic power in Gen. Howard, which gives all he says an attraction resembling that of the lode-stone. When he but does his address was not long, and simple and beautiful, there were not two opinions in the house. All saw the might, hand and foot thought of God in preparing to meet the emancipation of the slaves, by the large, Catholic, and sound heart of General Howard, and that the same God had honored the American Missionary Association as his instrument in that work.

But the meeting of all was the prayer-meeting held at parting in the basement on Friday morning. No words can describe it so literally as to exact as—" They were all filled with the and the Holy Ghost."

THE MASONIC SPIRIT OF THE SCHOOL.

I obtained the manuscript of Pres. Stowtevant, and coupled literally the following remarkable paragraphs:

"How can men given up their notions of a centralized and humanly administered church government, and accept the church as a spiritual kingdom?"

"The kingdom which Jesus Christ established was not of this world. But the great apostacy came, how soon I need not specify. Christendom with a gigantic frame work of polity, which has been the prison-house of the gospel ever since. In the last 300 years, the old Bastille has been terribly shaken by earthquakes. It is not fifty years since the Bastile of papal dominion have made haste to repair the edifice; not when that was not possible, to build up out of opposite fragment into a prison by itself."

Will the *Presbyterians, Methodists, Episcopalians*, and others who are considering and estating their church politics, read and prayerfully ponder the above great and true words of President Stowe? The above few paragraphs contain truth, practical, honest truth, enough to render one man's life illustrious, if only he will join the moving host of God who are bringing these truths into practice?

There is no goal or lodestar to guide the floating church politics of the present day, but the words of Christ. Man may not manufacture church governments for God Why should he?

DEN. GEN. O. HOWARD.

The gentleman, the new Chicago Secretary of the American Missionary Association, was at the Mt. Vernon anniversary, and contributed much to the interest by his presence and remarks. This younger brother of Gen. O. O. Howard not made a general because his brother was. He enlisted as a private, and was promoted by his personal merit: We shall hear more of him. J. B.

ALL THINGS HAVE AN END.

Masonry raved Andrew Johnson from legal impeachment to the Senate, but could not save him from moral impeachment in the nation; nor from final rejection in his own State of Tennessee. Whether this last, and we think final defeat, resulted from an element of liberty Tecemse stronger than Free Masonry, or from the rivalship of Masonic aspirants, there is the consolation in the result, viz: that Masonry is shown to be not almighty, and with all its power, there who lean upon it are likely to find themselves leaning on a broken reed at last.

ILLUMINISM AND MASONRY COMPARED AS TO THEIR OBJECTS.

It was the great aim and end of the secret order of the Illuminati, to abolish and obliterate both church and state, leaving on earth no churches and no nations, no authority but the individual will of the lodge. They aimed to abolsish death to all existing governments, ecclesiastical and civil. This was Masonry unnaturely bold. Its vaulting ambition spared the eyes of the people and brought down only upon the order, or at least drove it from sight and made it necessary that it should become so much the more secret. Illuminism still works in the higher degrees of Masonry. But the orders of Masonry and Odd Fellowship, profiting by the fate of Illuminism evidently make it their aim not to effect the death of church and state at once, but to take them alive and reduce them to slavery, and make them gratifiliate the order

Sampson, for the especial behoof and entertainment of the superior race of the United States!

D. Parish, sympathising with Secretary Stiebly, undertook to throw it out of the house by, technically; I moved that we adopt the above resolution, and refer my amendment to the business committee; which prevailed. The committee (who were good men, though it was a Mason) shrunk from reporting a resolution because of Secretary Striehy's opposition. I told them if they declined to report on the subject, I should take an appeal to the house, and move to instruct them to report. They finally reported, and the house unanimously passed the resolution in this shape:

"*Whereas*, The freedmen are, at this time, exposed to be attracted by the secrecy, ceremonies, and showy parades of Popery and the secret orders; we affectionately advise the members and ministers of our churches not to unite with them."

I moved to accept and adopt this resolution because it contains the essence—the Christian advice of the association, not to join those orders.

I have no doubt the house, which was a glorious and brave one, would have much preferred the original resolution.

The resolution on missions among our Chinese was spoken to by myself, followed by Gen. O. O. Howard. The subject was one of absorbing interest. As all saw, and see at a flash that Christianity must now convert paganism or paganism will soon convert Christianity.

So absorbed were all these two sessions to be, we must guard against letting go of the topic by which we hold the poor freedmen, lest he fall back into the will.

In the evening Gen. O. O. Howard spoke gratefully of the men among the freedmen, "of which he saw and part of which he is one."

There is a magnetic power in Gen. Howard, which gives all he says an attraction resembling that of the lode-stone. When he but does his address was not long, and simple and beautiful, there were not two opinions in the house. All saw the might, hand and foot thought of God in preparing to meet the emancipation of the slaves, by the large, Catholic, and sound heart of General Howard, and that the same God had honored the American Missionary Association as his instrument in that work.

But the meeting of all was the prayer-meeting held at parting in the basement on Friday morning. No words can describe it so literally as to exact as—" They were all filled with the and the Holy Ghost."

THE MASONIC SPIRIT OF THE SCHOOL.

I obtained the manuscript of Pres. Stowtevant, and coupled literally the following remarkable paragraphs:

"How can men given up their notions of a centralized and humanly administered church government, and accept the church as a spiritual kingdom?"

"The kingdom which Jesus Christ established was not of this world. But the great apostacy came, how soon I need not specify. Christendom with a gigantic frame work of polity, which has been the prison-house of the gospel ever since. In the last 300 years, the old Bastille has been terribly shaken by earthquakes. It is not fifty years since the Bastile of papal dominion have made haste to repair the edifice; not when that was not possible, to build up out of opposite fragment into a prison by itself."

Will the *Presbyterians, Methodists, Episcopalians*, and others who are considering and estating their church politics, read and prayerfully ponder the above great and true words of President Stowe? The above few paragraphs contain truth, practical, honest truth, enough to render one man's life illustrious, if only he will join the moving host of God who are bringing these truths into practice?

There is no goal or lodestar to guide the floating church politics of the present day, but the words of Christ. Man may not manufacture church governments for God Why should he?

DEN. GEN. O. HOWARD.

The gentleman, the new Chicago Secretary of the American Missionary Association, was at the Mt. Vernon anniversary, and contributed much to the interest by his presence and remarks. This younger brother of Gen. O. O. Howard not made a general because his brother was. He enlisted as a private, and was promoted by his personal merit: We shall hear more of him. J. B.

ALL THINGS HAVE AN END.

Masonry raved Andrew Johnson from legal impeachment to the Senate, but could not save him from moral impeachment in the nation; nor from final rejection in his own State of Tennessee. Whether this last, and we think final defeat, resulted from an element of liberty Tecemse stronger than Free Masonry, or from the rivalship of Masonic aspirants, there is the consolation in the result, viz: that Masonry is shown to be not almighty, and with all its power, there who lean upon it are likely to find themselves leaning on a broken reed at last.

ILLUMINISM AND MASONRY COMPARED AS TO THEIR OBJECTS.

It was the great aim and end of the secret order of the Illuminati, to abolish and obliterate both church and state, leaving on earth no churches and no nations, no authority but the individual will of the lodge. They aimed to abolsish death to all existing governments, ecclesiastical and civil. This was Masonry unnaturely bold. Its vaulting ambition spared the eyes of the people and brought down only upon the order, or at least drove it from sight and made it necessary that it should become so much the more secret. Illuminism still works in the higher degrees of Masonry. But the orders of Masonry and Odd Fellowship, profiting by the fate of Illuminism evidently make it their aim not to effect the death of church and state at once, but to take them alive and reduce them to slavery, and make them gratifiliate the order

Sampson, for the especial behoof and entertainment of the superior race of the United States!

A HISTORICAL ITEM OF OAYS GONE BY.

From the American Baptist

The "Cipdo (New York) Times" recently contained a letter from Sylvester H. Clark, Esq., of that place, from which we extract the following memorandum of the "Olden Times, viz: "Hon. Samuel O. Pomeroy, United States Senator from Kansas, was formerly a resident of South Butler, in this county. He was a member there, and was in the habit of visiting Clyde whenever an anti-slavery meeting was held here." This fact may seem of little importance to those who are unacquainted with the antique public sentiment of this locality, but men and women whom we now see every day, and whose patriotism cannot for a moment be doubted, were the disciples of the pro-slavery school in politics, and their bitterness towards reformers was as intense as their present devotion to liberty is sincere. The anti-slavery men of 1840 and thereabouts were generally possessed of a very even temperament. They were not as excitable as the politicians of the present era. Indeed, if they had been there would have been a pitched battle every day between them and their opponents; but the strongest men most insulting was answered out to them by the wholesale, together with an occasional coat of tar and feathers. We have often seen Pomeroy laugh good-naturedly at the foolishness of the powdery men, and in their presence, whilst they, at the same time were fussing with rage, denouncing the abolitionists in language unfit for record, and adding thereto an earnest desire that the gallows, the whipping and other death-dealing instruments might finally put an end to their terrestrial existence, and that hereafter the darkest and most dismal portion of "Hades" might become their final resting place.

Horror was the visible expression in order to spite their abolition owners. A large spleen did hay, belonging to Pomeroy once lost his beautiful tail. It was in the evening, and the rascal who performed the surgical operation of taking it from his body, knew not that there was to be an anti-slavery meeting in a country school house, and that Pomeroy was announced as one of the speakers; so, boiling over with indignation, he went forth on the disgraceful mission, accomplished the dark deed that his guilty soul had concocted, and escaped detection. Afterwards another specimen of degraded humanity cut the kernels of Pomeroy's horse, so that when he left an evening meeting for home, certain parts of it fell to pieces. Pomeroy quietly secured a strong cord and repaired the damage sufficiently to enable him to proceed. The next day the harness was fully repaired by a competent mechanic, and another horse was found to be short of a tail. Genuine patriotic horrors will generally secure for its possessor a munificent and enduring reward. Southampton once sent Pomeroy as her representative to the Massachusetts legislature, and soon he joined the United States Senator at Washington from Kansas, the New England State of the West. He has traversed her rolling prairies, and his fame has penetrated the remotest corner of her extensive domain. Besides, he is a prominent in his senatorial efforts. Two following extract from the New York *Independent* of March 25th, 1868, is from the pen of Henry C. Bowen, Esq., a gentleman not given to exaggeration.

"One of the most able men in Congress is Senator Pomeroy, a just, true and noble laborer in every good cause. Kansas may well be proud of such a statesman, who seems to be increasing in popularity and influence day by day."

The above is a glorious record. We only wish we had more men like Pomeroy in the United States Congress. — L. G. B.

New York, Oct. 5, 1869.

STEARNS'S VIEW OF G. T. MANUAL NO—3

A brief review of a pamphlet entitled "Manual or exposition of the Independent Order of Good Templars, embracing its history, objects and workings, by S. B. Chase, P. R. W. G. T., of Pa., under resolutions of the R. W. G., Lodge, published by the Right Worthy Grand Lodge."

I proceed to notice in the paper the manner in which the author meets certain objections which are brought against the order of Good Templars. One objection is, their secret "sign." These are said to be "frivolous child like and useless" "True says Mr. Chase."—"We have our signs." It may well be inquired, of what use are they? Of what use are *secret signs* to an organization which professes to have or its ultimate end the promotion of a great public enterprise, an enterprise which involves the temporal and eternal well being of the race? In what way I beg to know, can these secret signs contribute to the success of such an undertaking? Our author replies, they are "used for testing membership; to prevent lodges from being ruined upon by persons claiming the right to sit with them as visitors, and to enable private members travelling to make themselves known and find friends." No one therefore can be admitted to a lodge meeting of Good Templars, as a visitor even, or to co-operate with them in the good cause of temperance unless he can give these secret signs, by which it shall be tested that he is a member of the order. He may well be known by them as a warm-hearted, whole souled temperance man, yet there is no admittance for him, nor for any others like him. And how many such there are. They are to be found in every community.—They are good temperance people, but there are shut out of these secret temperance organizations, just because of this secret mode of doing business. There are thousands of such people throughout the country, lying on their oars, doing little or nothing in the temperance cause, on this very account. They have never pledged themselves to a secret order, and learned their secret signs, and they never will. If we admit that the Good Templars are doing a great deal amount of good, we are compelled to believe that they are, at the same time, doing a great amount of evil, which they might avoid. They are neutralizing in a great measure the influence of all that other temperance people of whom as I have spoken. In this village there is a lodge of Good Templars. And I know of many whole families who are thorough-going temperance people, but will have nothing to do with this secret order. They are shut out of it. And their influence in the cause of temperance is lost. But what it might be. They look upon Good Templarism as being akin to other secret orders of Odd Fellowship, Free Masonry, and well they may, for it is a member of the same family. So far as my observation extends, the leading spirits in the Good Templar enterprise, are Masons, and High Masons too. And I have heard of them men, in their temperance lectures, making their boast that Good Templarism is Masonry. One grand object is, no doubt, to train the youth of our land in favor of secretism, and to bring the great temperance cause, when matured, under the Grand Lodge control of Masonic Lodges. This, if I am not much deceived, is the shape of things at the present time. Mr. Chase tells us on page 23, of his pamphlet, that this "order is stepping stone, if you please to call it, to the Church." Had he said, that it was a stepping stone to other secret societies, Odd Fellowship and Free Masonry, he could have come much nearer the truth.

Are these secret signs of which we speak necessary in order to test membership? Is there no other way in which this may be done, as readily and as effectually? What method do churches adopt in reference to this matter? They have no secret "signs, nor grips nor nor pass words." In all cases where it is necessary, they give written credentials to members who travel among strangers. And in this way they make themselves known without the least difficulty. This is the uniform practice among all Christian Churches, and it is perfectly satisfactory. Traveling members on presenting these written credentials—those to all of membership, will be welcome to enjoy Christian privileges wherever they go among Christian brothren; and among these brothren they will ever find friends. May not Good Templar lodges adopt the same method. This would be far more desirable than the present "signal raps and pass-words." A Good Templar traveling would then carry with him his written credentials, just as a Church member does his, and whenever he should find himself among strangers, he could introduce himself as a member of the great temperance family, not by a secret sign, or pass-word, but by the written testimony of an organized body of temperance people.

These signs, says Mr. Chase, are designed to prevent lodges from being imposed upon by visitors to keep out spies and prevent impositions; the same as custom forbids our entering a private house, until we have given the signal bell, or given the signal rap." (p. 26. But what analogy is there in these cases? None at all. The Good Templar's rap at the door of the lodge is intended to keep out all persons except members of the lodge. One who cannot give this secret signal, can be admitted, however worthy he may be as a good temperance person. In the signal rap at the door of a private dwelling designed to keep out all but members of the family. Members of the family do not give this signal. They enter at all times, by day and by night, and under all circumstances, freely, without this rap. It is for all outsiders whether neighbors or strangers. And the same is true in a general thing, in communities in granted. It was formerly the custom for some one within to say to the rapper—"come in." Here is the difference. Go to the door of a Good Templar's lodge room, and you will find no admittance." Should you not give the "signal rap and pass-word," you will find "no admittance." Should you by any means get into the lodge without becoming a member, this would be considered as an imposition. And yet, would be looked upon as a spy? But in what way could this be an imposition? You enter as a friend of temperance, ready to co-operate with them in any and every measure to promote the cause. Then you consider to be your duty and privilege, and they ought to view it in the same light, and to rejoice in the accession of strength, though you have not given the rap or pledge of secrecy. And if all the temperance people in the place should crowd the lodge room for the same good intent, to aid the cause, where would be the imposition? This is just what ought to be, and it is nonsense to call this an imposition.

But it may be said, that some of the enemies of the temperance cause might turn into the meeting. Very well, let them come. This is the very thing we desire for ourselves and themselves. Let them see and hear for themselves, and they may be converted from their evil ways But shut them out and what hope can you have in their case? But we wish "to keep out spies!" What! In being done in a temperance meeting, a meeting where the subject of temperance is discussed, and measures originated and matured for the advancement of the cause, what is being done here that the enemy could spy out, and thus make public to the disadvantage of the cause? What! What good thing, what good plan is being adopted that outsiders ought not to know anything about; or are they doing something of which they must be ashamed of, or to be made public? Really, this is one of the silliest things Satan has ever got up among people of intelligence. When we are doing good, laboring to promote a benevolent public enterprise, there is no need of getting into the dark, of shutting ourselves up in a secret chamber, guarded by "signal raps and pass-words," or by the Tyler with his drawn sword. Said our Lord and Master, "and in secret have I said nothing." We are safe in imitating him.

In my next I will notice what Mr. Chase calls "our secrecy."

J. G. S.

Clinton, N. Y.

THE POLE STAR LEFT BEHIND.

BY REV. WM. E. BOARDMAN.

One bright, quiet starlight night, a skipper at sea, wearied with watching and desirous of sleep, went below and turned in, leaving a green Irish sailor at the helm. The skipper charged a certain lucitorous star to be nearest to the sailor, and charged him to steer steadily for it, and if anything went wrong to come down and awaken him. For a while all went well. The star was bright, and the nearest became overcast and the star was lost from view. The sailor kept straight forward, as he thought, but to his amazement he found, when the clouds had passed away, that his star was in a stern direction from that he expected to find it. The fact, of course, was that he had unconsciously made a complete half-circle while the star was behind the clouds. It is said that on account of the greater strength of our organs upon one side than the other, usually the right side, we naturally move to a circle, whether at sea or on a prairie or in the woods, unless guided in a straight line by compass or landmarks or some fixed object. Never be it ours to sail this sailor, but he had another philosophy for the matter altogether. Finding the star astern, he ran down, aroused the skipper out of his sloop, and said, "Captain, please sir, give me another star, for sure sir, I have passed the one ye gave me entirely." It scarcely needs to be told that the skipper explained the matter to the sailor, and showed how much easier it was for him to get turned about than to get beyond the polar star.

Many a one taught in the house of his youth or in the Sunday school or both, to look to the word "the star of Bethlehem," "the bright and morning star," as the polo star of life, afterwards finds the heavens overcast and the star lost from view, and, ten to one, when he looks for it again he finds it astern instead of ahead, and concludes, not that he has unconciously veered and is himself sailing the wrong way, losing ground every moment, regregarding instead of advancing, but that he has made such mental progress as to have passed the star of his earthly faith altogether. All that is needed is that he be shown the true state of the case. And happy is it for him, if he often made both by the sailor and the skipper him again and rote him anew, once for all, upon the right course, taught of the Lord and not of man, never again to lose his way.—*Christian of Work.*

TESTIMONY OF FRIENDS ON IMPORTANT PRACTICAL SUBJECTS.

(From the Herald of Peace.)

TOBACCO AND WINE-DRINKING.

I was glad to see the editorial strictures in a late number of the *Herald*, on the report of a New York Yearly Meeting, on this subject. I think it has been singularly one-sided. The discipline of that Yearly Meeting was revised some years ago, but even after revision it will not bear a careful examination. It advises, without condition or reservation, that "Friends abstain from the use of tobacco both in public and in private"—which is good advice, although indeed it does not render a man insane, furious, and murderous, like the use of wine, nor does it consume nine-tenths of all the crimes, as careful statistics have shown both in Europe and in this country; yet the New York discipline does not "hedge up" scrupulous enough to advise in the case of intoxicating wines," that Friends carefully consider, whether in partaking or making them, they are in all respects clear," etc. That is, the members of that Yearly Meeting, if they see fit, may "occasionally drink" any drink on and on, so far as the rules of discipline are concerned.

Tobacco is useful—for destroying lice on fruit trees; but as more commonly used is exceedingly injurious. It disorganizes the body, and out to be expurgated by all respectable society. But intoxicating drinks, whether wine or other alcoholic beverages, create evils almost infinitely more forbidden. A San Francisco paper speaks of a recently "terrific drunk" in the California Wines, and of women, some members of the church, becoming "as drunk as a lord." In one town, the same paper says, "girls reeling on the town of a Sunday, see reeling in the street from drinking pure wine." A clergymen who traveled in the wine-making districts of Switzerland, states in the New York *Observer*, that he "saw more intoxication there than in any other place it was ever his lot to live to. The editor of a Sacramento paper says, "I have seen several hundred acres of vineyards, the property of a number of men, who, without exception, have been made drunkards by the vine produced, in them.

Correspondence.

A MASONIC OOOGE.

EDITOR CYNOSURE:

By this is meant a dodge of its horrid oaths, so as to have them more readily taken, and test some should deny their correctness as published, I wish to relate the history of a dodge practiced in some chapters, in the days of the men who might be supposed to possess a conscience too tender to take an oath to conceal the secrets of a brother, even to "murder and treason." I will give facts, names, and dates, so as to effectually silence all cavilers.

Between forty and fifty years ago Pliny Merrick, the late chief justice of Mass., was High Priest of the chapter at Worcester, where Royal Arch Masons, three at a time were made Masons at a time in all other cases) and the Rev. Brougton White was High Priest of the chapter, in Keene, N. H. In this latter, the dodge was practiced in favor of clergymen, but not in the chapter at Worcester, as the Rev. Mr. Brougton was in the administration of the oath was only in a slight omission at the time of initiation, and afterwards by a saving clause. This variation gave rise to a point blank denial, on the part of some, or to the truth of the revelation of others. This created much confusion until the dodge was explained. Rev. Dr. Reed, of North Reading, a acceding Royal Mason, said he took the oath just as stated by publishers. Rev. Moses Thatcher, of Dorchester, said the same; and Pliny Merrick said the same.

Allow me to give the details in this last case. In the Autumn of 1824, the subject was much agitated all the country and the Hall had been a three days convention in Faneuil Hall, Boston, composed of venerable old men, delegates from all parts of Mass., presided over by Dr. Thompson, of Charlestown. Pliny Merrick objected upon the platform one evening that (I was present as on all the other sessions of the convention,) and the hall was full to overflowing. Pliny Merrick referred particularly to the disputed point in the royal arch oath. He said, when he was initiated with two others as "Companion Royal Arch Masons," they all took the oath together, with the following clause distinct—" We further more promise and swear that we will keep the secrets of a companion royal arch Mason, as lovingly in our own breast, as in his own before communicated, murder and treason not excepted."

He said moreover, that an high priest of the chapter at Worcester, he invariably so administered the oath to others. But the dodge as practiced in the chapter in Keene, and in one other chapter at a theological seminary out West. I must differ still more, on my present limits will not allow me to do justice to the subject

A. D. CAMPBELL.

☞ Rev. James Calder, D. D., recently elected President of Hillsdale College, Michigan, was baptized in Hong Kong, China, in 1858, by Rev. J. W. Johnson, of the South China Baptist Mission.

SPRAGUE, Oct. 20.

EDS A. COR. *Dear Sir*: I like the way, for the first time, your spicy little sheet, the CHRISTIAN CYNOSURE. I like it "tip top." Enclosed find one dollar, for which please send it to my address for one year. I see your correspondent—some of them, make occasionally a mistake—for instance: Nota Bene says, that the grand master of this state is a Rev. gentleman, which would be true had he ever studied theology; also that he consented to receive the ridiculous title of most Worshipful Grand Master, &c. I supposed every body know that there in no such title given to any officer connected with Odd Fellowship. There are some things connected with secret societies that are no know to the world at large, and if correspondents will be particular about the truth of those things will odd weight to statements that are only guessed at. However, I did not intend to write a letter only to subscribe for your paper. I believe it is calculated to do a great deal of good. I will try and send you a club soon. It is the best calculated of any paper I have seen to advance the cause of Masonry and Odd Fellowship of both of which orders, I am proud to state, I am a member.

Yours with much respect.

E. AUSTIN BARNES.

We thank friend Barnes for his hearty cooperation—hope he will soon get us that club of subscribers—wish he would get us one in every Masonic and Odd Fellows' lodge in the land, and we will show them that we do not guess at things about them, but that we know whereof we speak. And we think, too, their members will find our paper doing much (as expected) to advance the cause of light, to lead them from darkness to light, from error to truth, from all sorts of irreligion and the chains and oaths of wickedness to the religion and liberty of Christ, which is the kind of advance that every good citizen and christian, who would dig away back into the dark ages of paganism and every system of falsehood Satan has invented, and enter into covenants and oaths to hold themselves there, and that while the Son of Righteousness is rubbing all around us?

And then, as to lofty and sacrificious titles, there is no occasion for *guessing* about them. Does friend Barnes read "The Odd Fellows' Manuel," by A. B. Grosh, one of their own number? He uses the word "grand" four hundred times on about forty pages; and has "Most Worthy Grand Sire—Most Worthy Grand Patriarch—Most Excellent Grand High Priest,"that is, higher than Christ. Come, come, Friend B. it is too late in the day for such kind of dodging. The light is getting too strong.—Ed.

HARTLAND, Oct. 10.

BROTHER COOK—I was to-day conversing with an old, gray headed pilgrim, who was bowed with many years, and his head silvered over with the frost of many winters, one foot in the grave, and the other just ready to follow. And I think the old pilgrim was honest in what he said. I was telling him what was going on about secretism and Masonry, and trying to get the old man to take the CYNOSURE, that he might know enough about Masonry, and that he left them forty years ago, and was glad to hear that there was a waking up on the subject, and I think, said he, this secretism or Masonry will come to naught before long. There are Masonic members around me who say it is wrong, and they wish it was out of the church, and that a minister has no business there. But said one to me, you do not know it, you are not a member and you had better let it alone. I thank God I am out alone for there are many coming out of their secret dens and proclaiming upon the housetops what they have been doing in secret, and I hope all church members will leave off all of the love of God in their hearts and of the spirit of Christ, to lead them to abhor and forever forsake these works of darkness. If the church do God let us worship him, but if they then let us worship at his shrine.—Yours in love

C. O. CHAFFEE.

BOSTON, Oct. 17, 1869.

REV. J. BLANCHARD, *Dear Bro*:—I bless God I ever saw you or the CYNOSURE; and I do most sincerely believe that the meeting which commenced to-day at North Wrentham on the 12 instant, announcing the evils of Masonry will redound to the glory of God, and to the salvation of some who would otherwise have been Masons.

May we be permitted to meet again at such a meeting in Massachusetts. God speed the time.

P. S.—I will my in answer to your inquiry that Rev. Thomas P. Warren,' of Newton Centre,' is not a Mason.

Ever yours for Christ, B. PROSCOTT.

AURORA, Ill., Oct. 50.

EDITOR CYNOSURE.

Will you have the kindness to give the enclosed form of bequest as insertion in your paper, and oblige your Methodist friends, of whom you have many.—Yours truly,

B. HACKNEY.

FORM OF BEQUEST.

I, ... give and bequeath to the Benevolent Society of the Free Methodist Church," incorporated by the General Assembly of the State of Illinois, by an Act, approved March 15, 1850, as follows, to wit:

(Here give description of property, etc.)

To be applied to the charitable uses and purposes of said society.

PHRENOLOGY AGAIN.

We still believe that the science of phrenology, ever so well understood, will not save secretism. Indeed our brother says—"Its evils can be exterminated only by properly educating the mind." Then, as we said before, let us fill the minds of all, with light, and truth, and arguments against it, till they abhor it, and then the "bumps" will take care of themselves.

But, as Bro. C.—has condensed his articles in one, and deems them important, we give this on insertion.—Ed.

Tract No. 1—"I Must Light."

BY E. J. CHALFANT, YORK, PA

Duty compels me to present a few phrenological facts, which will be of very great value to all anti-secret people; but especially to those who canvass, for subscribers, and distribute tracts, pamphlets, books, &c.

1. The mind is made up of many faculties, which act alone, or in various combinations. Each faculty has its origin in the brain, and its expression in the face.

2. A faculty may be natural, deficient, or excessive, and its organ in the brain, and its expression in the face, will always correspond.

3. Secretiveness is the faculty which conceals, and when it is large, or excessive, it is disorcet; when it is deficient he is inconsiderate; when it is excessive he is sly and crafty.

4. When secretiveness is natural the eyelids are half an inch apart, (varying a little with the size of the eye,) when it is deficient the eyelids recede, thus exposing the eye more, and giving it a round appearance; when it is excessive the eyelids approach each other, thus closing the eyes more, and enabling the possessor to peep as you without permitting you to see it.

5. Excessive secretiveness also gives the eye a very watchful look; and the more you scrutinize the more it closes the eyelids.

6. When secretiveness is in excess it is an indication of strong animal propensities, and weak moral faculties, and the exceptions are rare.

7. The excess of secretiveness may range anywhere from slight eccentricity to insexable monomesia.

8. Of all the various kinds of monomania that of secretiveness is the most dangerous, because of its duplicity.

9. All the originators, ring leaders, and active workers of secretism, have secretiveness greatly in excess.

10. In all the secret orders are people with deficient moral, natural, deficient, or excessive. Those who have it natural or deficient, can be reclaimed; but where there is excess you can do nothing; and if you try, you will find yourself deceived, by pretenders. It is this jokes "Jesuitism in disguise," antiland secret people give up their crusade.

11. Of all the secret orders, the so-called temperance organizations are the most injurious, because of their influence among the young much less time than other societies can change the brains of adults.

12. Free Masonry is organized insanity; and, indeed, all secret orders are only the result of deficient moral faculties. Those who are not pleased with any one of them just in proportion as the crazy dogmas of the society suit his own "cracked" brain. Thus, butchering, causes monomania of the faculty of destructiveness; and Odd Fellowship Masonic oaths will fill a butcher with rapture.

13. Secretism and all other evils arising from defective brains, can be exterminated only by properly educating all the faculties of the brain, to a high standard. Benevolence and honesty should be taught along with spelling and arithmetic. Christianity requires this; and the life of our republic depends upon its being done forthwith.

HANDSHAKING AS A BRAND.

I mentale that shaking of hands, rightly administered, is means of grace. You, my dear sir, are established, and every one knows you to be a solid man. There is a man beside you, just fighting his battle and making his way. He comes to you and cod to him. Take him by the hand, my dear sir; it will do him good; and if he was cast down a little, as men will be, it may encourage him. "Our minister tells me that you do about it, you are a thriving fellow, you hig to be a boy, you saw to be a man, announce that fact so loudly when he went home? The truth is, for sensible effect on him it was more than the sermon. John Bunyan has been a blind preacher, and letting fairly to get out of it. Going down the village street he meets Mr. Brown, who is "hoes" at the "works above." Mr. Brown shakes heads with "Mr. Smith," in sight of the entire village. Does Mr. Brown think that any one will buy you it in as good to him as one of Mr. Gough's admirable lectures. It says as plainly as if Mr Brown had written it, "Mr. Smith, you have only to take care of yourself and you will be as much made man in spite of all." "Shake hands with Smith stronger; and when he goes to church next Sabbath and looks over at Mr. Brown, he will find it easier to believe God's most loving words. Shake hands with your neighbors and remember no more." So "shake hands and be friends," at market, on the street, and, above, all, at church. I presume the Apostle meant something when he said, "Greet all the brethren with an holy kiss." Some people quite cherish for want of this means of grace. Everybody looks as if just returned from the North pole, and there had not been time to thaw, and the deacon who "runs the church" if anybody no lifeless one has said to be run by him, in command of the party. I suspect the boys sometimes say, "Well, I guess I ought to go back; but, if ever I do, it won't be for a with

IMMORTALITY BROUGHT TO LIGHT,

BY A. L. WARNO.

By all that proceedeth out of the mouth of the Lord doth man live.—Deut. viii. 3.

Oh, fill in silence that frozen ode
Touch the cold heart, with life,
How beautiful Thy mercies are
Beside Thy children's sin.

On the steep pathlet that homeward lies
What gladdening lights we spend,
What tokens fix the wandering eyes,
And speed the lingering feet!

When at our heart's blind eyelids
From shame and blood we flee,
Not bursting what Thou art to us
Or what we are to Thee

We struggle on with hopes confined,
We fight for ends ingrain,
While heaven before and earth behind
Alike are insecure

But angels on Thy face intent
With love we do not know,
Glad searchers of Thy will—are sent
To watch the way we go.

And things we have not power to miss
Their gentle witness bear,
That He who calls us to His bliss,
Our Lord Himself, is there.

Then while His saving name we trace,
Though yet in outline dim,
What deserts of our heart's disgrace
Confess themselves to Him!

And as His glory from the height
Comes on the hastening day,
And we take refuge to the light
That leads us forth to die

Then blessed in the wrestling strife,
Amid strengthened confess,
So to be taught that light not life,
That light and love are one!

We pass through sunday blade of death
With Only Him in view;
And in the terrific undying breath
And Earth and Heaven are now.

The secret of our Master's joy
Unfolded more and more,
Thy word grows sharper to destroy,
And quicker to restore.

For, Lord, we trust it, as we can
Whose deed and word agree,
Revealing what Thou art to man,
And what man is to Thee.

THE CONCEITED WILLFULNESS OF IGNORANCE.

"I have seen the time when I would have given one hundred dollars to have been a Mason," said a located Methodist preacher to a young man who had just expressed his gratitude that he had been favored with the opportunity of learning the truth concerning Masonry without joining, and so had escaped the snare.

The young man replied, "I have no doubt, that in certain circumstances a man may get favors by being a Mason, but in the long run, and especially if you take the soul and eternity into consideration, it is infinitely better to be without all such favors. Even if the promises of Masonry in respect to temporal advantages were perfectly reliable, I would reject them as temptations and a bribe; and besides I believe its promises are made to lure men to the embrace of a false system, and not to be fulfilled any farther than happens to be convenient or necessary to keep up the business of alluring the network."

"Ah," said the preacher, "you are full of prejudice; the anti-Masons are deceiving you; and you are a fool for believing a word they say. They know nothing about the matter, or if they do they are perjured apostates."

"But," said the young man, "perhaps you are prejudiced. If I cannot believe such men as the leading anti-Masons of my acquaintance I don't know whom I can believe. Anti-Masonry is as historical in this country as patriotism and independence, and if I reject anti-Masonic history, I must reject revolutionary history, for the facts of the one are not more strongly attested than those of the other."

"Well," said the preacher, "you may believe the perjured lies if you have a mind to, I am going to join the the lodge, and know for myself. That's the place to go if you want to know anything."

"Why," said the young man, "it seems to me wise for a man to look before he leaps, especially when honest and earnest voices are crying look out—there is danger ahead. Have you ever read Light on Masonry?"

"No," said the preacher, "and don't want to waste my time over the vile trash"

"Have you read Rev. C. G. Finney's book?"

"No."

"Have you read the CYNOSURE?"

"Not I".

"Wouldn't you read a few numbers if I will furnish you with them?"

"No, sir, that is a miserable, narrow, one-sided concern. I want nothing to do with it."

"Why, but it seems to me you are a little one-sided yourself. You have looked into only one side and accept all you read or hear; while as to the other side you receive no testimony, and refuse a word; and you propose to stop your ears and shut your eyes and take, it really seems to me a fearful leap in the dark."

"Ah," said the conceited preacher, "I know Masonry all right. It is but a short time since one of our oldest ministers, who is a high Mason, assured me I should find nothing in it in the least objectionable, and he decidedly and earnestly advised me to join."

"So you are content to pin your faith upon his sleeve, and lay aside your own intelligence and moral agency, and go wherever you are led. But if they should lead the blind, what then? Have we a right to neglect the sources of knowledge and yield ourselves in such unreasoning obedience to erring man."

"I trust our bishop," said the preacher, "in everything else, why not in this? He must know his brother. And if we can't safely trust our ministers in such a matter as this, what's the use of having ministers?"

"Well," said the young man, "I suppose the use of ministers is to help us to knowledge—not the means of forming intelligent and independent opinions of our own. I never supposed we were to follow them implicity; but carefully and sendidly to note what they teach, 'search the scriptures' and every other proper source of information, 'whether these things are so,' and thus proving 'all things hold fast what is good,' and follow ministers or multitudes so far as they follow truth and Christ but no further; otherwise ministers are our lords and not our helpers and servants as their name imports, and we are the dupes and slaves of men, and not the intelligent freeman of Christ. We make gods of our ministers and idols of our confidence, by thus accepting their unsealed testimony and obeying their dicta implicitly, even when warned to the contrary. It is unworthy of a man, to say nothing of the Lord's freeman to be led as a blind, one-sided partizan in this manner."

"Pll risk that," said the preacher, "you are the one who is led blind fold. There are no such things in Masonry as you are fooled into believing."

Young man—"Well then, if you find there *are*; when the Masons strip and blindfold you and cable-tow you, will you back out?

Preacher—"Not yet."

Young man—"When you come to swearing to keep the secrets of criminals, *murder and treason not accepted*, and to extricate the Mason in his difficulties, *right or wrong*, will you then back out and expose their iniquity?"

Preacher—"I wont come to that."

Young man—"If it does will you back out?"

Preacher—"No, for if I go in I am going through, and I ain't a going to pass my judgment till I know all about it."

Young man—"But yet you can roundly condemn anti-Masonry, and utterly refuse to inform yourself in the least about it."

Preacher—"Have it your own way; I'm going to join the lodge, anyhow, first chance. So good bye."

There it is, "I have loved strangers and after them I will go." Here, thought I, is a genuine specimen of the intelligence and candor that furnish candidates for the abominable rites and enslaving obligations of the dark orders. Men cannot plead curiosity or thirst of knowledge, valuable or worthless, for they can have all that is to be had and retain their soul, their conscience and their purse in their own keeping if they will. But no, they must commit purse, soul, and body, blind and bound into the keeping of an irresponsible despotism. Such men we had almost said, ought to be duped and enslaved. They are fools of the same conceited and willful class of whom Christ said, "And ye *will not come* to me that ye might have life, for ye have loved darkness rather than light, from the perverse hope of enjoying some sordid advantage in the darkness which the light will not allow you to retain. Satan need not tempt such fools; they do his will spontaneously. It would seem that Masons might do as they boast of doing with such silly ones, never invite them to join the lodge; and yet despite this boast, they are continually saying, to them as in this case, "You ought to join the lodge you will find nothing there objectionable, and I will be such a benefit to you." "And he goeth right after them as an ox to the slaughter, and as a fool to the correction of the stocks." But O, how great the responsibility of professed ministers of Christ, who place such stumbling blocks before the blind, come not thou into their secret, and into their assembly, mine honor, be not thou united.

EXPERIENCE OF MRS. UPHAM.

I read, with deep interest, the 'Guide,' and find myself thereby enlightened, strengthened and encouraged in the way of holiness. The subject of heart-holiness has been to me, the last year, one of absorbing interest. And I not only heart-holiness, but a holy walk, a holy life, a holy conversation, a life of entire, symmetrical holiness; an aiming to be in the world as he was, our blessed Pattern, our holy Redeemer. I say, *for the last year*, holiness to the Lord has been my motto. I have been a professor of religion sixteen years, a member of the Congregational Church, but I never heard the doctrine of entire holiness, as a thing to be *realized in this life*, till February, 1869.

In the good providence of God, I went, last February, into a Methodist protracted meeting. I heard a sister there speak in a manner so simple and so earnest, as to lead me back at once to the primitive disciples—to the religion of the Bible.

I sought a private interview with her: I opened to her my heart: I told her that I lived in a state of daily condemnation, and I had never indulged a hope of living above this state. Then, for the first time in my life, I heard of Jesus as a *present Saviour* from all sin. We knelt side by side and prayed: she to take precious God, plainly seen through Jesus; I, to the Great Unknown, to God afar off.

The news of this salvation, a salvation from sin, was good news, glad tidings. This, thought I, is worthy of the Son of God; this is indeed *grace to earth*.

I will not undertake to describe my past experience. I turn away from that long dark chapter of my history, only with saying, I remember three different periods of that experience, when it now seems to me, I might have entered into this state of entire consecration to God, and perfect love in the soul, had I met with such a friend to guide me. But I cannot charge it upon them, my unbelief of God's Word. There God, even *my God, professedly*, had always called me to holiness, and, I may say in truth, that I never read and meditated upon his word without seeing and feeling the difference between the gospel standard and that by which I was living.

I now came to the word of God with a determination to lay aside my former creed; to forget the experience of those who accepted of Christ as I had long known and loved, and understand for myself what the salvation of the gospel is. Being so situated as to be able to control my time, I had laid aside all work, except such as was absolutely necessary for providing family duties, and devoted my time, for some weeks to the study of the Bible. I commenced with Paul's writings, and often read one epistle through four or five times before I went to another—praying over the expressions, marking them with my pencil, and endeavoring to find out all the meaning. From the epistles, I went to the gospels, and from the gospels, to Isaiah's glowing descriptions of the Millennial day.

I soon became speculatively convinced, not only of the extent of God's requirements, but of the obligation and the *ability* of the Christian to fulfil these requirements, in and through Christ. To me I saw was manifested to take away our sins.

As I continued to read, passages of this import, 'If you man love the world, the love of the Father is not in him;' 'If ye have not the Spirit of Christ, ye are none of his,' were searching texts. The Spirit of God accompanied the word, and it was like a two-edged sword piercing my heart. But I had come to the Bible to read and believe all, and my eye fastened on the promise of our Savior, 'Blessed are they that hunger and thirst after righteousness, for they shall be filled.' Blessed sweet promise, my heart swells with emotion while I repeat it.

While pleading this promise, kneeling before God, with the words on my lips, I felt a sweet assurance that my prayer was heard; a sensible peace entered into my soul. I arose and returned to my Bible with new emotions. Now I saw and believed. I should have said, that as soon as I believed that holiness was to be *attained* in this life, I immediately commenced perfecting myself—that is, I labored to control the expression of every sinful emotion; and love to God and man, flowed from my very *heart* not at rest. But, after this peace or love entered into my soul, nothing moved me. I thought, if every friend on earth should die, my happiness could not be effected. I had but one desire, to wit: that God's will might be done. I seemed to have no will of my own. I could conceive fully of the feelings of martyrs, and it seemed to me an easy thing to yield up life for Christ's sake; indeed, I felt, *to die is gain*. I read my own heart's emotions in the strong language of Paul and David. Christ was my all in all. I could say, 'Whom have I in heaven but thee; and there is none on earth I desire beside thee.' The presence of Christ was as much of a reality as if he had been in the flesh, sitting on my side: and reading the gracious words which proceeded out of his mouth, I received them so fully as if I had heard his own voice. My soul seemed completely under the influence of love. I knew of no contrary emotion existing there. I had been conscious, in weeks prior to this state of love, of the Spirit's power on my heart, particularly in setting home the truths of God's word, but I now received a special manifestation, as much a reality to my soul as the sunlight to my eye. It came gently, yet powerful and overpowering; it was like a mighty rushing wind into the soul, extending itself through all my bodily frame—I said, '*Lord, I am thine, entirely thine. Come life or come death, I am wholly consecrated to thee!* I seemed now to know what is meant by the Holy Spirit.

This manifestation brought me nearer to God than ever before. I could now say, Father, Abba, Father. I seemed joined to Christ; the oneness I cannot define; but our Savior prays, that they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us;' and I think I know what he meant, and received the very thing he then prayed for.—I could now say, 'I live, yet not I, Christ liveth in me.' I felt strong in the Lord, and in the power of his might, and was ready for any temptations, and in various ways; but, out of them all the Lord delivered me, and he doth yet deliver, and I believe he ever will, if I only confide in him. I do know that my Savior has power over Satan, and through Christ I expect to conquer every foe.

Sometimes I have been in heaviness through manifold temptations, doubtful of the path of duty, and *variously tried*, yet have I never lost my faith and love. But with the dispensation of providence on my part, clinging to some rope, extended to draw him to sh re, thus have I held on to the promise of God, determined never to cease my hold. Often have I come pleading, and I never have been sent away empty handed on his promise anchored my soul, though in darkness, beset with temptations.

For the last year, I can say, Tho life that I now live in the body I live by the faith of the Son of God. Blessed be God, his word is immutable as himself.

I have known much of this world's happiness: riches, friends, and intellectual pleasures have ever been regarded as a source of all, all in life; ever enjoyed, now seems as nothing compared with my happiness the past year.

I have now found *rest to my soul*—everlasting life and blessedness has dawned there. The sunlight of God's countenance, the *Great God*, whose beautiful works I everywhere beheld, and have so often admired—even the light of His countenance through my adorable Redeemer, rests upon me, and I am satisfied in Him.—Christ is all, and in all to me.

A SHORT COLLOQUY BETWEEN TWO MINISTERS.

1st M. I believe, you ere right. There is a strong contrast between the institutions and teachings of Christ and the secret orders of his time, and Free Masonry exhibits the same contrast. It is anti-republican, despotical, anti-Christian; but then, no doubt a great deal of benevolence among them.

2nd M. How can that be? Is not their whole financial operation based upon the idea of accumulating wealth for the grandeur of the lodge, and the benefit of the money making for one's own benefit, benevolent?

1st M. Well, hardly; but they do aid and assist needy members, their widows, and orphans a good deal.

2nd M. Did you ever know of their doing any thing remarkable of this kind? Do you believe the lodges of this state or any other, do attend part as much to relieve the poor of their neighborhood as is done by ladies sewing circles? or even by the sewing girls, and the poorer class of widows themselves?

1st M. Well, as to the poor of the neighborhood, they don't do any thing for them unless they belong to the order.

2nd M. And keep up the payment of their dues.

1st M. Yes, that is the condition of keeping alive a claim to lodge relief, I believe.

2nd M. Will not common sense compel framed by sharp business men, with an eye solely to money making, do as much as that?

1st M. Why, yes.

2nd M. Do the lodges return as large a percentage of what they exact, as loanrance companies do? And are they as prompt and reliable in doing it? My impression is that they are great shirks in this matter. They exact large assessments for their support, and for the thing definite, and actually return very little; not ten per cent., nor any thing like it. First they take every precaution not to have any poor in the lodge, excluding the young, the old, the maimed, the deaf, the blind, the feeble, all women and idiots, and all who have no estate or visible means of living, and all whom any member may chance not to fancy. No insurance company could more exactly select its risks. After all some of this carefully sifted number sometimes was poor, but very often that poor cry stops the monthly dues before the need of relief becomes flagrant, and so the claim is forfeited and the poor man is passed by as an unworthy or apostate member, unowned and unrelieved, he is left for the church or the town, or some good Samaritan to relieve. But where are these chances of rescue fail them and they cannot dodge it any further they seem-times pay out with quite a display of liberality, and though they are so great on secrecy as not to "let their left hand know what their right hand doeth," some how this is trumpeted from East to Beersheba, as a most surprising liberality of the divine charity of the lodge. Wonderous charity! The lodge has raised by its claim to benevolence $100; to keep the stream flowing in, and has paid out $5. Call you this charity?

1st M. I don't know as that is quite a fair representation. It hardly does justice to Masonic liberality. It represents more of avarice and less of bounty than the facts require. I think many of them are kind hearted and they enjoy doing their order for the sake of the relief it bestows.

2nd M. O, yes; individuals may do that. They are deceived and really believe the boasting of divine charity of which they hear so much from their orators and in their songs. And I have exposed to you the two *principle* upon which the *order* proceeds, the true nature of their benevolence; and I aver it is not benevolence at all; it is actually a humbug and a swindle to call it benevolence.

1st M. Well, I don't know; that is pretty harsh language to apply to a system in which so many intelligent and good men are embarked.

2nd M. It matters little how many or who are embarked in it. What is true? Have I not stated the facts as they are? Is not relief a rare thing with these lodges? And do they ever return ten per cent. of their dues in such relief? Did you ever know a single Mason to receive back a tenth part of what he paid into the lodge?

1st M. Yes, I think I have; I had a relative who was sick two years in California, and died there; and being a Mason was taken care of during that time by the Masons and buried by them.

2nd M. If one in a thousand gets a tenth of his money back or even all of it, recollect the other thousand get nothing in this way. But are you sure the Masons did all this for your friend?

1st M. I am sure, they wrote to me to this effect after his death, and asked as to refund what they had expended upon him.

2nd M. Indeed, that is a new feature of charity. Give from the overflowings of benevolence and then send in their bill for the gift! Only Masonic benevolence could be so quick to such a performance. Why did they not inform you of his necessities while he was living? And could attest the kindness he had shared? Were they fearful he would cut down the bill or divide the credit with others?

1st M. I do not know.

2nd M. Do you know he was destitute of means of his own?

1st M. I expect he was before he died.

2nd M. Were his friends informed of it?

1st M. They were not.

2nd M. Do you know that others besides Masons did not befriend and relieve him?

1st M. I do not.

2nd M. Did his friends honor this contested Masonic draft?

1st M. They did not.

2nd M. And they acted wisely for the whole account smacks more of "*mystic art*," also swindling, than of charity.

CRUELTY TO ANIMALS.

Of all the associations formed by men, there are none more laudable than those which are designed for the protection of dumb animals against cruelty. They show a refined Christian spirit which can operate only to the benefit of society. And in fact, not until the helpless and dumb are properly protected against wrong, oppression and neglect, can society be regarded as entirely Christian.

But it is a meritorious to protect dumb beasts against the brutality of men, it is equally right to still more so to protect the young and innocent, the unthinking and inexperienced of our own race, against the machinations of the wicked and designing. We think that there ought to be a severe law against every one who engages in the nefarious work of initiating young men into so-called mysteries, the nature of which it is claimed, is not, and cannot be known by the public. The vile trade of pimp and procurer is not more demoralizing than the work of initiating young men into secret societies. It is cruelty to let young men remain exposed to the terrible collusions, which the secret society has in its power, to form against them. The old, hard heads of such a society, experienced in all the jesuitical arts of operating upon the fears and hopes of men, have it in their power so to harry, vex, and torment a young man, as to compel him to surrender his integrity and independence, and become one of their number. The villians who thus operate upon him, knowing that they would stand disgraced in the minds of all right-thinking men, if they were exposed in their machinations, protect themselves by imposing upon him awful oaths, the character of which, nips all true moral refinement in the bud at once. They have no more right to administer these oaths than they have a pollute a young man's virtue of a young woman; and the act is hardly less vocial in one case, than in the other.

Not long since an association was formed in New York city against gamblers, a set of men who practice their ministries too, and, like Masonic institutes, lead many a young man to hopeless ruin. The work accomplished by this truly benevolent association was indeed wonderful. The number of gambling lodges and hells which existed in the city previous to it, amounted to hundreds, and the young men principally clerks—whom it saved from ruin, by its timely exposures, and the terror it struck those clerks were brought to the condition of preparing an open promise to their employers (not a secret oath) that they would never enter a gambling lodge again, and they have kept their words.

What is now needed is, a benevolent association, animated by faith, hope, and charity, whose object shall be to protect young men against being drawn into the lodges of secret societies, to lay open to them the sly machinations of the bordered characters who operate upon them, and show how their abominable arts are practiced. They are now operating in Jesuitism, and priest-craft, practiced by a set of fiends and atheists. What is needed is an open, honorable association of men, who, whenever they may see a young man singled out by these manipulators for their special attention, may interpose its influence and power to give him warning and protection—to furnish an asylum able to shelter and defend all who accept its open, unpaid assistance against the oppressive, stealthy pursuit of secret proscription. Many a brand will thus be plucked from the burning, and Christian, republican society be purified from one of the greatest sources of danger and pollution. Such an association, we may be assured, would always satisfactorily act.

ON THE SQUARE.

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN and OBSCURE ORIGIN-DESPOTIC and UNCHRISTIAN CHARACTER, RE VOLTING and BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS AUTHORS AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER.

By Rev. J. R. Bass, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees $3.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.

View from a Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how *his wife* feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100, BY OUR CORRESPONDENT "ANTI-MASON 33D DEGREE."

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

This tract is a reprint of a tract published in in 1834, and is a very weighty document. 4 page, 50 cts. per 100, @ $4,00 per 1000

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry, (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry, (1832.)

Both of these letters in the 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

CAMPAIGN DOCUMENTS,

For sale at the Office of the

CHRISTIAN CYNOSURE, 88 La Salle Street, CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE ORDER.

The book containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns, Sixth Edition, Price 50 cents.

Letters on Masonry, price in paper cover 40 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume price, $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES.

By Rev. DAVID MacDILL, and Bro. E. BEEBER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject. PRICE 40 cents.

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and anchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowndes Co., Miss.

S. O. FEEMSTER,
ELI TAPLEY,
P. S. FEEMSTER, } Ex. Committee.

CONFESSION OF THE

MURDER OF WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1843,

FROM THE LIPS OF

HENRY L. VALANCE.

Both, 15 cents. $6.00 per 1000

CAMPAIGN DOCUMENTS.

The Mystic Tie OR Free Masonry,

A League with the Devil.

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK, at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 2 Copies 30 cts. 5 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, President J. Blanchard, sermon of Rev. G. G. Finney with resolutions, letters, &c., &c., a permanent work of much value and power.

MINUTES

OF THE

National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG!

May 5th, 6th and 7th, 1868

Containing addresses of Rev. Drs. Fairchild, o Oberlin; Cooper, of Philadelphia; Marsh, of Brooklyn, Binnehard of Wheaton: of Rev. Dr. Reed, a Seceding Mason of the Seventeenth Degree, together with resolutions, letters and proceedings of that body,

AND THE CONSTITUTION OF THE

National Christian Convention,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00 Sent by Mail on receipt of price.

LIFE IN EARNEST,

In relation to the Purity of the Church,

and the

Safety of the State,

A new 8 vo. Pamphlet of 24 pp. It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism Jeopardizes the Safety of the State.
5. Free Masonry is a Secret Despotism.
6. Selling Secrets.

PRICE: Single Copy 20 cents, 8 Copies $1.00.

Truths for the People.

A Work for the Times.

FREE MASONRY

Shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of men.

BY

Mrs. Lucia C. Cook,

PRICE Single Copy 25 cts. 6 Copies $1.00.

Finney on Masonry,

Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE AWAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction to the conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"I say one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Toms Cabin," and he is so right all and pleasure that even his enemies can not deny its excellence."

PRICE:$1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,

By Rev. JOHN LEVINGTON.

416 pages, price $1.00. Send $1,00, and it will be sent by mail.

This is probably the most killing expose of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Christ's Church from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to rescue the deluded Mason of three degrees, from the coils in which he is being led.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS,

☞ We respectfully invite the Christian public to examine the opportunities, prices, literary merits and qualities of the books we are selling at this depository.

All books and tracts published by the Society, carefully examined and approved by each member of the Board of Publication, and none are admitted except such as are in harmony with the principles of high literary merit.

The Power of Liberty, A new bound in fine cloth, with side stamp, 10 handsome box 1.00
Bernie's White Children 1.00
Hid the Pound 1.00
Life of Abraham Lincoln 1.00
Great Socialists 1.00
Orange Lodge 1.00
The Orphan 1.00
How shall I Renew Lovers' Paper 1.00
Parley by the Sea Shore 1.00
Famous Illuminate. Paper 1.00

BERNIES WHITE CHICKEN, by Putney. Illustrated 1.00
THE CROSS THE WAY OF FREEDOM 187 pp. new cloth; illustrated. 12 mo. A darling to all who 1.00
Voyage through life. 188 pages 1.00
Stanley's Sleds. 190 pages 12 mo 1.00
Letters for Children. 192 pages 1.00
The God's Priest. 128 pages. 32 mo. 1.00
The Hand Book of Prayer. 32 mo. 1.00
A series of Bible books, attractive to children, and the adulting general interest and religious principles in a powerful manner; each 1.00
HISTOR, a volume for Young Men. 140 page, 18 mo. 1.00
CAROLINE JONES or Character and Reward Added. 180 pages. 18 mo. Illustrated. 1.00
CHRISTIAN HEROES, Three Illustrations. 180 pages. 18 mo. Illustrated. 1.00
Conflict of Ages, or the Great Debate between God and Man. 1.00
COME TO JESUS. Gospel Hymns. Three Books in One. Boards, Illustrated 1.00
CHRIST AND ACQUAINTENTS. 144 pages. 18 mo. 1.00
THE CHURCH'S DUTIES IN THE TEMPLE 1.00
THE CHURCH'S DUTIES IN THE TEMPLE
ANCIENT BRITAIN. 180 pages. 18 mo. 1.00
THE CHRISTIAN AND HIS CROSS. From the French of Bonnard. 180 pages. 18 mo. 1.00
THE BURNHAM BAYARD SERIES. 6 Books. Illustrated. 18 mo. 1.00
DUCK'S JOURNAL. 144 pages. 18 mo. 1.00
The Island of the "Piney Library," fully equals Duck and Ducklings. 144 pages. 18 mo. 1.00
ESSAY ON PRAYER, with special reference to Young men in College. 200 pages. 18 mo. 1.00
This is a prize Essay of great popularity and power.
EDMUNSON FAMILY, or Capture of the Slaves. 144 Pages. By Mrs. H. B. Stowe. 180 pages 12 mo. 1.00
ELECTION TIMES, or Society and Domestic Influence. 144 pages. 18 mo. 1.00
CAMP MEETINGS. By J. B. Mc Clintock. 12 mo. 1.00
THE CROSS OF CHRIST. Thirteen Studies of the Cross. 144 pages. 18 mo. 1.00
THE FIRST BLESSED IN THE KINGDOM OF GOD. By Gertrude Lee, or the Northern Cousins. 18 pages Illustrated. Tenth Edition. Stronger and more brotherlike than fiction. 1.00
GRANT BRADLEY, or the Battle of Life. 144 pages. 18 mo. Illustrated. 1.00
GOD AGAINST SLAVERY. By G. D. Cheever. 12 mo. 1.00
GOSPEL PRINCIPLES. Bible Christianity illustrated. 144 pages. 18 mo. 1.00
HELEN LESTER. A Holiday Gift. 170 pages. 18 mo. Illustrated. 1.00
HARRIET AND HELEN, or the Orphan Girls. 144 Pages. Illustrated 1.00
HOME IN THE SOUTH, or Two Years in Cuba. By Warren. 384 pages. Illustrated 1.00
HIDDEN POT. Wise tools lies on the Other Side, and other stories. By Mrs. Stowe. Illustrated 1.00
JESSE WELLS. 128 pages. 18 mo. The second of the Burnham Bayard Series 1.00
JESUS ALL AND IN ALL. 32 mo. 96 pages 1.00
KING'S HIGHWAY. 320 pages. 18 mo. 1.00
KING'S HIGHWAY. 320 pages. 18 mo. Illustrated. 1.00
LIFE OF ABRAHAM LINCOLN. 15 mo. 180 pages

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, NOVEMBER 30, 1869. WHOLE NUMBER 34

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven-columns folio paper, and publishes once in two weeks—every alternate Thursday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents. Postage, 24 cents per quarter, but an ounce of twelve cents to one place, is but nine cents each, per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the slip on which your subscription runs out; but in case of renewals the number usually remains unchanged till we print a new list. Specimens, with most unsparing hands. Pirates

CHRIST'S REIGN ON EARTH.—No. 2.

That is what we are hoping for, as we said before. It is not because we delight in conflict, court opposition, or disregard the goodwill and favor of our fellow men—no, no. But the favor of God is infinitely better, and then more, there is a glorious object to be gained—a blessed work to be accomplished. Christ's kingdom is to fill the earth. His prayer is to be answered, and God's will to be done on earth as it is in heaven. Light, and truth, and righteousness are to prevail fully; and for this oft the hidden works of darkness—Masonry, with its horrid oaths and its rejection of Christ; and all its kindred combinations of deception and secrecies, from the Inquisition of Romanism, down through them all, are to be overcome and put away. All these strong holds of Satan are to be broken up and demolished, or Christ's reign cannot come.

This is the reason for our self denying work, and conflict, and is it not a good one? For although Christ's reign in this world is to be a spiritual one, as we showed, yet it is to be *real*, just as real as if bodily, and far more glorious and soul satisfying.

But here we are told, that if this blessed result, so often referred to, is ever to come; it must be, not by such efforts, but by a "*new creation*," for the declaration is—"Behold I create new heavens and a new earth," &c., yes, yes. But in what does that new creation consist? Is it not spiritual? Does it require a new *physical* or *material* world? Is it not rather the legitimate effect of the gospel of Christ, in the conversion and sanctification of men? Let us inquire for a moment.

Now the "new earth" described by Isaiah, (Chap. 65: 17-28) is to be one of houses, and fields, of trees, and vineyards, of building and planting, &c., as now. It is not the glorified state of the redeemed. Besides, the language here used by the prophet, and so much relied on to prove a new physical world, is just that which God uses in scripture to denote a moral renovation. So the Apostle says—"We ore His workmanship, created anew in Christ Jesus." And again—"If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new," *i. e.*, morally new. So David prays—"Create in me a clean heart, and renew a right spirit within me." Indeed this kind of language is generally applied, all through scripture, in a moral sense. That it is used in this sense in the above passage from Isaiah, God Himself decides ;for when He says—"Behold I create a new heaven and a new earth," He adds—"Be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." That is what he does—it is a moral work. Indeed, let men be morally renovated, and filled with love; and Christ, and heaven, and how does the world and all around them appear new at once?

This is, in fact, illustrated in the experience of young converts A echo in point came under our own observation in our first missionary year in Illinois. It was, that a man near 70, then an old settler in the State. He had known and enjoyed but little of gospel privileges In our visits over the prairies and woodlands about us, we entered his cabin. He was then feeble from age and a gradual decline. He had passed through all the romances and excitements of a new country till they interested him no more. His mind was open to gospel truth. We of course pointed him to Christ and his salvation for sinners. He eagerly drank in the truth, which was promptly applied by the Holy Spirit. With great simplicity and earnestness he proceeded to give himself up as a lost sinner, to Christ. Christ was his all. His peace flowed like a river. As we entered his cabin one morning after this, he appeared to be full of wonder and admiration. On opening his eyes that morning, every thing about him, as he expressed it, appeared so changed, so beautiful, so glorious, that he could not tell it. His cabin was a palace. The light of the sun, as he thought, had a heavenly lustre. Every thing about him was lovely. As he looked around him he would exclaim—"Wonderful! wonderful! O how glorious—how new—how new!" He lay bolstered up on his pillows, facing a little window (the only one in the house) of four panes of glass, this looked out upon the trees of the grove beside which his house stood. "Why!" said he, as his eyes rested on them, "I used to think those trees stood there for nothing but just to bear mast for the hogs; but they are all praising God! all praising God! O how wonderful! how glorious!" To have called this world a new world, would have been to him weak language, below the reality. We need not say his end was peace—was not "dying" but "mortality swallowed up of life."

We remember here another case, the conversion of one in the old States in middle life—an intelligent, privileged man, of strong mind, and of much self-reliance and independence of character. He liked to do for himself, and trust to,himself; and when his mind, under the enlightenings of God's Spirit, took hold in earnest on the subject of his salvation, he must needs try his own resources. He set about corrections and duties, and especially dug down into the corruptions of his own heart to get at the bottom, cast them out, and build up anew. But the more he searched and struggled, and pried into his heart, the darker it grew; and, as we met him time after time for weeks, and asked the state of his mind, his emphatical reply was—"All is dark—dark—dark!"

And thus he continued, laboring and praying into the corruptions of his own heart till he seemed plunging down through them into the very darkness of the pit. In this state, he retired one night to his room; there, sitting down, and taking a survey of his case, his soul, as it were, died within him—his last effort seemed made, and he concluded, as he afterwards remarked, that all he could hope for was, to escape the aggravated guilt of still further rejections of the gospel; if he might but sink down at once to the world of despair. He was even about to pray for this, and was sinking down despairing before God, when He eye caught on Christ! He beheld him a sin-pardoning Savior, exactly suited to his case. His guilt and darkness were gone; God's love filled his soul; his "tongue broke out in unknown strains, and sung surprising grace."

He gathered his family about him in prayer and praise to God; and, after a similar session in the morning, went out to work on his farm. It was spring. The earth was clad in its growing verdure, the fruit trees were filled with blossoms, and birds sang in their branches. These objects, the day before, were forbidding and gloomy, but now all was changed! He could not, as he observed, express his views, as he occasionally pasted and surveyed the scenery about him. The world had become a new world since the day before—all pure, and beautiful, and glorious. Every flower and shrub, every leaf, twig and tree, appeared to wear the impress of God's presence, and to be joining in his praise. The light of the natural sun, seemed mingled with the seven-fold light from God's throne. Earth had become a heaven.

Nor in this experience confined to young converts merely, or to those of peculiar character. It was the experience of the Psalmist when he called upon the "sun and moon, the stars of light, snow and vapors, mountains and all hills, fruitful trees and all cedars, creeping things and flying fowl," and all the objects of creation, as well as princes and all people—to praise the name of the Lord," declaring—"I will sing praises unto my God while I have any being."

To this state the apostle refers, where he speaks of enjoying a "life hid with Christ in God"—of dwelling in Christ and of being filled with all the fullness of God in him. This must being the soul, as it did the apostle, into o blissful sympathy with heaven.

So, later Christians have had the same experience, as is often shown. President Edwards says, of a lady in Northampton—"She gave me such an account of the sense she once had, from day to day, of the glory of Christ and of God, in his various attributes, that it seemed to me she dwelt for days together in a kind of heavenly vision of God, and seemed to have an immediate intercourse with him as a child with a father." He further states—"She often expressed a sense of the glory of God appearing in the trees, the growth of the fields, and other works of God's hand." Mrs. Edwards herself, as is well known, was long a happy example of this soul-absorbing, earth impressing interior course with heaven.

Now, every Christian has experienced something, at least, of this state; and every one ought, in duty, to be perfectly and continually in it. Let that surrendering to God which takes place at conversion, be perfectly and constantly carried out in life, merging the will of the man wholly in God's will, leading him to draw his life only from Christ, and to give himself, in his whole being, entirely up to God, a living sacrifice laid on his altar; and he must, then, of necessity, we had almost said, come into this blessed state. He would be filled full of God's Spirit, just as surely as the supernaturalbent atmosphere would rush in and fill an open vacuum. God's word is pledged for it, as St. John's gospel, chap. 14: 23. And where God is, heaven is. It is his loved presence makes heaven, and the man would, therefore, be filled with heavenly sympathies and joys.

Now let the inner man be thus perfectly *alive to God*—wrapt up in his blissful, soul absorbing presence, and filled with heavenly sympathies and joys—let this be the case with whole towns and cities—nay, with all the multitudes of mankind alive, and what must be the effect on this earth and these heavens? How changed in all there aspects! Should we have any thing less than a new world—now, in the very fullest, and best, and most exalted *sense*? Would we not, in contrasting the present state of things with *that*, or, if we were now to come at once into that state, be ready to exclaim, as in the only language suited to the case, *We are in a new world!* Would not this be what we should *feel*, so making this language the natural, popular, commonsense mode of expression with us?

And here we should remember that we see things much as we feel within—our mental state is transferred to the world without—the emotions and impressions reigning in our minds, stamp themselves upon all external objects. Thus, if the mind is all wrong, dark, self-condemned and gloomy; then the world *without* is all wrong and dismal too, cheering as it may be in itself. The brightest morning will be clad in sack-cloth, when sack-cloth clothes the mind. But let this moral renovation among men take place, and their souls be filled with heaven, and then the world is renovated too: let them be filled and guided of the Spirit, and every thought and emotion of the inner man be subject to Christ; and holiness to the Lord be *there, within them*; and then "holiness to the Lord" will be enstamped on everything about them, "even to the bells of the horses." The new creation *within*, will cause a new creation without.

It is no doubt true, that the state of the physical world around us, will, in many respects, be greatly changed for the better, in the millennial day; but this will be a very small item, in its sameness, compared with the moral renovation here referred to. This is the great fundamental requisite for it, naturally and necessarily producing it.

O that this "new creation," this moral renovation, were come. Who would not rejoice in it, and strive for it? F.

CORRECTION.

The printer made us say in our 81st number, in reference to the Miami Wesleyan Conference, that they have yet to learn that conceding permanent secrecy to one society, they *consider* safely object to it to another. It should have been "*cannot consistently* object," &c. And here we take pleasure in recording the testimony of the Michigan Wesleyan Conference on the same subject, which is much more to our taste:

Resolved 1st. That we maintain in all its strictness our rule on Temperance, not to use or give to others any intoxicating drink as a beverage, and record our protest against many of the preparations of stimulants sold as medicines, and that we will seek to discourage the use of opium and tobacco.

2. That we will recommend by precept and example simplicity of apparel.

3. That we discountenance dancing and other kindred practices, calculated to lead from the paths of soberness and virtue.

4. *That we maintain our rule against Masonry and Odd Fellowship, and discountenance all secret societies whatever.*

5. That we thank God and take courage, at what he has wrought in the overthrow of legalized slavery in our land, and will do what we can to encourage and assist the freed people to get labor, to educate themselves, and obtain religious instruction and culture; and we will strive to promote the brotherhood of man and equality of rights

J. H. CANFIELD,
J. G. MARTIN,
R. HOLBROOK,
T. W. DAVIS. Com.

REV. A. S. W. STEVENS.

We are happy also to learn from the *Wesleyan*, that the Rev. E. W. Stevens, who left the Wesleyans and joined the M. E. Church, because his charity was too expansive to think on evil of Free Masonry as not to receive Free Masons into Christian fellowship, and whose candor impelled him to join the Masons, also in order to know the certainty of those things alleged against that order—has at length become sattisfied to return to the Wesleyans, and to treat Free Masonry hereafter as an apostasy from from Christ—as Dealism. The only marvel is, that every bible reader, who enters the lodge, does not come to the same conclusion, before reaching the chaptor degrees, and much more after that.

REV. M. DENNY, D. D.

From the same source we learn that Rev. Matthew Bennet, D. D., a late M. E. presiding elder, whose praise is in all the churches, has for the present left the M. E. Church and cast in his lot with the Wesleyans. May this leaven continue to work until those in the M.E. Church who are determined to know nothing but Christ crucified, shall arise and cast out Masonry, or come out from the degenerate sect and rally under a banner that shall not discredit their claims of being the true followers of John Wesley, and more, of Him who in secret said nothing. H

REPORT ON "THE ADVANCE."

To the Aurora Association Meeting at Enri, Ill., November 3, 1869.

MINUTE OF THE ASSOCIATION.

RESPECTED BRETHREN—The following was passed after hearing and discussing the report of committee on the course of the *Advance*.

Resolved, That we have heard with interest the above report, but as many of the members of the Association had left before it could be fully considered, we request the committee to publish it for the use and future consideration of the Association.

ISAAC CLARK, W. H. SKEWSTER,
Moderator. *Register.*

REPORT, ETC.

Your committee on the course of the *Advance*, respecting the *Christian Sabbath*; *Religious Festivals*; and the *Writings of Swedenborg*; respectfully submits the following quotations as the basis of our report on the first branch of the subject assigned to us.

I. In an article entitled "The Lord's Day and the Decalogue," July 1, 1868, the *Advance* editor says of the Apostle Paul:

"He (Paul) contrasts the Decalogue unfavorably with gospel truth." And further on, "He terms the Decalogue, the ministration of death written and engraven in tables of stone; glorious in its time, but to be 'done away' by the more glorious ministration of the Spirit;" he (Paul) describes it again, as that which is 'done away,' and contrasts with it the gospel as that which remaineth;" and then once more speaks of it as "that which is abolished."

"Upon the tables of the horses." The new creation *within*, will cause a new creation without.

True, the editor concedes, further stoog, that "In its substantial meaning, it (the Decalogue) cannot be done away;" because "each command is based on a perpetual *trnth*;" and he adds, "We necessarily deem the Decalogue of great value, therefore;" but insists constantly through this and other long articles, that the ten commands given at Sinai *are not to be quoted as law*. To put this beyond doubt, the editor applies his doctrine to theft, and says:

"Thus, in an argument against stealing, we might first appeal to the obvious reason; or uttering itself in the highest demands of body and soul; . . . next to the conscience of the writer, with much sensitiveness to the fact that the Decalogue which we have hitherto regarded as law, and binding; is only to be brought in to point and clinch an argument, and then adds these extraordinary words: (See *Advance* editorial, July 1, 1868.)

"We think that such an *argument* will have vastly more weight with our European population, than the attempt to convince them, contrary, not only to their prejudices, but also to their religious education, . . . whose minds are directly bound by an old Jewish law!"

Of course, we do not quote his whole article, which is longer than the part of our report we have to devote to it. We see, too, by nothing what in his article seems to us plausible and sophistical, to make his meaning stand out, distinctly, in simple unexaggerated fairness. And his meaning, stated over and over again, is that the Decalogue is not a living law; and that our first and chief reliance, to deter men from the sins of theft, Sabbath breaking, etc., is *reason*, not revelation; *argument*, and not law; and that because the ten commandments are law to Israel!

If a doubt should still linger, whether this is his exact meaning; it is dispelled by another article, entitled "The German Element," (July 29, 1869) and in another still, reproving the Germans for celebrating Fourth of July on Sabbath. In these long articles, he scrupulously refrains from stating that there is any law of God in the case. But he does concede that:

"Our Puritan ancestors committed some errors of detail which the present generation of Americans do not propose to defend or perpetuate." What those errors are, he does not say, but leaves us to infer that one of their errors was, attributing a divine authority to the Decalogue, as requiring a Sabbath day.

Now your committee regard this teaching concerning the Sabbath as fundamental error; for the following among a great multitude of reasons:

1. Because Jesus Christ said to one who asked what he should do that he might have eternal life—"If thou will enter into life, *keep the commandments*." (Matt. 19: 17.) And he leave no doubt what commandments he meant; he proceeded to quote several of them, as those against murder, adultery, theft, etc. In these words, Christ gave whatever authority he had to the Decalogue, as a *law* and rule binding on all who would "*enter into life*." And it follows that the *Advance* editor's doctrine, that the Decalogue is not law, is a contradiction of the teaching of Christ, simple and direct.

2. Again, on another occasion, Christ said to a lawyer who "tempted him" by asking what he should "do to inherit eternal life," "What is written in the law?" And when the lawyer answered by quoting the Decalogue condensed; Christ replied—"This do and thou shalt live."

If calling the Decalogue "the law," and assuring that man, that he should "live" if he kept it, does not make the Decalogue law; then words have no meaning. But if the Decalogue is law, then the *Advance* editor contradicts Christ and teaches fundamental error.

3. To correspond with the *Advance*; the Decalogue ought to read, Ye, *Jews*, must have no gods but me. Ye, *Jews* must not kill. Ye, *Jews* must not steal, etc. Whereas he constantly claimed to be sole, and the God of the whole earth.

4. If God has given a Sabbath law, the *Advance* editor is wrong. If God has not given a Sabbath law, then those German papers were right which replied to Dr. Patton's reproaches, in substance thus—"We have the same right to disturbe you with our Sunday amusements, that you have to disturbe us with your Sunday Sabbath." This was their reply to the article entitled "*An Infidel Insult*." (See *Advance*, July 1, 1869.) And if there is no law of God in the case, the Germans were right. German reason is as good as Dr. Patton's; and often better. His whole argument against the "indecency" etc., of Sunday beer gardens, and noise, would be shonged, by making the Germans, the great majority. Their taste would be the standard of "decency" then.

5. Because the *Advance* error is fundamental, because, if God has given no law for the Sabbath, He has given no law for anything. If one can put his hand into the Decalogue and take out the fourth or Sabbath command, he can take out either of the other nine. Nay he does, in practice, destroy the rest by taking away their teaching-day; the very atmosphere in which the other nine commands draw their breath.

We conclude, therefore, that the *Advance* editor teaches fundamental error concerning the Sabbath. And "If foundations be destroyed, what can the righteous do?"

It is no part of your committee's duty to make an argument for the Sabbath. We, however, believe that God has given us the Sabbath; and that it rests primarily on His word, and not on the wretched reasonings of men.

RELIGIOUS FESTIVALS.

II. In the history of Christianity, wherever and whenever the Sabbath grows weak, a multitude of human holy days creep in. It seems to be so with the mind of the editor of the *Advance*.

In the *Advance* leader of Dec. 24, 1868. The editor holds this longeuge:

"While we hold to two sacramonts only, as instituted and made obligatory upon the church; we believe in the liberty of the church to establish such rites and celebrate the joys by all *the observances which reason and experience may show to be profitable*; among which, anniversary days of important religious events; and especially those connected with the life of Christ, as well hold a leading place."

If this bold paragraph does not open the door to, and justify all the feasts and "observances" of the Episcopal or Popish calender, we confess we do not understand human speech. But we are not left to inference. The editor tell us expressly what he does mean.

He says—"A whole system of theology may be impressively taught by a simple commemoration of the birth, [Christmas] the baptism, the temptation, the transfiguration, the triumph, *the death*, the resurrection and the ascension of Christ, and the outpouring of the Spirit; with, possibly one or two other events, suffici ent to bring to view, with monthly intervals occasions to be used on the nearest Lord's day, as subjects of praise, prayer and discourse." "What a Christian training in the family and by the church could thus be secured for our children?" (*Advance* leader, Dec. 24, 1868.)

One can scarcely believe his own eyes while rending such paragraphs as these in a paper whose company's constitution (See *Advance*, May 12, 1867) declares its object to be, "to defend the evangelical doctrines and scriptural polity of the Congregational churches."

Are monthly church festivals, "with all the observances" which reason and experience may see to be profitable (?) a thousand hundredfold more "scriptural than a part of "our scriptural church polity?" Is not rather a contempt of the very words of Christ—"*teaching them to observe all things whatsoever I have commanded you?*" Have not somebody's "reason and experience" found profitable, or supposed they did, all the minute shows which darkened ages, eclipsed faith, and destroyed souls for ever? And are not unmade religions "observances," better or safer in one age than in another? Or will those "observances" which cursed and finally strangled the "seven churches of Asia," "live for us?

If any thing can exceed such a theory, it is putting that theory into practice by hanging a Christmas tree with nicknacks; and dressing up, in a most indecent fantastically way, a doll and calling it "our Saviour." And are not these doctrines and practices fundamentally to be banished; for that bold prophesy of all ages. This strange mortal tells us, on page 253 of his nonsense work, already quoted, *that the love of sex, with some, cannot, without damage, be restrained from going forth into fornication.*" And on pages 367, and 369, he teaches that for "loss of her memory" and "other like causes" a man is justifiable in putting away an enfeebled and decayed wife, and taking a sensible.

Now while a man, avowing such sentiments, whatever else he might hold and teach; might be properly spurned with the foot from every honest man's door; we have seen in our *Advance* such commendations of the writings of Swedenborg as these:—Swedenborg deserves to be studied as a philosophe writer not often excelled in profundity, acuteness, variety, and consistency of thought. We confess to having read, for years past, some portion of his works, with intellectual and spiritual profit." (See *Advance* April 8th, 1869.)

And he selected and presented to our readers as a specimen of writing unworthy to be *the Advance*, *the Gates Ajar*, "a book which quotes approvingly from this filthy dreamer," and without any condemnation. In short, the whole tenor of the *Advance* editorials, and its writings

The Christian Cynosure.

IMPORTANT TO OUR SUBSCRIBERS

In our last number we sent bills to inform old subscribers whose year had run out. They are filesdy invitations to renew.

Read also with care the following:

Dr. Pease was employed to lecture one quarter, three months. His time is expired, and the Ex. Committee await some report of his labors. Several letters have been received, saying that the writers had paid their money to Dr. Pease, but he has omitted to send to us either the money or the names. If any subscribers know of similar cases please let us know. In such cases we have sent the papers and charged them to Dr. Pease.

ALSO:

We have received notices of seven subscribers whose money, sent, has never reached us. We have sent the papers and charged them to "loss," till next meeting of the Committee when the subject will be acted on.

Meantime let all our subscribers send us either registered letters or, what is better, post office orders.

A few, too, have sent us anxious inquiries for their papers whose subscriptions have run out, and they were not aware of it.

Lectures will soon be given by the editor of The Cynosure at Marengo and Champlain, Chas. A. Blanchard has lectured with acceptance at Brush Point, Sycamore, Lisle, Wheaton, Lockport and Galesburg. The application of Mr. J. E. Gates at Alden is under consideration to be filled if we can.

"WOE IS ME IF I PREACH NOT THE GOSPEL."

These charges are made most frequently by those who go nowhere and at no pace in terms. On the subject of spurious worships and false religions, Mormon, Masonic, Chinese, etc., etc. *"The time is come that judgment must begin at the house of God."* Christ or Baal must and will soon be recognized as the God of religious worship.

The national movement has thus far jostled no good man in his pulpit, or at his work out of it. The Cynosure dictates to no minister, either his methods or his duties. It is not every good man's duty to do every good thing. Obadiah can feed the Lord's prophets in the cave to which persecution drives them; and Joseph of Arimathea, a "disciple secretly for fear of the Jews," may boldly beg the body of his Lord and give his testimony in the darkest hour.

But True Societies which suppress tracts; editors who suppress intelligences and mutilate records; who intend to keep in with the idolatrous orders, and yet say enough against them to retain and blind Christians who oppose them. These are deceivers of the people.

GARRISON, PATTON, POPERY AND COMMON SCHOOLS.

"As every government is upheld by physical strength at the point of the bayonet, we therefore exclude ourselves from every Legislative and judicial body, and repudiate all human policies, worldly honors, and stations of authority. If we cannot occupy a seat in the Legislature or on the bench, neither can we elect others as our substitutes in any such capacity." Declaration of the (Garrison) Peace Convention, September 20, 1838.

This is (or was) Mr. Garrison's Idea of "radicalism."

The good consistent and devout abolitionist *Dr. B. P. Aysedotte*, who was, about the time of the above utterance, high in the Episcopal Church, and President of Woodward College, Cincinnati; but left both, following his principles and convictions; used, at that time, to say of Mr. Garrison;—"Whenever I read any production from that gentleman, I am always left in doubt which he hates worst, the slaveholder, or the Lord Jesus Christ!

When this, and other good men read Mr. Garrison's article in the *Independent*, (Nov. 11,) on the Popish attempt to put the Bible out of our common schools, they will see the same malignant hatred of all that distinguishes Christianity, from an infidel and Christless hatred of oppression; which has, from the first, characterized that singular and extraordinary person.

Without reviewing Mr. Garrison's article at length, we succinctly state its points:—

1. He argues that Bishop Purcell's attempt to drive the Bible from common schools, and her seize the taxes to support the sectarian Popish schools is a "fresh assertion of the rights of conscience!"

2. To make out his case, he calls "eight free thinkers," "Protestants of a more radical type" though they voted with papists on a test question, preliminary to seizing the public funds for priest-craft and despotism, as the papists had done already in New York, Nevada, and Colorado! The merit of those free-thinking radical protestants with Mr. Garrison, evidently, is, that; as all acquainted in Cincinnati, know; they deny Christ's miraculous conception, making him an illegitimate, and the New Testament which declares that miraculous conception, a cheat!

3 Mr. Garrison further misstates, ignorantly, or purposely, that the Protestants of Cincinnati, wish to force the children of papists to read the Protestant Bible; and argues:—"Suppose the Catholics of Cincinnati, were to obtain control of the public schools, and enforce the reading of the Douay Bible, how long would the Protestant portion of the population submit to such an imposition?"

Whereas the *Gazette* (Oin.,) states that their school Board some years since ordered that the children of papists might bring their Douay Bibles and read in them! Thus ignorantly or falsely, Mr. Garrison makes the Protestants the priestly oppressors, and the poor papist Bishop Purcell, e victim of conscience and martyr of liberty!!

A good matured American public will hear much from Mr. Garrison, because he opposed American slavery; though an apostle of disorganization, opposing all government human and divine, as well: as the resolution at the head of this article shows. We even respect him for the constancy with which he endured the imprisonment which his denunciation of slavery brought upon him; though he also denounced our Bible as musty parchments; and our Constitution as an agreement with hell! But his bold advocacy of this Popish attempt to seize our public school money, we cannot respect.

"ANGELS AND MINISTERS OF GRACE DEFEND US!"

Before writing the above, the Cincinnati *Gazette* comes to us with an article extracted from the *"Advance,"* in which Dr. W. W. Patton goes with Arch Bishop Purcell in his attempt to destroy our common schools by turning the Bible and prayers out of them! What will come next! Read the following extract from the *Advance* which would make our common schools more irreligious than debating-clubs opened with prayer.

Read it! "A second proposition is, to insist on retaining the reading of the Bible and similar devotional exercises, in the public schools, in despite of the remonstrance of those who conscientiously object. This we suppose to be the popular view among evangelical Christians, but we can not see it to be just in itself, consistent with religious freedom or safe for the schools. We have no right to insist that our wishes shall be gratified in religious respects, more than the scruples of others, and in connection with institutions supported by a public tax on all property. We may regret their exercise, and be very sure that we are right, and that they are wrong, in religious faith; but it happens that they are equally certain of the contrary, and that the law properly makes no distinction between us.

And so Dr. Patton will turn the Bible and prayer out of our common schools? (Colleges and Seminaries ought to be equally liberal), and divorce American education from the Christian religion! Better ten thousand times, adopt the Douay Bible altogether, as the Cincinnati School Board did adopt it for Catholics! Do not Garrison and Dr. Patton know that their slavish, Christless proposition to turn the Bible out of our schools, will neither satisfy Popery or retain the Catholic children? That Catholics will despise, as they ought, such schools as infidel, and that they will lose the schools at last. So, ever, when men trade with the devil they lose the price. Better think of our Evangelical, orthodox, Congregational paper proposing to educate the children of America by turning the Bible from our schools?

THE FREE METHODIST.

This small but earnest people who seceded from the Episcopal Methodist Church, or rather were trusted out of it on account of their active opposition to, and testimony against Free Masonry and other religious corruptions have just finished and dedicated a Seminary (our story brick) at Chili, N. Y., near Rochester. This great and good work, is the result of God's blessing on the labors of *Rev. B. T. Roberts*, their leader and Shepherd under Christ.

The Free Methodist Annual Conferences have appointed delegates to our Second Anniversary, next Spring, at Cincinnati. Let us not forget to pray Christ to attend that meeting Let us begin early.

The Executive Committee of The National Association, at their late meeting, voted to request Rev. J. F. Steddard of Bryon, Ill., to act as their agent within the bounds of his Association, as his pastoral duties may permit. *Mr. Stoddard's* Association (The Rockford), lately voted to recommend the discussion of the secret society question in all its associated churches.

FREE MASONRY IN H. W. BEECHER'S PRAYER MEETING.

When the *Independent* was publishing Ex-President Finney's letters against Masonry, a minister employed by Mr. Beecher's Church as City Missionary, arose in his Friday evening prayer-meeting, and said in substance:—"If the managers of the *Independent* would set themselves to imitate the virtues of those noble Orders instead of assailing them, they would do a good work and a work of love."

We are informed by members of the Plymouth Church that this City Missionary, employed of course, with Mr. Beecher's concurrence (probably on his nomination), is a Free Mason. It is fairly inferible that he is so, from his lauding the lodge in the prayer-meeting.

Is this the reason why Dr's. Patton and Dexter have taken to publishing Mr. Beecher's sermons and lectures? It is known that Mr. Beecher has gone into the old "Church Union" which bravely denounced Free Masonry, and turned it into "*The Christian Union*" which he is to edit, of course, on the rival of *The Independent*.

Are two "Orthodox" papers to back Mr. Beecher in punishing *The Independent* for publishing Finney's letters? Or is it Mr. Beecher's "Orthodoxy" which attracts them? If these keep papers *The Christian Union*, *The Advance* and *The Congregationalist*, have formed a ring against the *Independent*, they have a right to do so; but we hope they will leave Free Masonry out of their ring.

By the way, the new paper edited by Mr. Beecher in a huge mass of miscellaneous reading, of eighteen newspaper pages, about seven of which pages, more than one-third of the whole, is advertisements! For this miscellany, subscribers are expected to pay two dollars and fifty cents each. Three premiums offered consist of Henry Ward Beecher's "books," and one is a volume by Mrs. Stowe and Catherine Beecher. Thomas K. Beecher has an article for Nov. 13, on "IT AND SIN," with a motto from *"Mother Goose."* Surely *The Independent* must pale before such *Evangelical* "Orthodoxy."

Mr. Beecher preaches against stock gambling, and compares the stock-boards, to hees robbing each other's nives. Whereunto does he liken his Masonic church and his "Christian Union." His Church is largely made up of stock gamblers, who knowing how much his sermons mean in practice, have their rhetoric with delight. *Of All reformers with which earth is cursed, Those who reform, Reformers am the worst.*

Bishop J. Watson (*Rel. Tel. Nov.* 17.) Amid some just reflections, is very severe on "Reformers." Be says of many:—"They have an axe to grind." "They want to move in a higher circle," etc. If seine good united brother will tell us how Bishop Weaver voted on the main question at Lebanon last May? Whoti or he went for *Dr. Berger*, as editor of *The Telescope*; and failing, favored his being put in to *edit* the new editor; we shall understand his strictures on Reformers better.

This from the Bishop's article, we like:—"It would not do, perhaps, to say that many of our modern reformers are in league with Satan. That would be a grave charge. What do they want? Do they propose to make the Church more like Christ, or more like the world? Which way do they propose to lead? Every real Christian knows that the general tendency of the Church is toward this world; but to become Christ-like, requires a constant struggle, etc.

This, good bishop, is very sound and strong; and reminds one of Henry Ward Beecher, and Leonard Bacon, whose reforms are in the interest and spirit of the world, to produce a dancing card-playing piety.

Our good *Bishop David Edwards* is coming to Illinois. He will live at Lexington, Ill. Thanks for this.

"WOMAN IN GENESIS."

Mrs. Isabella Beecher Hooker is allowed above two columns in " *The Advance*," to discuss the above important subject. Philo Carpenter Esq., asked to have a brief notice of our Anniversary of "The National Association of Christians opposed to Secret Societies" which met in Farwell Hall, last June, inserted in the *Advance*; and was told by the editor that it must be paid for if inserted. And another *Evangelical* Ministry intelligence pays the *Advance* ($100,) one hundred dollars a column! I readers being paid for by the subscribers to, a *religious* paper!

Mrs. Beecher Hooker after examining woman in Genesis, comes to the following conclusions.

"Here at least there is no intimation of aught but absolute equality of position and privilege.

Now in all this, where do we find one word from the Lord conferring male supremacy or a recognition of such conferred supremacy by the Adam and Eve? Is it not all a delightful blessedness or after receiving from the Lord this male, who was to be his helper?

This long article has nothing about woman's *suffrage*, only about her place in the household, which, the writer contends, is "*absolute equality of position and privilege*" with her husband.

There is a lady in Du Page County Ills: the intelligent and agreeable wife of an educated and gentlemanly farmer. This lady insists on the following application of Mrs. Hooker's doctrine of "absolute equality of position and privilege."—viz: That her husband shall divide and eat at her disposal, one-half of the property; that she prefers to manage it for herself; that he shall pay her for cooking, mending, etc., for himself, work-hands etc., and she, correspondingly, pay him. We wish some one would tell us whether Mrs. Booker herself, so applies this doctrine.

ERRATA.

In the "Report on *The Advance* on the outside of this number, the address "*Respected Brethren*," is misplaced by the types. It should open the "Report," but is by mistake, prefixed to the Minute of the Association. Also "*Inquiries of false prophets* should read "impudences" etc.

The American Missionary Association at its late meeting at Mt. Vernon, O., (Oct. 27,) by vote, advised the members and ministers of its Freedman's churches "*not to unite with secret societies.*" The Advance out that resolution out of its correspondence and suppressed the intelligence; while the Chicago *Republican* gave it! The Congregational churches of Illinois need and wish to support the *Advance*. But they must have a new Editor or a new paper. Their churches are retired if they do not.

ANNUAL CONFERENCE (UNITED BRETHREN) OF ILLINOIS.

If the Congregationalists, Presbyterians, Baptist etc; etc., who read The Cynosure have access to the "*Religious Telescope*," get it by all means, and read the minutes of the above Conference which met at Spring Green Wis., in October. It sets one forward half way to the Millenium to read their clear, Christian, definite resolutions vs. "Licentiousness," "Gambling" i. e., "getting or seeking something for nothing" (by grab-bags, gifts, bogus life-insurance, dollar sales; *et id omne genus.*) Profanity, intemperance, tobacco, secrecy, and the like. Like earnest practical men as they are, they considered and cared for all their Church interests, "Printing," "Sabbath Schools etc., to save plenty of ammunition in their war on "The world, the flesh, and the devil" the three foes to the eternal, in nom. Conference also, "*Resolved*" That we organize ourselves into a society auxiliary to "The National Christian Association Opposed to Secret Organizations: and that we be represented at Cincinnati, next year."

Their expected Bishop being absent, sick, "G. G. Neket *was elected bishop pro tem*! Good! That kind of Bishops, i. e, those made for work, will do. They have Apostles for their models, and the New Testament for their warrant and commission.

THE UNITED BRETHREN.

The Rock River Conference of "The Church of the United Brethren," and The Illinois Conference of the Free Methodist Church have both appointed delegates to the second Anniversary of the National Association of Christians to meet in Cincinnati next year.

A PROPOSED NARRATION.

INTRODUCTORY REMARKS.

We have been led, of late, to inquire for books, papers, pamphlets, &c., containing the facts in relation to the Morgan tragedy; and the result is, we have received several such publications going back to that date, and hope still to receive more. It has become our solemn duty, to give a matter-of-fact narration of those things, and that on two accounts.

One is, because there are many now, especially Masons, who stoutly deny the whole matter of the abduction and murder of Morgan. And the other is, that the fraternity hoast loudly, that Masonry never changes, but continues the same, fixed and unalloyed by the lapse of time. Thus we believe, and so what Masonry was forty years ago, it is now, and will continue to be so long as it is suffered to live—and as we must meet it. By what it *has done*, we are to learn what it *will do*, as occasion is presented. In this view, the facts of the Morgan tragedy and of other such cases, are of great moment, and should not only be testified to, but solemnly weighed and applied.

And now these facts are perfectly established from courts public documents, &c., and were published, just as they naturally would be, in the most common and widely circulating form. Papers, pamphlets, and especially the "Anti-Masonic Almanac," started in 1829, after the Morgan murder was sifted and well known—were filled with them. We shall, in our proposed narrative, quote from this, and from other sources. Its editor, a Mr. Edward Giddine, was on the ground, himself a Mason, trusted with it and conversant in it. He first gives his own experience in becoming a Mason, and his views as he advanced, and this will form our first number. He heads this account:

"*My own Adventures in Masonry*," and then proceeds as follow:

In 1812 or 13, Preston on Masonry happened to fall into my hands; I read it with a good deal of attention, and closed it with the impression that Masonry was a scientific institution. had peculiar modes of teaching the principles of Morality Geometry and Astronomy, that could not be known to the world at large; and that these methods were far superior to any that were known without the pale of the order. Being a zealous admirer of Moral Science, I immediately became desirous of uniting myself to an institution where I thought my propensity for such studies would be gratified, and I suggested my wishes and opinions to an intimate friend, (Higgins) who had been initiated in Masonry, and was, what is technically termed a bright Mason, that is, he had the obligations and lectures at his tongue's end, and was frequently visited by his less enlightened brethren for instruction in those sublime mysteries which Morgan has revealed to the world in his Illustrations of Masonry. The "Mah-hah-hone" in particular he taught with peculiar Masonic grace, and insisted there was much subtle philosophy wrapped up in that word, that was too sacred to be pronounced on trivial occasions, or in any other way than that which is taught in lodges. He told me I had formed a correct idea of Masonry, that it was truly a scientific institution and profoundly learned in such mathematicians, that the method practiced in lodges of teaching those sciences was what I would be pleased with; in short I was soon induced to make application. This was the first time I ever got into the sublime mysteries of Masonry the first night, so to be able to converse Masonically with brother Bost and brother Jachin, and pronounce in true Masonic form, how many pillars there were at the porch, where to give the real gaips and the pass grips, and to say "I greet you brother Boaz," and "I greet you brother Joshin," most admirably amid the half suppressed titter of my enlightened brethren. I recollect that when receiving my first obligation, and I had gone as far as the penalty, repeating a few words at a time after the worshipful master, I hesitated and felt a desire to retreat, but before I gave utterance to my wishes, I was told by the worshipful to proceed; he at the same time drawing his little mallet (Masonically a gavel) across my throat, and repeating to me to repeat after him the following words of the penalty, viz: "to have my throat cut across and my tongue taken out by the roots;" I then thought of my awkward and very humiliating situation, blind, and half naked, with a halter about my neck, surrounded by some half a dozen brethren, ready to gain unto the fee as an accession to their ghostly fund and a needle to their grip; I thought these things, especially the halter, meant something, and therefore whispered in my ear, I expected without a murmur." At high twelve, Masonically, but more truly at low twelve, for it was near midnight, the craft were called from labor to refreshment; a plenty of good liquor was introduced and such charged and drank by word and sign; much hilarity resounded round the board, bacchanalian songs were introduced and tippling taught in due Masonic form.

The ceremonies of the evening being over, I must confess that I felt chagrined and much disappointed; but unwarned point were taken by the brethren to give me an exalted opinion of Masonry, and to convince me that its beauties would gradually unfold to my view as I advanced, that I must brighten myself in the lectures, by calling on bright brothers who would always be as ready to give instructions as I was to receive it, that I would see much to please me in the sublime degree of Master Mason, and that I took the higher degrees, should be delighted beyond measure, as they were the the acme of sublimity and grandeur. I was told that all the first characters in the country were Masons, and were not ashamed to own that they had passed through these ceremonies; in short I began to think that there must be something in Masonry worth searching for, and with this impression I took the third degree. There experienced the same disappointment, and the same deceptive means were used to indeee me to advance.

About this time my friend Biggins put me old English copy of Jachin and Boaz into my hands, which on perusal I had not seen, he told me to study it attentively, but in his person see it, that it would serve to brighten me in the lectures, that the only alterations to be made of any consequence, were to mee Boaz for Jachin and vice versa, that the oath was executed in England agreeably to the penalties he had violated; and after the book made its appearance, it was found necessary to use Boaz for Jachin, and Jachin for Boaz, to keep book Masons from entering lodges, that the same alterations were afterwards made in American and have continued since to be true Masonry; that every wretch who should do as the author of this book had done would sooner or later share the same fate, and that such was the case after he had reason to expect, and that his punishment was right and just; since that I have frequently heard Masons say that he was executed, and that vengeance would sooner or later overtake every traitor to the craft, and I am confirmed in the belief that every Mason would be dealt with in that way, who should prove unfaithful.

I took the degree of Royal Arch in 1821, through the importunities of some esteemed friends I have long known the deception practiced by Masons to gain members; I have long been aware that, though supported by enormous pretensions, it had no intrinsic merit whatever; but I resolved to "know all," and not look deep enough into its nature to see as I since have that its principles sanction the most heinous crimes against God and man. I was mentally hoodwinked and cabletowed, I was led on blindfold to receive the degree. I thought it almost sacrilege to conceive them I was spellbound by its hasheroun oaths. But the outrage against Morgan, partly under my own eye, has caused me to reason closely on the subject, and I find no less than eight Masons who well as others to examine the principles of the order, and I dont know that any thing short of the sacrifice of a fellow-being could have broken the charm and severed the chain which Masonry had wound around me to her votaries.

To know that the murder of Morgan was in strict accordance with the principles of Masonry, one need go no further than the first degree of Masonry, to be satisfied of the fact. The most horrid shape, but as the candidate advances in this series of mummery, the cabletow is put stronger and stronger about him, until he at last become so closely bound to a brother that he is obliged to protect him in all cases whatever, wrether right or wrong.

Masons are in a state of the most abject slavery to Masonry, and to each other; their mouths are hermetically sealed against speaking evil of a brother, even if he be guilty. The order thus far has been kept together by fear and terror—but the death of Morgan has aroused a degree of moral courage in the better part of the craft, that will soon produce a most happy result. Renunciations are becoming more and more frequent—their confidence in each other's fidelity is shaken—they have lenky vessels without number—they know not when to trust. These things surely are presages of its speedy downfall; an event that we ought to hope for, as for the preservation of our country's liberty and the rights of man.

Correspondence.

THE ROYAL ARCH DODGE—NO. 2.

Editor Cynosure:

In order that our readers may be the better prepared to appreciate the "Dodge," I am about to describe, I crave a little more space in your columns than I would otherwise wish to occupy. It is almost impossible that the Royal Arch, especially clergymen, to take an oath to conceal crime, even to "murder and treason." I wish to present a very brief glance at the working part from the lower degrees of Masonry up to the Royal Arch, that we may see the degree of wickedness to another, and still keep a conscience allowing them to think they are doing God's service. To the initiated portion of the order, (and it is no small portion,) they will be found familiar. Let us enter in the "Lodge Chapter and Encampment, is pleasing; while by the religious portion, it is put down as a *sacred* use of the Bible.

I wish to give a very few points. The Lodge and Chapter buildings are of Solomon's Temple. The "Encampment of Knights Templars, the New. I can only allude to the former at this time. In the lodge, the building of Solomon's Temple, is made the basis of their ceremonies, and the first degree is founded on the "image of jealousy," shown to Ezekiel,—was favored with a temporary dodge, on the point of concealing secrets, even to murder and treason; and that was Keeno N. B., some four years ago, by familiarity and long acquaintance with the High Priest, Rev. Mr. White, formerly of Westmoreland, Vt., but for many years, the Orthodox minister in Washington, N. B. I had two conversations with him, on the subject. In administering the oaths to candidates in that Chapter, he used the dodge or modification, in the admission of ministers and probably others, because in the Royal Arch degree, three candidates are initiated at the same time; all yoked together, or with the same rope, or cable-tow, bind round each of their necks; two or three feet apart. It is not to be presumed, that all the three candidates would often be found to be ministers, and so others had the benefit of the dodge with them, But, more anon. Yours—D. O.

"Remember the Sabbath day to keep it holy."

PROGRESS.

The recent meeting of the Erie Annual Conference of the Methodist Episcopal Church, Franklin, Pa., closed on the 4th of October last. —During the Conference, the Committee on temperance presented a report, the substance of which was substantially the report of Methodist's published some time since, in the Christian Cynosure, under this heading—"Masonry promotes drunkenness." This was laid on the table; but the following resolutions which were also presented in the report, were adopted.

Resolved—That, but withstanding the action of our several conferences on the temperance, we will continue to labor for the suppression of this evil.

Resolved— That, we will expose and oppose, as far as we reasonably and lawfully can, every source of intemperance.

Resolved—That we will discountenance and oppose every institution whose spirit is opposed to the principles of total abstinence from the use of all intoxicating liquor as a beverage.

Resolved—That, we will officionately, but earnestly, warn and guard against the influence of all such institutions.

At a subsequent Session of the Conference, and after an address which plainly exhibited many of the objectionable features of Free Masonry, the following resolution was adopted:

Resolved—That, we earnestly and affectionately entreat our preachers and members to abstain from all connection with the lodge of Free Masonry.

Several preachers took measures to obtain the Cynosure, and others, I was informed wished to obtain it; so you may expect new subscribers from this region.

"Finney on Free Masonry," I was informed, was for sale at the Conference. How many copies were sold I do not know, but he who informed me, said he bought the copy.

A spirit of inquiry is waked up among the members of the Conference, I think we may expect progress in the right direction. Rev. Mr. Hall, my worthy brother of the East Genesee Conference who took the report of Rev. Mr. Stoddard, is now stationed in private conversation. Up below the substance of his remarks respecting the relation of the Bishops of the Methodist Episcopal Church to Free Masonry. He (Hall) Asbury and never belonged to any secret society, the Methodist Episcopal Church, except the Washingtonian.

So know little about Free Masonry, though one of our present Bishops belongs to the Masonic Institution. Bishop Bedell opened the Free Masons when he was a young man; took one degree, but never returned to the lodge. This was more than twenty years before he was elected a Bishop. Bishop Bascom was a Free Mason before he experienced religion, and his remark was, said, bishop Asbury think his very words? "When God comes near, He converted the mason Free Mason, but ha! He did from the rest of my sins."

H. KINSLEY.

Geneva, Oct. 23, 1869.

MASONRY—VS. TEMPERANCE.

Carondale, Ill., Oct. 29, 1869.

Editor Cynosure:

The following article entitled, "A cardinal virtue," is from the pen of Rev. Jackson Kemper, a Mason in high standing," appeared originally in the *Masonic Tidings*, (that spread report journal published in the interest of the Craft) and is now gaining the rounds in our temperance publications.

A Cardinal Virtue

BY REV. A. J. MILLER.

R. W. Bro. Kemper:—Temperance is one of the cardinal virtues, and should be the constant study and practice of every man and his wife will not work away. The number of the public mind is the most effective protector of those not yet contaminated, and the drinking classes of our country, and the same philosophy teaches that the only way to reach the drunkard is through the drinking saloon. But remember that this work is the one toward which strong drunk hurries its besotted victims. To every drunkard's grave the thirsty soul is the murderer of ardent spirits, who knows that the blood in the sight of God and man as surely as the drunkard himself. The eternal fate of the drunkard are pressing hard after, ready to be offered up. We should be the friend of man, "Cry aloud and spare not." Philosophy which comes from experience, teaches us the necessity of the destruction of the drinking saloon, and the same philosophy teaches us

LISTEN TO THE WATER MILL.

Listen to the water mill
Through the live long day,
How the clicking of the wheel
Wears the hours away.

Languidly the autumn wind
Stirs the greenwood leaves;
From the fields the reapers sing,
Binding up their sheaves.

And aprocrh haunts my mind,
As a spell is cast;
"The mill cannot grind
With the water that is past."

Autumn winds revive no more
Leaves that once are shed;
And the sickles cannot reap
Corn once gathered.

And the ruffled stream flows on,
Tranquil, deep and still,
Nature gliding back again
To the water mill.

Truly speaks the proverb old,
With a meaning vast;
"The mill cannot grind
With the water that is past."

Take the lesson to thyself,
Loving hearts and true!
Golden years are fleeting by,
Youth is passing too.

Learn to make the most of life,
Lose no happy day;
Time will never bring the back
Clustered vapt away.

Leave no tender word unsaid,
Love while love shall last!
"The mill cannot grind
With the water that is past."

Work while yet the daylight shines,
Man of strength and will!
Never dose the streamlet glide
Useless by the mill.

Wait not till to-morrow's sun
Beams upon thy way,
All that thou can'st call thine own
Lives as thy "to-day."

Power, and intellect, and health
May not always last,
"The mill cannot grind
With water that is past."

Oh, the wasted hours of life
That have drifted by!
Oh, the good that might have been
Lost without a sigh!

Love that we once might have saved
By a single word;
Thoughts conceived, but never penned,
Perishing unheard.

Take the prayer to thine heart,
Take, and hold it fast;
"The mill cannot grind
With the water that is past."

THE MASONIC RELIGION ANTI-CHRISTIAN BY ITS OWN SHOWING.—No. 4.

CONCLUSION.

It has been shown in foregoing articles by careful and exact quotations from Masonic (not anti-Masonic) writings, that Masonry (with other things) has a *religion*, a God, and a system of worship—a heaven, and a way of getting to it, of its own.

Proof that the Masonic religion is anti-Christian, has been adduced, also solely from the published writings of its friends and advocates. For—

1. It is a religious "fellowship," "communion," "concord," "yoking together" of "light with darkness," "Christ with Belial," "believer with infidel," which is divinely forbidden, and abhorred of God. See 2 Cor. 6: 14-17.

2. It is professedly a child of pagan idolatry.

3. Theoretically, and historically, it is simple deism.

4. It treats the only Savior of sinners with unmarked and deliberate contempt and rejection. For it expunges his name from his own word. 2 Thess. 3: 6-17. (See Webb p. 156, Cincinnati edition, 1858.) It omits from the proper Christ's name, confessedly to please Christs enemies. Then while spurning the mediatorship of Christ, it sets up and pompously parades "Grand High Priests" of its own, profanely consecrated "after the order of Melchisedek" (Webb p. 181) It glorifies Masonic self(ish) righteousness, labelled "faith, hope, and charity," (such as infidels may have as sufficient to save the souls of those of whom Christ says "they shall be damned." Mark 16: 16.

But let us note still further, the testimony of Masonic theologians, themselves, to its anti-Christian character. And in doing this, we see—

5. That the Masonic religion counterfeits the works of the Holy Spirit. Webb (p 52) calls "brotherly love the foundation and cap-stone, the cement and glory of this ancient fraternity."

He says, (p. 42) "Either (i. e., to heaven) the Mason hopes at last to arrive by the theological ladder which Jacob saw, the three principal rounds of which are Faith, Hope, and Charity." Now "brotherly love," "faith, hope and charity," are "fruits of the spirit," outgrowths of a living union with Christ. But the Masonic religion purloins from God's word these names of Christian graces, and applies them to its own selfish, unregenerate, Christless virtues, and confers the counterfeit as of the same worth with the genuine or better, and a fire passport to heaven. As if the mercenary "mystic tie" of the lodge were the same with "the tie that binds our hearts by the renewing of the Spirit," in Christian love."

The mutual oaths of loyal men and traitors, of Christ's friends and enemies, to screen each other from harm and justice too, are placed above the brotherly love of the gospel.

The "faith" of the Masonic "ladder" (Webb p 42) is not the Christian's trust in Christ's atoning love, but a base admission that there is a Supreme Being—the devils do that and "tremble." (James 2: 19.)

The "hope" of the Masonic lodge is not the Christian's "anchor of the soul," but a "principal round of a fanciful Masonic ladder," (Webb 42) that has no mediating Christ, either at the bottom or top of it—a ladder reaching from the lodges of the "holy," "heavenly," and "divine Masonry" on earth, to the "grand lodge above," where Christ-crucifying Jews, infidels, Illuminati and pious Christians, (those who know how) will exchange grips with all the captures of immortal "brotherly love," pledged to eternal silence on all subjects wherein they differ.

The "charity" which is the topmost round of the Masonic ladder to its Christless paradise, is cut the charity portrayed by Paul in the 13th chapter of 1st Corinthians, (though constantly hoisted of as if it were) but simply a bestowal of favors well paid for in advance, (often many, many times over.) Luke 6: 33-34. Thus does the Masonic religion counterfeit the coin of "The Kingdom," by the dishonored imprint of the Holy Spirit's image and superscription upon its own base currency.

6. The Masonic religion aims to supplant the church and also to identify itself with the "gates of hell." Matt. 16: 18. So the Congregational General Association of Illinois have affirmed by unanimous vote, that Masonry, "in theory supplants the Church of Christ, and as a matter of fact, is organized, by, as a substitute for it, the church and superior to it." But hear the testimony of Masonic champions—"Neither envy, nor censure, is discovered, among true Masons." Masonry is not only the most ancient, but the most moral institution that ever subsisted."

"No institution was ever raised on a better principle, or more solid foundation, nor were ever more excellent rules and useful maxims laid down than are inculcated in its lectures." (Webb pp. 22, 23, 51.) Just as good as the church then. "We regard Free Masonry as the truest expression of the mind and thought of Christ that this age is destined to witness. Christianity is the corner stone, the foundation of our temple." So the lodge is the temple of Masons, just as the church is the temple of Christians and of God. "It stands among the very first of the Divine institutions of the day. Those such calumniated institutions (Masonry and its imitations) have done more for the civilization of the world and the progress of society than all other means combined." (Arnold pp. 119, 215.) How much better than Christ's church of course. "The ancient mysteries (of Masonry) realized the idea of a church." None but the just and virtuous were eligible to membership who were the wisest and best of all countries, and constituted the ancient Pagan ecclesia or church." If one may so speak, the church is assembly of the wise and good, a body competent to teach and enforce the everlasting truths of religion." "Free Masonry seeks to restore the unity of the race, which like unhappy divisions of the church have so deplorably disturbed and to realize in a more beautiful and efficient form, (than the church has done) the holy ideas of charity, unity, and brotherhood." (Webb p. 209.) How much better this "Pagan church" with its "divine law of secrecy," its sin subduing "gavel," its sacred lamb-skin aprons, and "theological ladder"—than Christ's church with its divisions, its divisions. But oh, that "theological ladder" though! Ho ye theologues and learned scribes of Chicago, Evanston, Andover and Princeton. According to the Masonic religion "the good things to come," the salvation—the nothings of Folio-mon's Temple, are found in the Masonic lodge, not in the Christian church. Hence a late Masonic volume has for the motto of its title page, "Walk about Zion," &c. Ps. 48: 12. Zion, in Masonic and pagan classical tendency, the Zion, or church of its devotees, though they do not all so understand it. Thus it contradicts the gospel doctrine that the church of Christ is illumined by the shekinah of the spirit, it now the true Zion of God. No wonder that the Christian Mason enamored with the "light divine" of his "blazing star," is but slightly sensitive to the attractions of the Christian prayer meeting. The "spiritual" of the Masonic religion is in its very outer nature hostile to the church of Christ.

7. The Masonic religion hates the light. It falsifies its very name and essence. Light, in sun and in "blazing stars," are lodged its favorite symbols, as with the ancient worshipers of Baal. So they say—

"Four thousand lights, in Mason's halls,
Are gleaming on our eyes,
Four thousand emblems on our walls,
Tell whence that gleaming is;
And when the great Jehovah's pass
The humble seeker in,
The voice of light portrades the place
And proves the Father dwells."
"By Bro. Rob. Morris," p. 47, Masonic Harp.

Masonic literature is forever glorifying the "light divine" and "the perfect" of the lodge "and Masons, like the "illuminati," are "sons of light." Divine light is the grand secret for which Masons pay their money! "Light is the watchword of Masonic life," says a Masonic Monitor, "and it is dispersed." (Candid.) So this Masonic light to "holy," "heavenly," and "divine," must be corked in by horrid oaths, and mutual and self-damning imprecations, to prevent its evaporation. The open air would extinguish it. Masonry, in open unmystic practices, would quench it. To prevent its "losing its value and sinking into disregard," it must be hidden "under a bed" or "under a bushel." And a "tyler with a drawn sword and chest stand ever more to keep the basket bottom upward."

Compare this light of the lodge with that of the "Sun of Righteousness." According to the Masonic religion, concealment of moral and religious truth is a divine law.

"Truth, love, and secrecy
All laws divine."—Harp, p. 75.

But the "true light" (John 1: 9; and 8: 12) spurns "secrecy." Saith He, (Matt. 5: 97) "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the housetops." "I spake openly to the world, . . in secret have I said nothing." John 18: 20. The spirit of Christ saith, "Whatsoever doth make manifest is light." Eph. 5: 18. But manifestation is death to Masonry. Very fitly and necessarily therefore is Christ excluded from the ritual of Masonry. If either of these is a "true light," the other is false—is darkness. Nothing so exasperates the Masonic "sons of light," as to "make manifest" their system by free inquiry and the light of God's word. Its boastful motto must be concealed by, at least, unquestioning silence. "Every one that doth evil hateth the light, neither cometh to the light lest his deeds should be reproved. ("Discovered" in the marginal translation.) And he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God. John 3: 20-21. Woe unto them that put darkness for light, and light for darkness. Isa. 5: 20.

8. The Masonic religion is anti-Christian, because its oaths violate God's third commandment.

Here again, we base our charge only on the testimony of adhering Masons, champions and friends of the system.

John Quincy Adams, ex-President of the United States, in a letter to Edward Livingstone, Esq., dated Quincy, May, 1, 1833, tells us that "the officers of the Grand Lodge of Rhode Island, at the peremptory requisition of the legislative committee" of that state, testified that "among the promises of admission" into the Royal Arch degree" are the following words"—"I will keep a brother's secrets as my own, when committed to me as such, murder and treason excepted." He tells us also that "adhering Masons upon trials before judicial tribunals, have sworn in the form of oath" testified to "murder and treason not excepted," were part of the Royal Arch obligation."

That Masons understood their oaths to require the murder of those who should reveal their secrets, is plain from the eagerness of Masons in their common justification of the act, and their bonding together to screen the murderers.

If these oaths do not violate, most fearfully, God's third commandment, it is hard to see how men or devils can violate it.

It should have been said above that the officers of the Rhode Island lodge before their compulsory confession of their oaths had "published (J. Q. A. Mason's) defence of Masonry, stoutly denying that there was anything in its obligations contrary to religion, morals, or the laws of the land."

These oaths not being required by any duty to God or man, or by any law for public weal, are merely "vain." As binding to unknown acts or concealments, they are exactly like Herods. Their fulfillment may in any case involve great crime. They positively bind a man to commit murder, if, every time he hears knowledge of a brother Mason's crime, (murder and treason excepted or not excepted as the case may be) and is sworn the usual oath before a court of justice.

Said a Free Mason not long since, (more zealous than wary) "I guess you would like to be a Mason if you were on trial for your life." Such is the "mystic tie" of Masonic "brotherly love," of which they sing—

"Its sacred unity" (will) "endure,"

Till endless ages be no more." Harp p. 115.

A religious system thus based on blasphemous oaths must be anti-Christian.

Thus the various forms of hatred and opposition to God's divine and sin atoning Son—deistical—Jewish—Mohammedan and Pagan, all meet and harmonize in the Masonic religion. Their common stand is exercised by its own expositions and hoistings, of setting forth a false faith, a false hope, a false charity, a false brotherly love, a false virtue, a false church, a false mediatorship, a false God, and a false way of salvation, and so it, altogether, a false and anti-Christian religion.

REMARKS.

1. In this conflict, the first thing to be done is, to rescue (if possible) those ochistcer and other disciples of Christ who are unwittingly captive by this anti-Christian power, and to disenchant others who are in danger of being drawn into the same snare and bondage.

2. Those Christians who think of binding themselves with the "mystic tie" would do well to read (I do not say Finney or Bernard only,) but a volume or two of the many scores published by the grand high priests of Masonry, and so see what they say of their own religion.

3. If it still be pleaded that verily, "Christ is in the secret chambers," (Matt. 24: 26,) "of imagery," (Ezek. 8: 12) of the "Knights Templars," or "Knights of Malta," or what not besides? how can "light" and "darkness" (2 Cor. 24: 26) for "what concord hath Christ with Belial?" what fellowship hath light with darkness, or what part hath he that believeth with an infidel?" 2 Thess. 6: 15. LUX.

INSTRUCTION FOR BOYS.

The effect that secret societies have upon the minds of boys, when they are led into them, is very pernicious. It tends to give them all the evil results of immorality, heretofore high minded parent would naturally crave against, as dangerous to his son's character.—It makes them shy, crafty, deceitful, doubt-faced, insincere, mysterious, and unreliable men, instead of high minded, open—secretive and reserved, and hypocritical; paying one thing and doing another—Pharisical, great sticklers for law when studying how to circumvent the law, and have little regard for law, or reality inherent to human nature, which secret association does not foster and encourage. No one can serve either Christianity or Republicanism, who is devoted to the practice of secret association.

Before we prevent our colleges from being perverted to the uses of Masonry, we think that it would be well to establish a professorship in each, the functions of which shall be to expose its impositions thoroughly to the view of the pupil, and let him see how unmanly and revolting, to every right minded person, the meanness of the institution really is. The true object of colleges, over and above imparting an education to fit young men for the active duties of life, is, to keep alive a proper sentiment of Christian civilization in the community. Their object is not to fit young men to be Masons. They often turn out preachers, and missionaries, to extend the gospel in the world, but they were never designed for turning out men for propagating the principles of Masonry. The Masonry of our colleges have been for this purpose—have been like so many hot-beds of vice, preparing young men to become members of Masonic lodges! What would our Puritan fathers have said, if they had been told that one of the chief uses of a college, was not to preserve Christianity and religion, but to fit young men for being members of secret societies.

Inasmuch as the brethren of the Craft lay hold of every thing that has a wide name to extend their influence, and power, acting for this purpose, upon Solomon's Temple, the Christian religion, St. John, George Washington, and all ceremonies, having the foundations of important institutions etc.,—It is not to be wondered at, that they have not laid hold of, and appropriated Puritanism before now? How does it happen that they never discovered the idea of laying the foundations of the Plymouth Rock Monument, and of tending their square and compass for building the Mayflower? The only reason that can be assigned for this abstinence of the Masons from the things of Puritanism is, that the facts are plainly all against them; and so clearly too, that their usual impudence, and impositive, would not prevail them here. Puritanism knows no lodges and substituted more than a hundred years without the aid of Masonry, having, in the meantime, given the impress of republican institutions to our country. These institutions owe nothing to Masonry, unless it is for the services of some of its shining lights, such as Benedict Arnold, Jefferson Davis, John C. Breckinridge etc. To say that the Masonry of Washington was a valuable acquisition to our institutions, would be tantamount to saying that his Episcopalianism or his domestic establishment of slaves, were valuable to those institutions. The institution of slavery has just as much claim upon Washington for its institution as has Masonry. The great error is that Masons lay upon Washington's having one of their order, is a Jesuitical trick; an imposition that a just minded man would scorn, as to his character.

Among the many regulations governing Masonry, there is one which, at first view, would seem to favor the objects of the Christian Association opposed to secret societies. It is this: young men are not taken into lodges until they are twenty-one years of age. We are perfectly willing and desirous that they should join our Association before that age; and our object would be to inspire them, so far as human agencies are able to do it, with the higher qualities of human nature, such as frankness, openness, sincerity, singleness of purpose and of speech, avoiding lying fables, myths, symbols, and secret understandings—to be manly, reflective, scorning silliness that refuse to meet the world openly in the face, defying nothing in secret that they would not be willing to have known openly. Such are some of the better traits of men, all of which are opposed to Masonry, and which our Association seeks to foster and encourage. And especially does the Association address itself to those young men who design to prepare themselves for preaching the gospel. In such young men that it would teach to rely for aid upon Christ, and then upon themselves, and not upon a band of unprincipled men, who, avoiding the light, dodge into the secret dens of Masonry for favor and support.

We are taught by the founder of our holy religion, that we are to judge no man, but that we are to know men by their fruits. What then darkness, underhanded secret dealing, and what not double meaning, and confusing symbols, etc., etc., but the fruits of villainy? Such is the natural fruit of villainy, and wherever we see it, we have a right to think that villainy exists. No honest purpose need ever fear the light; nor does it usually seek it. The phrenologist cannot so well tell what base passions animate any given owner of a head, as can the honest Christian man tell what vile qualities constitute stimulate the efforts and direct the propensities of a Masonic lodge. None of these propensities are suitable traits for the formation of the characters of our young men.

The Spartans in order to disgust their sons, with the drunkenness, made their slaves drunk, so that their sons could see with their own eyes how debasing and unmanly drunkenness is. For a similar purpose we think that it would be well to expose the workings of a lodge, openly, to our sons, in order that they may see how vile these lodges are.

It was suspected before the war, that young Jews, and some of the enterprising planter's sons of the South-west, gained admission into our colleges, especially the latter, for the purpose of learning on the business of gambling. By attentive devotion to the religious exercises of the college, they could manage to hold their position as students for a time, and, being skilled in points of honor, they could be enabled so to work upon the minds of the students, sons of wealthy and worldly minded parents, as to lead them into gaming deeply, and thus drive their craft very successfully. We cannot say that was the fact or not, we do not know; but the suspicion was entertained. That there has been gambling, however, among our college students, seems very probable. But the importance which we attach to the suspicion is, that this—that, even admitting that gambling has prevailed in our college, as suspected—we think that it would not be so demoralizing and belittling to the students as are the practices of secret association.

A leading object with the Puritans in founding Harvard College was to fit men for the liberal professions—for Divinity, Law and Medicine, and of what use was any of these professions was Masonry or gambling. Neither of these crafts was practiced there. Any other trades' Union, such as bakers, butchers, shoemakers, etc., might get up a set of secret signs, grips and symbols, and initiate students in our colleges as well as those secret associations which lead into Masonry. There is nothing more respectable in speculative Masonry than there would be in speculative house carpentry, or speculative freemasonship, or speculative cooking. Indeed there is something useful to society in combinations of firemen; and over their celebrations are not without some dignity, when compared the "Most Worshipful Father of the Knights' of the Temple; but we may well be satisfied that the use of steam in throwing water, is superceding the necessity of such combinations; for they were becoming fearfully like Masonry in their speculative character, seeming to occasion themselves in secret not a few of the fires which they rushed with great noise and show, to put out in public.—A boy had better "run with the machine" than habituate the lodges of Masonry.

ON THE SQUARE.

COMMUNICATION.

H. H. HULL, Esq.—*Dear Sir:* I read to the *Courier* of May 28, an address delivered by Rev. J. S. Morgan, Grand Chaplain, &c., in favor of the "Grand Army of the Republic." Such a one is a very impressing title for a secret organization in times of peace. The speaker boasts that they have a gigantic organization, exceeding 400,000 members, and says, "It is thoroughly organized. The speaker goes on to say, "I refer to the interest of every good citizen of the Republic to understand the purposes of the order, to know what spirit animates so powerful a body of men." A secret organization of disciplined men, amounting to nearly half a million, with its posts in every city and consider able village in the land, bound together by solemn oaths, met in solemn conclave to carry out some common purpose, is a phenomenon to be investigated and understood. It is a vast power, well nigh irrivesible. If its purposes are wrong, it behooves every good citizen to know it, that he may be on his guard. If the organization is useless, then it is worse than useless, for it takes the time and thought and money which should be devoted to better purposes, and it should receive no countenance from man. But if its purposes are laudable, it should be encouraged, and receive the co-operation of all good citizens. It is an established element in society, and should be understood.' Now, as this institution is to be investigated and understood, I propose, with your permission, briefly to investigate it. Mr. Morgan may suppose that all the investigation necessary for outsiders is to listen to him or to others who are initiated, while they pretend to tell what are the object and spirit of their institution: that is how something in this way, for they are bound by solemn oaths to keep us in ignorance of their object and designs. Further on Mr. Morgan says, "We court investigation; we do not ask that the citizens of the Republic shall understand our purposes. We do not propose to lift entirely the veil of secrecy. There is a realm into which only the initiated can go; there are scenes on which only the privileged can look; a place where words are spoken which are not for the public ear. There is not every room a secret place where the curious eye of even the dearest friend is not permitted to look." Now, what is more deceptive, or more like what it was last year, and considerable progress is making in soliciting the $50,000 fund proposed for its support. In the town of Oberlin nearly $20,000 have been pledged.

☞ A sarcastic correspondent of the *Evangelist*, who has been in Chicago, thus hits off the prevailing desire for something sensational: "Many of the religious people feel as de a flock of sheep which have run over all their hay, and elevate their noses in the air, and snuff for something better. Times sheep seem to want Rev. Robert Collyer and Tomed ministers, and churches, which shall go like their water works."

ROME COVENANT HORRORS.

The Oracow revelation has brought to the light other convent cruelties. Ireland furnishes the theme. Italy is crying from the ground for vengeance. It is boldly asserted that there is a nun at this moment in the Carmelite convent of Bologna whose condition may be perhaps similar to that of Barbara Ubryk. Barbara was only ten years of age when the family were placed in this convent against their will, for a love affair which their parent disapproved. They stepped from the building, but were detected and brought back again. The superior remonstrance for the offence she had committed, and gave so many proofs of contrition that she ultimately became abbess of the convent. The other could not overcome her repugnance to a convent life, for a long time refused food, and acted with such violence that the nuns declared her insane, and placed her in isolated part of the establishment, where only the doctor occasionly visited her. There she still is, and the persons who live near the convent constantly hear her wild cries.

In Berlin, 3,000 persons met and, demanded of the Prussian government the suppression of convents and the expulsion of the Jesuits.

A thorough examination of all these prisons is demanded. And in no country in the world are these convents more carefully guarded than under the Prussian king in our own "free land." Doubtless scores of women are this moment in durance vile, who are pining and perishing for liberty and air and food.—*N. Y. Observer.*

OLIVER CROMWELL.

Oliver Cromwell was a prodigy. Born of humble parentage, he knew nothing of the blandishments of palaces and courts, and therefore he trampled upon them, and spurned them from his sight. It is wonderful to see how his unbounded genius and vigor broke down the barriers which unnumbered generations had looked upon as sacred, and with what boldness he brought forward new schemes for the control of a tumultuous people. In the face of all the remonstrances and kingly power which was felt at that day, "I would as soon," cried Cromwell, "put my sword through the heart of the king as that of any other man."

He was a staunch Presbyterian, and could not brook the least approach to Popery. In one of his journeys, he stopped at Yorkminster. "What are these?" inquired he, as he saw a dozen silver statues in the niches of the minster house—"what are these?" "The twelve apostles," answered the trembling dean. "Take them down, and coin them into money," replied Cromwell, "that they may go about, doing good, like their Master."

Four thousand acres of land in Sabieo, Newton and Jasper counties, Texas, were sold recently at bankrupt sales, at prices varying from ten to fifteen cents an acre.

NOTICE.

To Publishers of Anti-Secret

BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Richard's Light," "Adam's Letters," "We advise all persons having such books" for sale, or any works on the side of openness and godly sincerity, in opposition to the craft-ish and guileful arts, inseparable from all permanent social secrecy, to advertise in the Cynosure. They will find it to their interest to do so.

A full line of

Blank Books, Bank Pass-Books Blank Drafts &c.

OF OUR OWN MAKE ALWAYS IN STOCK.

Light on Masonry and Oddfellowship,

BY ELDER D. BERNARD,

A book of over 200 pages well and neatly printed. Also, Mr. Monroe's confession of the murder of Morgan. The above book and pamphlet will be sent post free, to any address on sending $2.00, the manufacturer and Milford Iroquis county, Illinois. Look Box, 18.

JAMES S. RICKMAN.

AN Inquiry into Free-Masonry,

By Elder J. G. Stearns.

Seventh Edition, price 60 cents

Letters on Masonry, price in paper covers, 50 cents.

A new chapter on Masonry addressed to Churches that hold in fellowship adherents to Masonic Principles. Price 10 cents the three bound in one volume, price $1 25. Sent free of charge to any part of the United States on receipt of the price. Address the author, Clinton, Oneida Co., N. Y. or W. Bernard Ellis, N. Y.

The Masonic Grand Lodge of this State have resolved to build a $200,000 State Masonic Temple in Chicago, provided the various lodges in the State give their assent. A proposition to admit colored men into the Lodges was voted down.

☞ Five hundred millions in gold was the sum of the Wall street sales of that terrible Friday. This amount of gold, upon a rough estimate, allowing $54 to an ounce, and 16 ounces to a pound, and 2,000 pounds to the ton, and one ton to each cart, would require 1,000 carts to move it; and allowing 20 feet to each horse and cart, the string of carts would be about eight miles long. No wonder Wall street collapsed.

☞ Mrs. Stowe announces, through the Hartford *Courant*, that she is preparing a review of the whole Byron scandal, to which she will add several letters of Lady Byron to her, attesting the soundness of Lady Byron's mind at the time the disclosure of Lord Byron's incestuous life was communicated to Mrs. Stowe, also, the latter's letters to Lady Byron at the same time.—*Christian Freeman.*

☞ The number of students in the Theological Department at Oberlin this year is nearly double what it was last year, and considerable progress is making in soliciting the $50,000 fund proposed for its support. In the town of Oberlin nearly $20,000 have been pledged.

☞ A sarcastic correspondent of the *Evangelist*, who has been in Chicago, thus hits off the prevailing desire for something sensational: "Many of the religious people feel as de a flock of sheep which have run over all their hay, and elevate their noses in the air, and snuff for something better. Times sheep seem to want Rev. Robert Collyer and Tomed ministers, and churches, which shall go like their water works."

ROME COVENANT HORRORS.

The Oracow revelation has brought to the light other convent cruelties. Ireland furnishes the theme. Italy is crying from the ground for vengeance. It is boldly asserted that there is a nun at this moment in the Carmelite convent of Bologna whose condition may be perhaps similar to that of Barbara Ubryk. Barbara was only ten years of age when the family were placed in this convent against their will, for a love affair which their parent disapproved. They stepped from the building, but were detected and brought back again. The superior remonstrance for the offence she had committed, and gave so many proofs of contrition that she ultimately became abbess of the convent. The other could not overcome her repugnance to a convent life, for a long time refused food, and acted with such violence that the nuns declared her insane, and placed her in isolated part of the establishment, where only the doctor occasionly visited her. There she still is, and the persons who live near the convent constantly hear her wild cries.

In Berlin, 3,000 persons met and, demanded of the Prussian government the suppression of convents and the expulsion of the Jesuits.

A thorough examination of all these prisons is demanded. And in no country in the world are these convents more carefully guarded than under the Prussian king in our own "free land." Doubtless scores of women are this moment in durance vile, who are pining and perishing for liberty and air and food.—*N. Y. Observer.*

OLIVER CROMWELL.

Oliver Cromwell was a prodigy. Born of humble parentage, he knew nothing of the blandishments of palaces and courts, and therefore he trampled upon them, and spurned them from his sight. It is wonderful to see how his unbounded genius and vigor broke down the barriers which unnumbered generations had looked upon as sacred, and with what boldness he brought forward new schemes for the control of a tumultuous people. In the face of all the remonstrances and kingly power which was felt at that day, "I would as soon," cried Cromwell, "put my sword through the heart of the king as that of any other man."

He was a staunch Presbyterian, and could not brook the least approach to Popery. In one of his journeys, he stopped at Yorkminster. "What are these?" inquired he, as he saw a dozen silver statues in the niches of the minster house—"what are these?" "The twelve apostles," answered the trembling dean. "Take them down, and coin them into money," replied Cromwell, "that they may go about, doing good, like their Master."

Four thousand acres of land in Sabieo, Newton and Jasper counties, Texas, were sold recently at bankrupt sales, at prices varying from ten to fifteen cents an acre.

MINUTES

OF THE

Aurora Christian CONVENTION,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, President J. Blanchard, Secretary of Rev. O. G. Finney, with result of Texas, Indiana and Massachusetts work of much value and power, Also

Minutes of the National Christian Convention

Opposed to Secret Societies, held at

PITTSBURG,

May 8th, 9th and 10th, 1868,

Containing addresses of Rev. Drs. Fairchild, of Oberlin, Cooper, of Philadelphia; Hurst, of Baltimore; Blanchard, of Wheaton, of Rev. Mr. Reed, a Reconciling Mason of the Fourteenth Degree, together with Resolutions and proceedings Yet Unknown.

WITH THE CONSTITUTION OF THE

National Christian Association

Opposed to Secret Societies, etc.

Price of each, 25 cts., or five copies for 1, sent by mail on receipt of price,

EZRA A. COOK,

The Publisher,

89 La Salle street, CHICAGO

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church, and the Safety of the State.

A New 8 vo. Pamphlet of 24 pages. It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secret Societies are opposed to the State.
5. Free Masonry is a Secret Despotism.
6. Selling Secrets.

This work is now published. Send for your choice 50 cents. Price, single copy, 15 cts.; five copies of 50 per dozen, post free. Address orders to

EZRA A. COOK,

89 La Salle street, Chicago.

Or JNO. T. WALSH, Now Berne, N. C.

A Review of Free-Masonry, &c., by a layman. Three copies for. 1. The first edition will soon be exhausted. Address as above.

JNO. T. WALSH,

Now Berne, N. C.

THE MYSTIC TIE

OR

FREE MASONRY,

A LEAGUE WITH THE DEVIL

Articles of the Confederation

Presented for Examination.

Being a defence read before a Committee, appointed in the town of PARK ROW & LUCIA COOK at Elkhart fair, with the particulars of the trial.

Price 1 Copy 20 cents. 3 Copies 50 cents.

[6 Copies $100.

Sent by mail on receipt of price. Address,

LUCIA COOK, Elkhart, Ind.

Light on Free Masonry,

BY ELDER D. BERNARD

to which is appended a REVELATION OF THE RITES, DEGREES AND OBLIGATIONS OF THE

FREE AND ACCEPTED MASONRY.

BY A MEMBER OF THE CRAFT.

The whole containing over five Hundred pages, finely executed and published. Will be sent, post-paid, to any address on receipt of one dollar and fifty cents, amount of thirty-three per cent. allowed to the trade.

REV. E. A. W. SHANK,

Tolesboro Office, Dayton, Ohio.

Ezra A. Cook & Co.,

88 La Salle Street Chicago.

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS'

Manufacturing Stationers.

Paper, Envelopes, BLANK BOOKS, STATIONERY

&c., &c.

Special attention paid to

Job Printing, Lithographing

and the Manufacture of

BLANK BOOKS.

We make a

FINE WORK A SPECIALTY

Send for Sample and Prices

A full line of

Blank Books, Bank Pass-Books Blank Drafts &c.

OF OUR OWN MAKE ALWAYS IN STOCK.

Western Tract and Book Society DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS PAPERS AND TRACTS.

Set Column on 6th. Page headed]

Campaign Documents.

Power with God and with Men

by Rev. JOHN LEVINGSTON.

A work of great value Price $1.50.

ALSO

CHRISTIAN BAPTISM.

by the same author, Price, $1.25.

SAFE.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.—Ps. CXXV. 2

As the mountains round Jerusalem
Like mighty bulwarks stand
To guard the favored Sion,
The pride of that fair land.

So God around his people doth
Forever smile,
No spear can wound His chosen one,
But first must pierce His side.

What joy and consolation
Those truths afford!
What happiness and safety still
Within that chain is stored!

Which thus surrounds His people
And binds them into one,
Made perfect by the sufferings
Of His eternal Son!

Those mountains on Jerusalem
At times might shadows cast
Although a safe protection
From every withering blast.

And so some links within God's chain
Of providence may seem
Dark and mysterious to those
Who have afflicted been

But though the sun might shut behind
The links that Satan guard,
And he their lustre be made dim
And all her beauty marred.

With splendor, in the morning hour,
And glory, he would rise,
And joy and gladness then would come
To banish tears and sighs

O then, for God, ye chosen ones,
Those mountains still remain
Though Satan in her beauty is
Laid level with the plain.

As He is graced her sacred dust.
Their spirits still they keep.
The dewdrops on the mountain still
Do o'er her ashes weep.

But in glorious splendor shining
Again shall be restored
The city of the mighty King,
By her outcasts adored

Then peacefully reposing
Amid that mountain ground,
Mount Zion, still the beautiful,
Close by her side shall stand.

So we, with expectation
And joy, shall visit the day
When, from the dust arising
And clothed in bright array

His glory shall encircle us.
And we, complete in Him,
Shall revel in the holiness
In the New Jerusalem.

MORMON MYSTERIES, OR THE GRADUATE DEGREE OF THE GREAT SALT LAKE CITY.

It is wrong to claim for Schuyler Colfax, Vice-President of the United States, the honor of first lobbying women into the mystic orders of religions worship now prevalent in the country. This honor, as will be seen by the following narrative, belongs to the Great High Priest of the Mormons, Brigham Young. He initiates husbands and wives together, by the dozens, at one and the same time.

The Mormon mysteries consist chiefly in assisting over the first two or three chapters of Genesis, all of which is done under the sanction of oaths obliging the recipients to undergo the most violent deaths in case they should ever reveal the secret. The initiation is called "The endowment," in the process of which the candidates receive a peculiar sort of under garment, something more intimate and sacred than the Masonic apron, which they are obliged to wear, and of which they are very proud; for it admits the recipient to something more than the mere advantages of the Masonic brotherhood; it receives him at once into all the joys of the Kingdom of Heaven.

On the great days of initiation the candidates, men and women, all repair together to the temple, each with an indispensable *clean shirt or shift* on, in order to receive "the endowment from on high." Their wives, with notice of birth, marriage, etc., are then recorded in a book; and the visiting office receipts are examined to see how much each one pays. This done, they are then ushered into a large room which is divided by screens into many little apartments. All is solemn and hushed. The women are sent to one part of the room, and the men to another officiating priests stand ready in prayer; the candidates kneel before, and all is noiseless and still, nothing being heard above low, murmuring whispers, or perhaps the simmering of a wood fire, or the dull splash of the water of purification. Everything is made to excite the greatest awe, and work upon the superstition of the ignorant persons who are to be manipulated. One by one the men are beckoned out from behind their screened compartments and put into a bathing tub of cold water, to be bathed and purified. The man who performs the ceremony of purification is called the "Washer," and at one time he was the most foul mouthed of all the Mormons, with whom fluency of speech seems to be reckoned a virtue. Each member of the body is blessed as the ceremony goes on, the brain to be strong, ears to be quick to hear the words of God's Saints, eyes to behold sharp in sciences, nose, mouth, arms, hands, breasts, etc., all to perform their proper functions, with peculiar blessings on each, down to the feet, which are "to be swift to run in the ways of righteousness!" The anointed and consecrated "alone from the blood of this generation," the recipients are then turned over to another priest to receive new names, by which they are to be known in the Kingdom of Heaven. They are then conducted back into the waiting room, where each in turn is seated on a stool to bare "the anointing" administered, which is a preparatory step to being ordained "a king and priest unto God and the Lamb." This ceremony consists in pouring odoriferous oil over the head of the recipient from a large mahogany vessel in the shape of a horn (probably the horn of righteousness!), pronouncing over a blessing on the unctuous fluid it robbed into the eyes, nose, ears, mouth, hair, etc. Several garments are then put upon the recipients, first a long muslin, or linen tunic, reaching from the neck to the wrists and feet; over this a shirt, then a robe made of lace, crossing the breast, and gathered up in pleats on one shoulder, reaching the ground before and behind, and tied around the waist. Over this is fastened a small square apron, like a Mason's apron made of white silk or linen, with an imitation fig leaf wrought upon it. A cap made from a square yard of linen, and gathered into a band to fit the head, socks, and white linen or cotton shoes complete the equipment.

While this dressing is going on, the creation of the world is being enacted in an adjoining room. There, *Elohim* is counselling with Jehovah, Jesus, and Michael, about making and peopling the earth. He sends these three divinities down to take a look and bring back word as to the prospects. They pretend to go, examine, and return to report. *Elohim* says, in a solemn voice, "Let there be light !", and the three going and returning say—"And it is so!" Finally, on coming to the creation of man, Jehovah, Jesus, and Michael go among the bewildered recipients, strobe them all over separately, as if forming them, and then blow into their faces, to inspire them with the breath of life They are then supposed to be in the condition of Adam, alone in the wide world, without a wife. At length, the wives are introduced to the men, having gone through the same ceremony, and being dressed in the same way, under female priestesses. The men being unable to shut their eyes, as if asleep, are then commanded to arise and see, and their unconscious wives are turned over to them.

The recipients are then led off by twos to the compartment of *Elohim*, which, by means of dwarf mountain pines in boxes, is made to look somewhat like a garden. There are seen Adam and Eve, a Mormon man and women who have been previously initiated, strolling as if in Paradise. The recipients are to do as they do, which can be imagined. Some relaies are hanging on a shrub, and the devil (very appropriately personified by a Mormon) endeavors to entice the innocent couples to eat of them. Of course, the women promptly, the men only; and then comes the awful curse of *Elohim*. He goes among them, and drives out the devil, who wriggling and squealing, creeps away on his hands and knees.

The recipients are now supposed to be sanctioned. They are utterly helpless without the intervention of a *higher power*, and the ostablishment of a *higher law*. Any law that could apply to the body is of small consequence; any power can merely control the body is of no moment. Thereafter and lost, God establishes the *priesthood*, and endows them with the necessary unriddiction, with power unlimited, commands indisputable, decisions final, and their authority transcending every other. They are to act as God, with God's authority, and in God's place. Oaths of inviolate secrecy, of obedience to, and dependence on the priesthood, especially not to touch any woman unless given by the priesthood through their president Brigham Young, are then administered to the latimidated and awed neophytes. A sign, a grip, and a key-word are communicated to the recipients, and impressed upon them by prayer and thus the third degree of the Mormon endowment, or the *first degree of the Aaronic priesthood is conferred*. Man, continues the glorious, goes out into life, having one law of purity, one key of truth, and one power of priesthood. With these he goes forth into the world where light is made darkness, and darkness light. He is lost in doubt as to where the truth is. He is supposed to be in the midst of the secrets of the greater day; and according, in the next room there are men personifying Methodism, Quakerism, etc. The devil meets and accosts each of them with a cheerful "Good morning, Mr. Methodist," or "Good morning Mr. Quaker! etc, etc. I love you all! You are my friends!" etc, etc. Three Apostles, Peter, James, and John enter, and after a little bandinage between the devil and them, they commands him to depart in the name of the Lord Jesus Christ, and by the authority of the holy priesthood; and that makes him foam, hiss, and rush out.

The three Apostles then begin to examine the aspirants as to their position, and now instruction is given to them, not only as to the priesthood in general, as an abstract idea, but to the Mormon dignitaries especially as the only representatives of this idea of priesthood. It is claimed that Peter, James, and John came down to Joseph Smith, the first Mormon prophet and conferred on him the priesthood, which has descended to Brigham Young; that all the recipients of which Christ had inspired his Apostles, is now transferred to this Mormon priesthood, together with the immediate, implicit, and unquestioning obedience of the disciple, who is to be, as one of the priests expressed it—"*like a tobacco rag in the hands of Brigham Young.*"

An oath, with the penalty of throat-cutting, is the penalty of the first—heart plucked out, etc, etc., dragged into agonizing details, is the penalty of the second oath. New secrecy is impressed, and thus the second degree of Aaronic priesthood, with signs, grips, and key-words, is bestowed.

The allegory now presumes man to be in a partially ruined state. He is ushered into a room with an altar in the centre of it. Undying fidelity to the brethren is there inculcated, to shut the mouth on all their iniquities; to see and not to speak; not only to think their thoughts, but to order all the affairs of life between Christ and man, as Christ is their mediator between them and God; to feel as they feel, and act as they act; to render implicit obedience to every requisition they may command, however criminal, however unnatural, however impious it may be; and, to say all in a word, "never to speak evil of the Lord's anointed." They are to have the Mormon mysteries the first thing in their mind, and filling the only place in their affections; to be ready to sacrifice to its dictum or to its interests the warmest friend, the nearest relation, the dearest wife, or even life itself; to hold no other secrets as sacred as those of the oath or promise binding their initiates or infringe the mysterious rites of Mormonism. On this oath being taken, the penalty, in either breaking or revealing it, is the same as in the two oaths passed, the blood made to gush out, etc., etc., in all sorts of disgusting and horrifying details, and another sign, key-word, and grip are communicated, and thus *the first degree of Melchisedec priesthood is conferred.*

Stupified and weary; bowing under a sense of fearful and unnatural responsibility excited by a species of apprehension as to what is to come next; the aspirants are then ushered into another room. There is an altar in the centre, and upon it the Bible, book of Mormon, and book of Smith's revelations; and the men and women being arranged around it, the fourfold oath is administered. The allegory goes on to presume that man, now in a fair and certain way to salvation, has a great temporal duty to perform; not an abstract theory of obedience, nor obedience in abstract things, but a precipitive, immediate duty. This great duty is an obligation under oath to cherish constant enmity towards the United States Government for not avenging the death of Smith, and redressing the persecution of the saints, to do all they can towards destroying, tearing down and overturning that government; to endeavor to baffle its designs and frustrate its intentions; to renounce all allegiance and refuse all submission. If unable to do anything themselves towards the accomplishment of these objects, they are to look for the whole allegiance from the nursery; impress it upon them from the deathbed, and enroll it upon them as a legacy. They are to make it the one leading idea and sacred duty of their lives; so that the Kingdom of God and his Christ (viz: the Mormon church and priesthood) "may subdue all other kingdoms, and fill the whole earth." Comes the most frightful; penalties the most barbarous, are threatened and combined in the obligation, either in failing to abide by, or in daring to revoltbese covenants. A new sign, a new grip, a new key-word, and the *second degree* of Melchisedec priesthood is administered.

The recipients are now children of God, and can approach him as children, and have only to learn how to pray. They are told that their robes are on the wrong shoulder, and as a sign of entire dependence on the priesthood, the officiating priests set their robes aright. The now method of prayer is as follows;

All the endowee, standing in a circle, silently repeat all the signs given them, and are then united by a sign given by the Master Mason and arms. While in this position, one who is presciently chosen to be a month piece, kneels on his right knee, takes hold of the hand of one of the standing brethren, thus completing the circle, and prays slowly, all repeating the words after him. To thus meet in a circle (they are taught) and to solemnize their thoughts by assuming the garb, to refresh their memories and realize their obligations of repeating all the formula of sign, token, key-word, and penalty, and to pray standing in this mysterious position, making use of shrecdshristic terms, is to call down from Heaven an immediate answer to prayer, because it is the way of feeling peculiar favor to the sons of God. Then circles used to meet every week, and Brigham and his Twelve Apostles often meet every day in this manner, and for this object. Standing thus entwined, the officiating priest prays, and the initiated follow after, repeating his words, calling on God to bless or curse, accordingly as they obey or neglect the covenants which they have made. They then become brethren, members of the family of God's priesthood, admitted to full participation in the privileges of the fraternity; recognising each other readily; constantly wearing the under garment as protector and remembrancer; bound to each other by tremendous secrecy, and chained to the priesthood by fearful oaths.

It only remains now for the men to *pass through the veil*, a thin partition of linen, in which ceremony the whole formula have to be repeated again, the males at the breast pocket and bosom of the shirt are cut with a pair of scissors; another name is whispered very softly, and very quickly, too soft in fact to be distinguished; and they are then conducted into the Celestial Kingdom of God, having passed "behind the vail." The men then turn round and admit their wives, who have to repeat the whole affair once more, and the door is opened and they are let through. In the Celestial Kingdom they find Brigham, ready for the "endowment lecture", which is delivered on every initiation day. This over, the initiated resume their own dress, retaining the peculiar under garment, and, repeating the different signs and formulas of recognition, and receiving pointed warnings and threats against indiscreet disclosures, the ceremony of initiation comes to an end.

And now, it is hardly necessary to inform our readers that the whole ridiculous ritual of these Mormon mysteries, mingled with blasphemy and farce, is nothing but a jumble of stuff largely plagiarized from Masonry, as that has been from Jesuitism. And in fact, Mormonism is but little olso than a secret society, like Odd Fellowship, Kin Klux gangs, Knights of the Golden Circle etc. The whole affair is being, like these, organized and administered, over secrecy, even as Masonry now is by Albert Pike, Vice-President Colfax, J. Fletcher, Brennan, and others; and one of the high priests has declared that "We will have it perfect, by and by."

The tendency, if not the object, if these Mormon mysteries sholarly perpetrated, is precisely like that of all other secret societies in the United States; it is to insolcate implicit obedience to the behests of the Mormon priesthood, on the part of the ignorant and deluded rank and file who are initiated by them, to shake the faith in religion and morality, and destroy the individuality of the human conscience.

The mero political partisan may start at this antisocement; but let him remember that Aaron Burr and John C. Breckenridge once stood as high as Schuyler Colfax; both of them were members of University Lodges, and both of them entered into odious conspiracies against the United States Masonry and Odd Fellowship, as well as the Knights of the Golden Circle and Kin Klux Klans, are but the same in principle as the active allies of slavery, and not until these allies are subdued, as slavery has been, can republican institutions be regarded as safe. Let no reflect but for a moment that the more ignorant and violent of the latter are the better manner of the rank and file of secret societies he will make, while, to be a good republican he must be both well educated and virtuous, and we can see the antagonistic nature of secret societies to law and our government, at once, and in all its bearings. The National Christian Association opposed to secret societies has not been organised one moment to soon.

VICE-PRESIDENT COLFAX AND BRIGHAM YOUNG.

In 1857, the United States Government sent an army of some three thousand men to Utah, in order to suppress the chronic insurrection against its authority got up by the Mormons. But as polygamy and slavery went very well together, and as the Government and the army were under the control of the slave power, the result was an amicable arrangement, by which Mormonism was grostly strengthened and entrenched in power. Slavery and polygamy are both case against free, Christian Government, and hence the army sent to Utah, at an immense expense, and ostensibly *against* the Mormons, and all its influence for the Mormons, and thus acted to prolong their existence.

And not only did these "twin relics of barbarism" have a common cause, but they resorted to the same means to maintain that cause. Both resorted to Masonry and secret association in order to carry out their plans. The mechanism of Mormonism is but little else than that of Masonry. It is an organized system of swindling, imposition, and intimidation, with the stimulus of criminal self-interest, all under the sanction, and with the grips, signs, symbols etc., of Masonry. To Brigham Young the whole machinery is chiefly valuable for use.

In this state of things, and twelve years after, the above mentioned army was sent to Utah to vindicate the authority of the United States.— Our Vice-President, Schuyler Colfax, made his appearance there, and in one of his peculiarly smooth, oily speeches, thrown down the gauntlets gainst Brigham Young. That is, one great chief of secret sociolcy, opposed another great chief of secret sociolcy. But both had interested women into the mysteries of secrot association, one as wives, and the other as Rohecons; and now they meet, not as friends, but as opposers! The army went to Utah, certainly as a symbol of Mormonism but they proved to be its friends. Schuyler Colfax makes his appearance there, as Vice-President of the United States, and apparently as an enemy of Mormonism, but why may not his real power be with the Mormons? It is likely that his fellow secret society men, who boast of harmony, brotherly love, charity, and all that sort of thing, are going to quarrel very fiercely? Can two chiefs of secretism, one as husband of many wives, and the other heading a column of Rebeccas, fall out and quarrel, like mere ordiecry uninitiated men?

We all know that this pitting of one secret society against another is a means of deceiving the people into their pernicious influence, and of thus seducing to society its rights, is altogether a vain and futile pretension, even if it is not so designed to be. One secret society has no power to reform or neutralize another, by its shield or by the arms of organised secrecy.—It has been tried, time and again, in Indiana, in Texas and in various localities in the South, as witness Kin Klux operations, and the result ever has been, as it ever will be, to make bad matters and render them worse. It is impossible for one secret society to oppose another secret society in favor of good order and morality. They will ever be found, in the long run, operating together to the injury of society, morality, and civilization.

Did Vice-President Colfax never reflect, than as the head of a great secret society, he stands precisely on the same ground that Brigham occupies, and that therefore his influence, his influence and prestige, when directed against his fellow chief, are wholly lost, and can result only in disparraging the high national office which he holds? To which of these two chiefs of secretism the people shall the world look for success? Which has the most followers? Which the greatest claims of respect for the mystic arts which they teach? If some of the ancient priests could not have looked each other in the face without laughing, how can Brigham and Schuyler look upon each other's countenances and preserve their gravity?

If it is true that Brigham has promised to put away all of his women save one, if members of Congress will do so too, would it be well for him to make a similar promise with respect to secret association, to put it away if the Vice-President of the United States will do the same thing? It is the only way that they can truly to effect any reform between them. The idea of one head of a secret society urging another to reform, and be obedient to the laws of a Christian people, is like one confirmed not leading another on the beauties of temperance.

Sometime ago, when we proposed the idea of Schuyler Colfax and Brigham Young meeting at the heads of their respective retinues of women, we did not conceive it possible that they would assume wonder of secrecy, but now it appears that the logic of Mr. Colfax's position was operating upon his own mind in the same way that it was upon ours, and thus he has been led to meet the great Mormon high priest openly, and so publicly, in his own house, amidst his own lodge. Will Mr. Colfax now perceive the other links in the logical chain, and, as a republican official in high position, and as a Christian man, begin the reform against conspiratorial secrecy, by first reforming himself? Or will he still adhere to those practices of secretism for which he condemns Brigham, and which are as unrepublican in their political tendencies, as they are impious and unchristian in their moral and religious bearing? Here is a chance, now, for our Vice-President to show some logical sound sense as well as a tact at speech-making, and representative government popular ideas.—In the above presented to him of beginning a much needed reform. Let him shew himself the sincere friend of republicanism and morality, and come out squarely and fairly, and renounce secret association, which philosophy forbids, and which feel to both. Let him come out before the American people, as he has before the Mormons, and tell them—not that they are wrong, but that he himself, as a distinguished secret society man, is wrong, and that he accordingly, therefore, he renounces organised secrecy wholly and entirely, as one of the greatest dangers to republican institutions. In this way, Mr. Colfax's secretion as Vice-President might prove to be of some value to the country, though perhaps of but little value to himself.

But as it is, let us look at his real position at his *real bona fide* position no moon, in connection to that also existing between the two combined result of political flummery and Masonic manipulation. We all know that Mr. Colfax is the Vice-President of a party which, instead of resisting the lawless against treason, has entered into a compact with the latter who has compounded with it, to the evident weakening of all law, and the relaxing of all social restraints against crime. We all know, too, that this has been done through the instrumentality of secret association, which is especially adapted for such purposes, that is, for the circumvention of law and the emasculation of morals. And Mr. Colfax is a high, leading member of such an association, proud of the distinction and the livery which it prescribes. Under these circumstances he goes to Brigham Young, another distinguished leader of secret association, and reprimands him for not obeying the law. And probably he may do so, and even profess it and applause from the people of the country for lecturing the lion in his den! His cowardly meekness himself the very course with respect to law and sound morality for which he condemns Brigham, and doubtless expects to receive the approbation of an admiring country! Is this simple innocence; or what is it? It is certainly good Masonry and Odd Fellowship, though it by no means

ON THE SQUARE.

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN and OBSCURE ORIGIN-DEPOT and UNCHRISTIAN CHARACTER, REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS AUTHORS AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. Bann, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees $2.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.

View from a Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $1.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

A 2 page Tract @ $2.00 per 1000, or 25 cts. per 100, BY OUR CORRESPONDENT "ANTI-MASON 32D DEGREE."

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

This tract is a reprint of a tract published in in 1834, and is a very weighty document. 1 page, 50 cts. per 100, @ $4.00 per 1000

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry, (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry, (1832.)

Both of these letters in one 4 page tract at $1,00 per 1,000, or 50 cts. per 100.

CAMPAIGN DOCUMENTS

For sale at the Office of the

CHRISTIAN CYNOSURE,

88 La Salle Street,

CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Sixth Edition, Free 60 cents.

Letters on Masonry, price by the dozen covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES.

By Rev. DAVID MacDILL, and Rev. E. BEECHER and J. BLANCHARD.

This is a thorough and discriminating discussion of the subject, PRICE, 40 cents.

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowa Co., Mich.

S. C. FEEMSTER
ELI TERRY
P. S. FEEMSTER, } Ex. Committee.

CONFESSION OF THE

MURDER

OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUM-MER OF 1845,

FROM THE LIPS OF

HENRY L. VALANCE,

now living.

cents. $12.00 per 1000.

CAMPAIGN DOCUMENTS.

The Mystic Tie

on

Free Masonry,

A League with the Devil

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. C. G Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES

OF THE

National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG

May 6th, 6th and 7th, 1868

Containing addresses of Rev. Drs. Fulcchild, o Dioyin; Cooper, of Philidelphia; Morch, of Brooklyn; Blanchard of Wheaton; of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body.

AND THE CONSTITUTION OF THE

National Christian Convention,

Opposed to Secret Societies, Etc.

Price of each, 24 cts., or Five Copies for $1.00 Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church,

and the

Safety of the State,

A new 8 vo. Pamphlet of 24 pp. It treats

1. Of Secretism in General.
2. The Ingredients of Secrecy,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry as a Secret Despotism.
6. Selling Secrets.

PRICE: Single Copy 25 cents, 8 Copies $1.00.

Truths for the People.

A Work for the Times.

Shown to be the idolster of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook,

PRICE: Single Copy 25 cts. 5 Copies $1.00

Finney on Masonry,

Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. Prejudice will vanish as a Mason reads it, and before he becomes a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it most fellow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"If all Christians would read the preface of the book he calls," step till he reads the book—Why, there is the same confusion about the book that I found in reading "Uncle Toms Cabin," and he is as mild and pleasant that even his enemies can not call him studied-ly."

PRICE $1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,

By Rev. JOHN LEVINGTON.

314 pages, price $1.00. Send $1.00, and it will be sent prepaid.

This is probably the most telling expose of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspiracies, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to rescue the deluded Mason of three degrees from the ruin to which he is being led

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS,

☞We respectfully invite the Christian public to examine the following catalogue of books and pamphlets—all of them books with moral character, and the most of them decidedly religious. They are carefully examined and approved by each member of the Board of Publication, and as a consequence we are encouraged in continuing, gratuitously, a work of high Christian importance.

The Pulpit Library. 8 vols; bound in cloth, with wide margin; in handsome box..... $6.00
Beecher's Christian Lincoln..... 1.00
Bell and Sandals..... 1.00
Life of Abraham Lincoln..... 1.00
Secret Societies..... 1.00
Sermons—Beecher..... 1.00
Sermons—Finney..... 1.00
How am I honor Jesus? Paper..... 10
Church is the Light of the World. Paper..... 10
Christian Liberality. Paper..... 10

BERNIE'S WHITE CHICKEN, by Passey. Illustrated. 60 pages, 18 mo.
THE CROSS THE WAY OF FREEDOM. 60 pages, 18 mo. Illustrated. A tract for soldiers and sailors. 60 pages; 18 mo.
Cousin Joe's Present. 128 pages; 18 mo.
Stories for Children. 128 pages; 18 mo.
The Young Friend. 128 pages; 18 mo.
The Hired Girl. 128 pages; 18 mo.
A series of Bible lessons, illustrated in colors, on the existing general and most religious principles of the day; 18 mo. cloth.
BINDER, a story for Young Men. 180 pages; 18 mo.
CAROLINE GROSS, or Dreaming and Doing. Illustrated. 180 pages; 18 mo. Three Editions.
CHRISTIAN'S FRIEND. 160 pages finely bound.
CHRISTIAN'S DAILY COMPANION. Illustrated.
COME HOME, SO CHILD. Illustrated.
CHRISTIAN AGREEMENTS. 192 pages; 18 mo.
THE CHRISTIAN'S DUTIES IN THE PRESENT CRISIS. 192 pages; 18 mo. Paper, 10 cts.
THE CHRISTIAN'S ARMOR. 192 pages; 18 mo. Presents Christian Doctrines. 32 pages; 18 mo.
THE BIBLE ALONE. Paper, 10 cts. 32 pages; 18 mo.
DOCTRIC JOURNAL. 160 pages; 18 mo. Price 75 cts. This is a valuable Essay of great popularity and influence.
DOUGLASS FAMILY, or Capture of the school master. By Mrs. R. B. Stone. 60 pages; 18 mo.
EARLY PIETY. Illustrated. By Rev. Jacob Abbott. 64 pages; 18 mo.
FAITH OF INFIDELITY AND FACTS OF SCIENCE. By Rev. Wm. Arnot. 60 pages; 18 mo. Illustrated.
THE THREE LESSONS IN THEOLOGY.
THE THREEFOLD LIFE. By Dr. Andrew Crosse. 16 pages 12 mo; Illustrated. Truth is strengthened when clothed in simple language.
GIANT KILLER, or the Battle we all must Fight. By Rev. Jacob Abbott. 64 pages; 18 mo. Illustrated.
GOD'S WAY OF PEACE. 16 pages; 12 mo.
GOSPEL MINISTRY. By John Brown of Haddington. 2 vols; 12 mo.
GOD AGAINST SLAVERY. By G. R. Cleveland. 32 pages; 18 mo.
GOSPEL LIGHTS. Beautifully illustrated. A prize volume. 256 pages; 18 mo.
HEBEN AND HELL. By Rev. Jacob Abbott. 64 pages; 18 mo. Illustrated. 4th Paper, 10 cts.
HIDDEN MANNA. 160 pages; 18 mo. Price 75 cts. Gives literature "If I had a thousand dollars to invest in books, I would invest them mostly in whether I could, make a better are off than to place one book in the hands of a child, that may be of so many of the young." —Rev. J. C. Ryle
LIFE OF LUTHER.
LIVES OF MARTYRS. 32 pages; 18 mo. Lectures on Christian subjects. Price 10 cts. Each lecture is complete.
LETTERS TO A YOUNG CHRISTIAN. 32 pages; 18 mo. Paper, 10 cts. Nos. 1 and 2 of the sixth thousand of this exceedingly popular book in an edition. Nos. 3 and 4 in separate tracts.
LECTURES TO SABBATH SCHOOL CHILDREN. 64 pages; 18 mo. Price 20 cts. By Rev. J. Thompson, Missionary to Mount Moriah. Illustrated. A most interesting work.
LITTLE JEMIMAH AND HIS MOTHER. 64 pages; 18 mo. Illustrated.
LITTLE ROBERT AND HIS FRIENDS. 64 pages; 18 mo. Illustrated.
LITTLE THINGS. 18 mo; 75 pages; Illustrated.
LITTLE DAVID AND HIS FRIENDS. 64 pages; 18 mo. Illustrated.
LITTLE Jewess; Little Treasures; Little Wanderer; Little Learner; Little Sufferer; Little Servant; A Good Name; Little Wanderer; Little Sufferer; Little Servant; A Good Name; Little Learner; Little Treasures; Little Jewess

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, DECEMBER 14, 1869. WHOLE NUMBER 35

The Christian Cynosure.

The "The Christian Cynosure" is devoted to exposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—nearly alternate Tuesday—communications should be as short as possible. Terms invariably in advance, $1 per year, six months, 60 cents. Postage, 24 cts. extra per quarter, but on clubs of twenty, sent to one place, it is but seven cents per year, prepaid in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the slip on which your subscription is designated to show when your subscription runs out; but in case of renewals the number usually remains unchanged till we print a new list.

EDITOR'S COUNSEL.

We wish to say to our fault-finders—Don't write poetry, unless it is so you can't help it. If it bubbles up and runs out like a deep living spring, and *will run* whether or no—why, let it run. It has been said of the father of the poet, Isaac Watts, that he became so out of patience with him, when a lad, at his throwing every thing into rhyme—that he strictly forbade it. That not availing to stop him, he threatened to whip him; and after repeated threats to no purpose, on one occasion, he seized the rod and commenced the flagellation, when the lad cried out to his father, with sobs and tears—

"If you will promise me this time,
I'll never waste another rhyme."

And so the father gave up in despair and let the current run.

However, it should be recollected by every one, that mere *rhyming* is not poetry. There must be good solid *sense*, and deep, fresh, stirring thought and meaning in it, or else it will be only the "Ass in the Lion's skin," for all to laugh at. Then this deep rich meaning, must flow out in warm, living molding words, taking verse or rhyme as the most natural channel. If there is any gulling out of the way to measure words in verse, or any twisting and forcing to come when jingle into rhyme, as in that was the writer's object, it becomes ridiculous. The truth is, poetry must be natural easy, and tolerably *good*, or else it is miserably and ridiculously worthless. Poor *prose*, may be very useful, and even *respectable*; but poor would-be poetry is despised, and not even an excuse allowed for its existence.

MORE PARROTS.

I was reading one of the articles of the CYNOSURE to some ladies the other day, and they appeared to be utterly astonished that my opinion should speak disrespectfully of Masonry. They had evidently been taught to think that Masonry is something sacred, and that it would be as wrong to decry or speak ill of it, as it would be to talk against religion. But when it came to question them as to what they knew about Masonry, I found, of course that they knew nothing about it. They had been slyly and artfully taught to speak and think well of it, without knowing why or wherefore. They might have been told, perhaps, that Masons eat with sick persons, and buried them "decently and in order when dead—that therefore Masons were very excellent men, much better than mere Christians that don't eat with sick or bury dead. Yea Masons! Good Masons!" without knowing what they said.

According to the Masons' own arguments, what can women know about Masonry, never being admitted into their lodges? I maintain however, that women can be *made to know* a great deal about Masonry; and that all that is needed to this end, is to show them, only once, how they have been deceived by a low, cunning trick, and they will perceive the true character of Masonry themselves. They will never be surprised to hear of it spoken ill of again. That women should talk well, of a pretended charitable institution from which they are excluded, only shows how slyly and craftily they have been worked upon by the Masons. It is an insult to women to exclude them from an institution based upon charity; and the idea of women applauding an institution so based, and from which they are excluded, is simply absurd.

I mean to say that the exclusion is an insult so far as it concerns those who offer it—that is, the Masons; but in reality the exclusion operates as an honor, because the institution is not, in fact, a charitable one; its pretended charity is a mere sham; it is all selfishness, mingled with intense hate, and disingenuous double-dealing. It is nothing but organized double-faceless, which all true women ought to scorn, and always scorn to have anything to do with it in mon. There are other good reasons why Masons should exclude women from their lodges besides the supposed fact that they cannot keep a secret; all of which are to the honor of women and to the discredit of their craft.

Let it be granted that Masons sit up with sick persons (those who have paid their dues) and got up ridiculous funerals, at which they show pretty regalia, sheepskin aprons, etc., could not any other trade do the same? There is no doubt that Drass founders, Gold and Silver Smiths, and Carpenters and Joiners worked upon Solomon's Temple as well as Masons, and what is to prevent each of these trades from getting up a Trestle-board, with a system of pagan worship, with prayers, with oil, whose end was, aprons, square and compasses etc., etc., and by visiting up sick men whom they have gulled and unmanned, and by attending funerals, claim great and holy distinction for all carpenters, gold smiths, and workers in brass? The pretensions of such men would be just as good as those of the Masons.

How would it sound to say—Sacred Gold Sanctity, Divine Brass Foundry or Speculative Carpentry? And yet all who work at these trades are just as sacred, divine and speculative as Masons. Planing boards, beating gold, or casting in brass, is just as holy as laying brick or stone. And the speculations based upon one craft are just as good as those which are based upon another. In short, it is no merit to Masonry, I feel, that unthinking persons have gulled into speaking well of it.

THAT APRON.

GOVERNOR SLADE ON MASONRY.

If any of our readers would like to go back forty years to the Morgan tragedy, and take a clear, candid, lawyer like look at Masonry as thereto developed—we can give them the opportunity.

We have received through the kindness of a friend in Iowa, (Mr. Asa S. Staples), a large pamphlet on the subject, drawn up by Governor Slade of Vermont, and first published in July 1830. He was a prominent man in those times, and not only stood high as the Governor of his State, but also as a scholar, a Christian, and a clear and discriminating lawyer. In view of Morgan's treatment, he was led to examine Masonry under the head of "Masonic Peculiar." And as Masonry from its very nature, and as Masons boast—never changes, it becomes a matter of great interest to look at it through the eyes of such a man, and at such a time.

And this is the more necessary, because the facts presented and established by him beyond all controversy—are now by many stoutly denied and put down as mere fabrications. As we have proposed, in several numbers to narrate those facts, the pamphlet of Governor Slade will serve to show us whether they are true or not.

We have also other perfectly authenticated documents, reaching back to those scenes of the Morgan Tragedy, from which we intend to make extracts. God in His providence is supplying us with those doings of the past, so much scouted and denied. Some have indeed denied the existence of Morgan's book, but there is a copy in Chicago, and if need be we can use it.

But now, to the pamphlet of Governor Slade, and we begin with his

INTRODUCTION.

He says:—

The publication of the following essays on Masonic Penalties was commenced in the Vermont *American* of the 9th of April last; and, having been suspended by the Editor of that paper, at the close of the 2d No was concluded in an Extra sheet.—The first three numbers were reviewed in the *American* by "Common Sense of the Old School," and "Senex," to both of whom Enos T. replied through the columns of the Anti-Masonic *Republican*. A desire having been expressed to have these essays presented to the public, in a manner better suited to their being extensively circulated and preserved, I have been induced to publish them in the present form. Willing and desirous to do ample justice to MASONRY, I have incorporated in this publication the joint Essay above alluded to, that the institution may not, so far as I am concerned, be condemned without a fair and full hearing.

Soon after my return to this State, a year ago, I began to examine Masonry, with a view of forming an opinion upon the question growing out of the abduction and murder of Morgan. Previous to this examination, I had read but little on the subject, and had imbibed the very common opinion that there was no just ground for the prevailing excitement; but that if Morgan was murdered, it was the work of a few infatuated men, who were alone responsible for the deed. An examination, however, showed me that I had been entirely mistaken, and produced a thorough conviction that that outrage was justly chargeable upon the institution of Masonry. I conversed freely with many members of the fraternity, who, by their manner of treating the subject, confirmed rather than weakened, my convictions concerning it. They all, however, professed an entire willingness to have it investigated. "Scrutinize Masonry, so much as you please, but do not carry it to the polls"—was the uniform language of all of them, with whom I conversed on the subject. I was far from being a *political* Anti-Mason; but I had become fully convinced that *Masonry* had *kidnapped* and MURDERED one of my fellow-citizens; and that, for this, as well as for other reasons, the institution ought to be put down. I believed the proper way to do this was to arraign it at the bar of *public opinion*, and put it to plead, in the first place, upon an indictment for murder, and, upon its plea of not guilty, to bring to bear upon it the *force of truth*, and the *power of reason*.

It was under such circumstances, and with such convictions, that I commenced my Essays. Sincerely believing that Masonry was a great public evil, and alive unconscious of the influence of unworthy motives, and unexplored that they would be imputed to me, I proceeded to exercise the privilege which belongs to every freemen, of subjecting it to the test of truth and fair argument. I simply consulted that an institution which cannot endure the application of this test, cannot be tolerated in a community of thinking, intelligent freemen.—The idea of incurring the *hostility* of Masons scarcely entered my mind. I had often been assured by them, that there existed as much willingness to have the merits of their institution examined and publicly discussed: and entertaining, as I sincerely did, for great numbers of them, a very high regard, I determined to conduct the discussion in such a manner as to convince them that my opposition was not aimed at Masons, but at the *institution of Masonry*. And with what fidelity I have executed this purpose, I cheerfully leave for the public to determine.

But my hopes of exemption from Masonic censure were doomed to receive disappointment. The moment I began, in earnest, to investigate, and to examine, Masonry, that moment I found, to my utter astonishment, that I had entirely alienated from me great numbers of my Masonic friends. The first No. of "Common Sense" was immediately attributed, by a watchful jealousy, to my pen; and it then ensued withdrawal of friendship, in various quarters, but too plainly told me that I had kindled a spirit of animosity which I could never extinguish. Men, indeed, who had long been my friends, and had formed for me the highest merit of being "honest in the worst of times," now openly charged me with assailing Masonry from *corrupt motives*!—and so strong was the manifestation of Masonic indignation, that the Editor of a American felt himself constrained to discontinue my essays to propitiate the favor of his Masonic patrons!

I cannot describe the astonishment I felt at such a result. It presented an exhibition of intolerance, for which, I confess, I was entirely unprepared. * * * * But I leave this painful topic;—protesting, however, that, hostile as I am to the institution of Masonry, I feel, nevertheless, it to be a transfer that has fallen to Moons, as men. I have said nothing, nor will I ever permit myself to say any thing which shall, unnecessarily, inflict the slightest wound upon their feelings. Very many of them I still gratefully respect as men, as patriots, and as christians: and even towards those who have abused me for the liberty I have taken to express my views of Masonry, I cannot find it in my heart to indulge an unkind feeling. I sincerely regret the loss of their friendship, and would freely make almost any sacrifice to regain it, short of a surrender of the privilege which I value next to my life—that of freely forming my opinions, and as freely expressing them. I think the public good may be promoted by it.

It has been my purpose in the following essays not to appeal to the passions of my readers, but to their reason, and to this end, so far as it be made a *reason for feeling*. I wish to see the foundation of the Anti-Masonic structure laid firm and deep, in the *sober, settled convictions of the public mind*. Let the opposers of Free Masonry come up against her well chosen, and well disciplined legions, in a deep and firm, and unbroken phalanx, and the storm may rage, and would freely make almost any sacrifice to and wonder, but it will not prevail. Let each individual of whom shall perfectly understand every foot of ground on which he treads, and every point of weakness in the citadel which he assails.

To many I am aware my essays will be comparatively uninteresting, because, perhaps, in view of the subject are presented with which *their* minds are not already familiar; and because I have employed arguments which are not needed to convince them, and which they may think, therefore, are not needed to convince any. But let such remember that there is yet a large class of the community who have hitherto, bestowed but little attention to the subject—deterred from looking into it, by the idea which has been very assiduously inculcated by the Fraternity, that the opposition to Masonry is but an "*excitement*" artfully got up by demagogues, and unworthy the attention of reflecting, intelligent minds. Such need a publication, calculated to form just convictions on the subject. They are willing to read and to be convinced: and it is for such that the facts and arguments embodied in my essays are mainly designed. I ask from them—I ask from all, a patient and candid perusal.

The subject of Masonic penalties which I have examined, lies at the foundation of the existing controversy; and ought to be thoroughly investigated and well understood. While confining myself almost exclusively to this topic, however, I have not been unmindful that there are others connected with the controversy, of deep and vital interest. In this light I especially regard the secrecy of the Masonic institution. The existence of a society whose bond of union is concealed from the public, by a vow which is carefully sought to be made *supernatural*,—binding together by *mystic ties* (which are felt in the *grip*, and seen in the sign, and heard in the *pass-word*) a fraternity whose members are found in almost every town and village in our country;—a society governed by laws, disclaiming, in effect, a responsibility to the laws of the land, and imposing the obligations upon its members, conflicting, to their plain import, with the obligations resulting from the social compact,—cannot be tolerated in a country whose institutions are guarded by the Genius of Republican Jealousy. The exercise of a power over the life or liberty of the humblest citizen, is a prerogative of *sovereignty* alone. Masonry assumes this prerogative, and therefore its very existence is *treason against the State*.

With regard to weapons which may be properly wielded against the institution, I have entertained strong doubts. I have felt, and still feel, that there is much force in some of the objections which are urged against carrying the question to the polls: and though there are arguments in favor of such a resort which I have never been able to answer, I would hardly have become reconciled to it, but for the extreme intolerance (with some honorable except ons) of the Masonic fraternity. *No man, it is obvious, can enjoy their confidence, who assails, in earnest, the institution of Free Masonry.*—With regard to every such man, Masonry instantly becomes *political*, whatever it might have been before. Exemption from Masonic censure can be purchased only at the expense of alliance with regard to the misdeeds and the principles of Masonry. *The indications must not be examined*; and the man who arraigns it at the bar of public opinion, does it at the peril of *political death*, so far as Masonry can be brought to bear upon him. This is undeniably, true; and is the more fearfully so, because of the facilities which *Masonic organization* furnishes for the accomplishment of political purposes. If, therefore, there are evils resulting from political Anti-Masonry (and that there are, is not to be denied,) Masons may set no small share of them to the account of *Masonic intolerance and proscription*. They will neither give up Masonry, nor permit its merits to be discussed! They, in effect, deny its responsibility to public scrutiny, while they exact the utmost license of every man who attempts to arraign the institution at its bar. Professedly founding their bitter opposition to Anti-Masonry, upon its assumption of the right to carry the question to the polls, they, nevertheless, denounce the effort which would lose none of its virulence, if the idea of making Anti-Masonry political were instantly banished from the world. It is the avowal of a determination to destroy Masonry, by the ballot, merely, of doing it, that exhibits this spirit.

But whether Anti-Masonry shall be political or not, is, after all, not a secondary consideration, provided it be *real, hearty Anti-Masonry*, and be brought in *some way*, to bear *decidedly* upon the question of Free Masonry, so as to do, what no power has yet been able to do—EFFECTUALLY SUPPRESS IT. If any means could be devised to effect this, short of a resort to the Ballot Box, I should, certainly, very greatly prefer them.

My Anti-Masonry is shortly this—Bring the Press to bear upon Masonry—strip it of its covering—expose its deformities—convict it of its crimes, and demonstrate its dangerous tendency,—and then ask an intelligent, a high minded, a just, a virtuous, and a patriotic people to *frown it from our country*. If they decide to do this, it will, I am sure, be done peaceably, only he because Masonry is too *strongly entrenched*, and too *obstinately defended*, to be *successfully* assailed in any other manner.

But deeply impressed as I am with a conviction of the evils of Masonry, and the necessity for its destruction, I cannot forget that there are other evils of great magnitude,—other interests of high and controlling importance which ought not to be lost sight of, and which, I fear, would be overlooked by the people of the United States. The cause of Anti-Masonry, and all the great interests of the country are, under Divine Providence, in their keeping; and are safely there, if they will but heed it, and will earnestly guide them to results which will be auspicious to the permanent welfare and glory of our country.

A very decided expression of my opposition to Masonry having, by so unexpected a vent, recently gone forth to the public, in connection with my name, I feel constrained to avow myself the author of the following essays, that my motives may be shielded from the unmerited aspersions which are daily cast upon them, by an exhibition of the true reasons on which my opposition to Masonry has been founded. I trust to a discerning, and a generous public to do justice to the motives which dictate this avowal. WM. SLADE.

Middlebury, July 16, 1830.

J. Kelly O'Neil's Address Before the White Pilgrim and Agricultural Beneficial Society of the Most Excellent High Priest, etc., etc.

Our friend Read, of Girard, has sent us the speech or oration of J. K. O'Neil, at the great Masonic display of Grand Lodges, Command'ries, Chapters, Excellent High Priests, Kings, etc., in Cleveland, Ohio, with a request that we would review it; to the doing of which we have several objections:

1st. People are not apt to be interested in a review of what they have neither read nor heard of and but one in one thousand of our readers will have read this oration.

2d It is so long and our paper so small, that we cannot afford room for the speech itself as a preliminary to an intelligible review.

3d. We have many such addresses sent us, and there is such a wondrous sameness in them, that when you have reviewed one you have reviewed all.

There is scarce a point made in Mr. O'Neil's oration, that is not found in Dr. Cooper's, which—on account of its uncommon ability and egregiousness, and the standing of its author, we have lately reviewed at length on the Cynosure. And we refer our readers to that for a refutation of the various unfounded pretensions which Mr. O'Neil repeats. Our friend Read says there are "about a dozen lies" in Mr. O'Neil's speech. There are more than that. It is a genuine Masonic document. "It is lie all over." But Mr. O'Neil seems to be of *sanctifying* sense. Masonry assumes this prerogative, and therefore its very existence is *treason against the State*.

With regard to weapons which may be properly wielded against the institution, I have entertained strong doubts. I have felt, and still feel, that there is much force in some of the objections which are urged against carrying the question to the polls: and though there are arguments in favor of such a resort which I have never been able to answer, I would hardly have become reconciled to it, but for the extreme intolerance (with some honorable except ons) of the Masonic fraternity. *No man, it is obvious, can enjoy their confidence, who assails, in earnest, the institution of Free Masonry.*—With regard to every such man, Masonry instantly becomes *political*, whatever it might have been before. Exemption from Masonic censure can be purchased only at the expense of alliance with regard to the misdeeds and the principles of Masonry. *The indications must not be examined*; and the man who arraigns it at the bar of public opinion, does it at the peril of *political death*, so far as Masonry can be brought to bear upon him. This is undeniably, true; and is the more fearfully so, because of the facilities which *Masonic organization* furnishes for the accomplishment of political purposes. If, therefore, there are evils resulting from political Anti-Masonry (and that there are, is not to be denied,) Masons may set no small share of them to the account of *Masonic intolerance and proscription*. They will neither give up Masonry, nor permit its merits to be discussed! They, in effect, deny its responsibility to public scrutiny, while they exact the utmost license of every man who attempts to arraign the institution at its bar. Professedly founding their bitter opposition to Anti-Masonry, upon its assumption of the right to carry the question to the polls, they, nevertheless, denounce the effort which would lose none of its virulence, if the idea of making Anti-Masonry political were instantly banished from the world. It is the avowal of a determination to destroy Masonry, by the ballot, merely, of doing it, that exhibits this spirit.

But whether Anti-Masonry shall be political or not, is, after all, not a secondary consideration, provided it be *real, hearty Anti-Masonry*, and be brought in *some way*, to bear *decidedly* upon the question of Free Masonry, so as to do, what no power has yet been able to do—EFFECTUALLY SUPPRESS IT. If any means could be devised to effect this, short of a resort to the Ballot Box, I should, certainly, very greatly prefer them.

My Anti-Masonry is shortly this—Bring the Press to bear upon Masonry—strip it of its covering—expose its deformities—convict it of its crimes, and demonstrate its dangerous tendency,—and then ask an intelligent, a high minded, a just, a virtuous, and a patriotic people to *frown it from our country*. If they decide to do this, it will, I am sure, be done peaceably, only he because Masonry is too *strongly entrenched*, and too *obstinately defended*, to be *successfully* assailed in any other manner.

But deeply impressed as I am with a conviction of the evils of Masonry, and the necessity for its destruction, I cannot forget that there are other evils of great magnitude,—other interests of high and controlling importance which ought not to be lost sight of, and which, I fear, would be overlooked by the people of the United States. The cause of Anti-Masonry, and all the great interests of the country are, under Divine Providence, in their keeping; and are safely there, if they will but heed it, and will earnestly guide them to results which will be auspicious to the permanent welfare and glory of our country.

A very decided expression of my opposition to Masonry having, by so unexpected a vent, recently gone forth to the public, in connection with my name, I feel constrained to avow myself the author of the following essays, that my motives may be shielded from the unmerited aspersions which are daily cast upon them, by an exhibition of the true reasons on which my opposition to Masonry has been founded. I trust to a discerning, and a generous public to do justice to the motives which dictate this avowal. WM. SLADE.

Middlebury, July 16, 1830.

J. Kelly O'Neil's Address Before the White Pilgrim and Agricultural Beneficial Society of the Most Excellent High Priest, etc., etc.

Our friend Read, of Girard, has sent us the speech or oration of J. K. O'Neil, at the great Masonic display of Grand Lodges, Command'ries, Chapters, Excellent High Priests, Kings, etc., in Cleveland, Ohio, with a request that we would review it; to the doing of which we have several objections:

1st. People are not apt to be interested in a review of what they have neither read nor heard of and but one in one thousand of our readers will have read this oration.

2d It is so long and our paper so small, that we cannot afford room for the speech itself as a preliminary to an intelligible review.

3d. We have many such addresses sent us, and there is such a wondrous sameness in them, that when you have reviewed one you have reviewed all.

There is scarce a point made in Mr. O'Neil's oration, that is not found in Dr. Cooper's, which—on account of its uncommon ability and egregiousness, and the standing of its author, we have lately reviewed at length on the Cynosure. And we refer our readers to that for a refutation of the various unfounded pretensions which Mr. O'Neil repeats. Our friend Read says there are "about a dozen lies" in Mr. O'Neil's speech. There are more than that. It is a genuine Masonic document. "It is lie all over." But Mr. O'Neil seems to be of so unsanctifying sense that no one of the grave assumptions has ever been refuted, and that any objection, or doubt, has ever been suggested with the regard to the good sense and heavenly origin of Free Masonry. Whether he was innocent of any information respecting the exposure of Masonic frauds and delusions that have fully placed Free Masonry in the list of corrupt and false institutions, or whether he willfully shut his eyes and proceeded upon the rogue's maxim, that 'a lie well stuck to, is as good as the truth'—we pretend not to decide. Certain it is that with the solemn gravity of an owl, and the dogmatism of a Pope, he utters the treadmill of Masonic eloquence and swings round the circle, reaffirming all the heedless pretensions that have been a hundred times exploded, and exposed to contempt—just as if they had never been called in question, and as if nobody supposed there could be any mistake, any hypocrisy, or swindle about them. Dr. Cooper has evidently aware that the mask has been partially lifted from the beast, and that the people here had a glimpse of its teeth and its claws, and he labored sharply to replace the covering and to persuade men by show of reason that they were mistaken in what they supposed they had seen. But this one secret not to have known, or to be wholly oblivious to the fact, that Free Masonry is suspected, is exposed, is condemned, by a vast and increasing multitude of the wise and the good.

So he expatiates upon the awful antiquity of the order, of which Masonic authors themselves can show no authentic history or trace, reaching back 200 years. And on this awful antiquity he builds as he thinks unanswerable argument, that Masonry must be essential truth and excellence, or it could not have survived so long, and that to face of the fact that the institutions of idolatry are the oldest in existence, that Satan, forsooth, proposes to sell, for the false and the vile naturally while they naturally apeistthe from the true, and corrupt the pure Thus in the days of Noah, all flesh had forsaken the institutions of the true worship, except one family. In a few generations among all the descendants of that family the true religion was retained only in the family of Abraham. And soon again the *literal*, limited to the spiritual children of *Abraham*, The true church had soon to be gathered out of the Abrahamic church by a now manifestation of the supernatural influence that exile forth the living from among the dead. And so it has been in the Apostolic times, and the Apocalyptical churches have been spued out The churches of the reformation are gathered out of apostate christendom. The reformed churches noso need reforming, and puritan churches are gathered out of apostate masses of formalism and death, out of which pure and living churches are called. Thus it has been and there is no disputing the fact, that the religion of the human society is *no* forgiveness and corruption, and the true, and the pure lives only by continual interpositice of the supernatural, the immortal, and omnipotent source, and only source of spiritual life or true religion. In spite of all these facts of history Mr. O'Neil regards the *long*, long age of Masonry as a demonstration that it is perfect truth nod goodness Whereas if it were true as he claims, the reasonable presumption would be directly the contrary necessity. But we cannot follow him through the treadmill and refute the constantly recurring errors, to us no stronger term, which fill up his address. We will only call the reader's attention which, for their brazen effrontory, were especially amusing. The first is that Free Masonry, an institution which "compasses ean and lead to make one proselyte," never invites any one to join it! Read and revised it, ye Masonic sons. It was but yesterday in the cars, we overheard a well known Mason saying to a non-Mason, "you ought to join the lodge, it would be of such immense service to you every way; and we are going to extend it all over the world, every where everywhere, and then if you should be sick, or get into trouble, you would be assisted, and if you should die, your family would be taken care of!" Yes, and the kind of talk is going on everywhere in the midst of display, and but not always that, for even Mr. O'Neil repents it publicly in this very oration. And yet, "Free Masonry invites nobody !" Akin to this is his effrontery in broadly asserting that Free Masonry "excludes *Universal Brotherhood*" On the contrary it is the narrowest, most exclusive caste in the world, with respect to which the masses of mankind, and all womankind are but outcasts, and rowans, dogs, to be trodden to whom, Gods law of benovolence is by it repealed. Such a caste claims to include *universal* brotherhood! As well may a gang of thieves or beggars claim that there is a "universal brotherhood!" Because they are made up of all sorts of people

"Some in rags, and some in snags,
And some in velvet gowns."

About as amusing is the effrontery of his maintaining that Masonry dispenses its charity with an "*unseen hand*" and admits no show or ostentation. And all this while trumpeting the charity of Masonry in the midst of display, that for the multitudeness of its ostentation, was limited only by the ability of the times! And so he goes on trumpeting the Masonic cord right along side of the high way of *salvation*! It's not a religion, Oh, no! but it's the handmaid of religion, and if there is any virtue, any praise or excellence in religion, it is all due to the institution of Free Masonry; and so by and by, somewhere, before the last depot is reached, the Masonic ear will have been found to have been switched on to the true track; and the *Grand Lodge above*," that Masonic train lands all its passengers, will be found to be of the same kingdom of Heaven which, according to the teaching of God manifest in the flesh, can no reached only by Him through the straight and narrow way. And since we have said this much we leave Mr. O'Neil's oration with simply pronouncing it and the whole cloud of similar productions to be Satanic abominations.

The authors may intend merely to win the applause accorded to those who can set forth smooth things with excellence of speech. But Satan to whose inspiration they are chiefly indebted in these efforts, intends that many shall be lured by them to a position where they will learn to their infinite sorrow, when there is left no remedy, that *"there is a way to Hell from the very gates of Heaven."*

H.

A CANDID MASON.

EDITORS CYNOSURE,

While at Freeport a few weeks since, stopping with a good pious Christian brother, in the evening, the conversation turned on secret societies. He said, he had belonged to the Masons for many years. I asked him to tell me honestly what he thought of the Institution, as he could speak from experience. Said he—"The Institution is a good one for the purposes designed, if lived up to. If a man was traveling among strangers, he might get help, when he could not without it; but if a man is to remain around home, it is of no use to him. The lodge where I joined in Pennsylvania, (he added) was composed mostly of good men, and we had a pleasant lodge; but here in the West, the lodges are composed of the Sabbath breaker, the swearer, the drunkard, and blackleggs, with some good men. Some of the members of the lodge here I would not trust, as it is the fact, and cannot be denied, and a good many of the best men are leaving the lodges." I spoke of the claim made by their authors and lecturers, that it was *Christian* religious institution. He was much surprised at it—said, he never heard it so talked in the lodges, and there was no *Christianity* about it, and it had no power to reform men, or make them better.

I spoke of the instances given in No. 32 of the CYNOSURE, "*Masonic Benevolence.*" He said, there was a similar case in his own lodge. "A member was doing a partnership business, and said he was worth twenty thousand dollars. He sickened and died. A great parade was made as usual, carriages were hired, a metallic coffin was procured, and there was the greatest extravagance to the funeral arrangements. And instead of paying this out of their treasury, it was charged to the estate, and then paid. When the estate was settled, the Masonic widow, and Masonic orphans, had about two thousand dollars left to them, barely a subsistance. This he said, was "Masonry where they had a chance."

He said, he had made a request, and his dying request, that when he died, if he had a few friends they would give him a decent burial, but never to bury him Masonically. He did not want a swearing staggering one to carry the *Bible* after him, and read over his grave, nor any of their foolish mummery over him. So had become disgusted with such proceedings. The Mr. Editor, I believe to be the feeling of thousands inside of Masonic lodges, if they dare express their feelings. One man who has been a Mason over fifty years, has told me nearly the same thing.

The horrid oath and penalty keeps the tongues of thousands silent on this matter.

Thank God the morning dawns! LIGHT.

The following testimony on true trend is worthy of all acceptation. It is full of the true wisdom—and deserves not only to be read but to be copied as an example by all Christian denominations. We are sure our readers will enjoy the perusal and reperusal of it. And we thank friend Chalfant for sending it.

YORK, PA., Nov. 11th, 1869.

REV. I. A. HAEY,—*Dear Sir*:—Thinking your readers would be pleased to hear how the friends (erroneously called Quakers) are "moved by the Spirit" especially in regard to Free Masonry, I send you the following extract from the "Rules of discipline of the Yearly Meeting of Friends, held at Baltimore."

Perhaps it is no more than right to remark that I have been a violater of this same discipline, having been enlisted into several of Free Masonry's traps by the nice-smelling and sweet-tasting baits. I have also been a warrior; and no doubt will be brought to answer for, although, I have never concealed murder or treason, nor have I deranged any one's business, or in any manner aided Free Masons to carry on their fiendish operations.

Here is the aforementioned extract, which is the entire testimony upon the subject: "It being obvious, that the public entertainments, and the vain and ostentatious processions, of those called Free Masons, and of other associations, are altogether inconsistent with our religious profession, if therefore, any of our members shall join therein, they are to be treated with as in other cases of disorderly conduct; and if, after tender admonition, and brotherly love, they cannot be dissuaded therefrom, they are to be disowned.

The Yearly Meeting, under a tender solicitude for the preservation of its members in purity and simplicity, and particularly those in the early walks of life—is concerned to extend the solemn caution against any entangling alliance with the various associations that have sprung up in our land. Many of these extract money from their members under the specious pretense of benevolence, draw them from their first families and business, and into places and practices calculated to lead the mind from the enjoyments of a holy life. Friends are, therefore, affectionately and earnestly cautioned against becoming, or continuing, members of any such association, or of any, requiring of its members a pledge of secrecy. It is not the characteristic of goodness, to be concealed. The Divine Master Himself has *Tokeroge.*

SECRET SOCIETIES AGAIN.—Our readers will remember the reference, some weeks since, in these columns, to the seizing of the Black River Conference of the United Brethren Church in Indiana, in expelling members for not holding to the Masonic Confederacy rule hostile to secret societies. The result has been an organization of "Liberal United Brethren," who believe in entire toleration on this question. This class met in convention at Indianapolis last week, and among other things, passed the following resolutions:

That it is the sense of this Convention that the action in our Black River Conference on secrecy is an innovation of our church polity, and is not binding upon ministers or members of our church to observe.

That the action of the conferences in expelling members for conscience sake from the said conferences and causing others to withdraw for refusing to enforce said law on secrecy, were, in our judgment, a usurpation of unjust power.

That, as a Convention, we indorse and recommend that articles of impeachment be prepared and forwarded to the next General Conference for such illegal action.

The Convention also declared itself friendly to the denominational organ, the *Religious*

The Christian Cynosure.

PRAYER AND FASTING.

When papers, infidels and Free Masons take counsel together against the Lord and His Anointed, let Christians pray. So we would earnestly recommend that the 18th of this month be observed as a day of fasting and prayer, by all Christians, for the deliverance and salvation of His people, which God has promised.—Eds. Cynosure.

THEODORE TILTON.

This gentleman is Editor of a paper (The Independent) whose list approaches one hundred thousand subscribers. This is the first great paper which has published boldly against Free Masonry. And though President Finney's numbers were cut short, he did not, like some other editors of religious papers, back down from his beginning, or meanly seek into a pretended neutrality between the Lodge and its opponents. And such is the present position and success of his paper, and such his own influence and standing as an Editor, that we have more to hope or fear from him than from almost any other one of the corps of American Editors.

We were lately at his house, where we met himself, wife, children; and, not least, his good Baptist mother; a calm unpretending Christian woman, who evidently belongs to that class of Christians who can look life's difficulties calmly in the face. Her son, the Editor, was born in New Jersey, but, has spent his life, thus far, in Brooklyn and New York.

During the long agony with the slave power, and while Mr. Oliver Johnson was Editor of the National Anti-Slavery *Standard*, young Tilton first discovered his genius for oratory in meetings held under the auspicies of the friends of that paper. A great Spirit never forgets those who were friends in life's early struggles. *Mr. Johnson*, in his *Standard*, heralded the youthful orator to the world, as "a newly risen star;" and the two are associated and are likely to be, in the office of the *Independent*.

It was sometime after this, that the young lady who became his wife, was the cause of his going to the meetings of Henry Ward Beecher, then at the Zenith of his effulgence; where he was youth, his genius, his love for a gentle and beautiful Christian girl, mixed and blending with the rainbows flashing from the Niagara of the preacher's eloquence;—considering that most men, get a religious set, at the period of their conversion which lasts them through life; "it is not wonderful that Mr. Tilton's religion to its outflow through his history" should resemble a brook warbling through a meadow, rather than the more serviceable and systematic stand through a town. This, with his early friends and associates who brought him out, has given tinge and complexion to his character and life.

His house, his head, and his heart, are three centos of a gorgeous poem. You enter the door, and, forming an arc of a circle in gold letters over the hall, you meet the words of Christ:

"*Into whatsoever house ye enter; first say, peace be to this house.*"

The articles of furniture, though tasteful and agreeable, are the signals of neither luxury nor wealth; but the pictures on the walls, would cost an ordinary purchaser, at market prices; a little fortune. Among these are about a dozen heads of Christ, giving the diversified conceptions of the best old masters. The pictures themselves send one dreaming through the ages: but with Mr. Tilton by, to give each its legend, as you pass; one seems walking down the gallery of the past; and catching at each remove, the love-sorrow which is each particular age shadowed the Savior's face! Filled with these thoughts, you ascend a spiral stair-way toward the top of the house, and looking directly over your head, you read on the ground glass covering of a circular skylight, in neat and tasteful lettering, the words:

"Unto Thee O Lord, do I lift up mine eyes."

It is beautiful. It is as if the Son of God had ascended to heaven through that opening, leaving his thorn crowned shadows in the rooms below; and you indeed lift up your eyes to follow Him "where the cloud receives him out of sight!"

As we walked these rooms by the side of our friend, we thought if the shadow of an Apostle, overshadowing the sick and the demoniac, healed them; what may we not hope from these shadows of Christ Himself, falling on a nature truly and inherently noble; in which the power of sin is already broken by his Cross? And we said; Ma. Tilton; these *pictures* of Christ are beautiful, but his "words" are what we must have abiding in us.

Mr. Tilton has studied theological Orthodoxy in the presbavery churches around him, as one would study diamonds on the fingers of corpses! It is as if one had studied Judaism while the Saviour were rejecting Christ in the "feast of his human brethren!" And as George Fox, leaving revenge for the ill-clad poor, rejected ordinary clothing, even, as the livery of luxury: So Mr. Tilton in his zeal against heartless and lukewarm "dogmas," in men whose piety had no pity for the slave, has denounded the Church the "Body of Christ," of her intellectual and doctrinal drapery; scarce leaving her so much as a sheep skin dress. Apostles *believed* and *therefore* spake.

Mr. Tilton almost seems to speak *against* believing. This will not do. When such minds as the current Dr. Mines, (Universalist) can say: *"I think the pendulum of liberation has swung to the wall.'* When Unitarians, like Dr. Bellows, begin to feel, like blind Samson, after the pillars in the temple of error where they have been bound; it will not do for Evangelical men, like children at play, to take hold of these giants' hands and swing round into the creed of negations which they are having.

Either Christ was or was not "the Christ," and his Apostles were either inspired men or cheats. And if the former, and we are not idiots, some propositions can be taken from their teachings and *believed*. And he who, under the name and title of "dogmas," scouts the truth, scouts Christ. And he who quotes Pope's perverted distich, ending:—

"Whose life is to the right."

And ends us to hope for sound praying Christians; and on earth were better employed to picking "figs from thistles" Error is the theory of sin.

Burke's genius was gorgeous; but prayer and study made it practical. While Sheridan's genius, naturally so practical that he had to write out his ornament; left him to die among turn-bailiff's and catch-poles; who were tearing up his carpets while he was breathing his last. Let us hope for Mr. Tilton, and pray for the *Independent*. The eloquent Apollos was instructed "more perfectly even by a scond-minded Christian woman." Let us hope that a life begun in a benevolent protest against wrong; may yet assert the Gospel which is God's theory of the right.

WHAT WE PROPOSE TO DO ABOUT SECTS.

Our experience with Christian denominations has been various and diversified. We have knelt or sat at communion with Congregationalists, Presbyterians, (Old and New,) Episcopalians, Lutherans, German Reformed, Methodists, (Episcopal,"Wesleyan, and Free;) with Dutch Reformed, and, though perhaps not in communion sessions, we have labored with United Brethren, Wice-brennarians, Albrights, Baptists, close communion and Free; and before they became United Presbyterians, with Covenanters, and Seceders, by whom our life was preserved, when determined men had resolved to kill us as a stranger and abolitionist in Southern Pennsylvania. And with every one of these denominations, rather with individuals composing them, we have "taken sweet counsel and gone to the house of God in company."

During all these years, some prayer and much observation and reflection have convinced us that the real "Body of Christ, which is his Church," now lies torn and scattered (*disjecta membra*) among all these sects and names, and even within the pale of Rome. It is but few months since we had, and enjoyed loving Christian fellowship with an Irish Catholic, who had, till then, never attended a Protestant meeting, though he has since.

Now, if this be so; if there be truly children of God in these various creed, and in some cases, mutually ex communicating bodies; and if every one of these regenerated persons are members of Christ and of each other, as they are declared to be, "Every one members, one of another," and if this language is to be taken in any real and practical sense, though figuratively expressed, then these limbs of Christ must to some way be brought together, and they will be brought together before Christ conquers the world.

How is this to be done? Not surely by forming another sect, whose creed is that there shall be no sects. This has been tried until its folly is more than demonstrated. Equally or even more absurd is it for a member of any one of these sects, or a member of no sect, to stand forth, and call on all other sects to join his. Worse than all, is it for men to form vast human organizations, name them "Churches," and then see how many of these great bodies can be packed, drawn or driven together under one human creed and form of government!

What then is to be, ought to be, can be done? We answer, accept for religion, doctrine, government and rites, just what God has given in the Bible, and reject all human inventions; stay in our own churches; tolerate, (for we must) each other's peculiarities and errors, even: if they do not keep Christ out of the heart; and press the one great truth which we adopted in the Pittsburgh Platform, and fearlessly and faithfully apply it. This alone will gradually assimilate us together and bring the world back to God.

QUESTIONS PROPOSED.

Editors Cynosure:

Will you give us a little light on the following questions?

1. What is the specific difference between an *Arch Mason* and an *Arch Templar*?

2. In what sense, or with what force, do Mason and Good Templars use the Motto "Faith Hope and Charity?"

These constitute the *triune principle*, or the trinity of a renewed heart. Is't in this Evangelical, or some superficial sense this motto is used? Is not any other than the *radical Scriptural* one more a hypocritical one, and an abuse of Holy Writ?

3. Have you any means of settling the question, whether the phrase, "Beware of secret societies," is in the original of Washington's Farwell Address?—Yours for the truth on all subjects.

RURAL.

In answer to these inquiries, we observe on the 1st,—One primary difference between the Arch Mason, and the Arch Templar is—that the latter, or Arch Templar, puts on the Temperance Clear to cover over and recommend his secretism while the Arch Mason does not. At the root, or in their real nature and tendency, they are the same. So the leading *principles*, and *policy* of the Templars, are quoted from those of Masonry, word for word. The *reason* given for their organization is—"The necessity of combining total abstinence, with the permanency of life-pledges and the strong-er obligations of *Fraternity, Benevolence*, and *Morality*." Well—"life-pledges," with the Masons are their oaths, to be sure—but these last points are the declared *basis*, of their Brotherhood.

Then again—in the Good Templars Lodge, members are required, in the very language of Masonry—"to renounce the common vices of blasphemy, gambling, and fraudulent dealing, to acknowledge no Almighty God to whom we are all accountable, and to treat every brother (not all men) with fraternal regard, relieving his waste, shering his dangers, guarding his honor, character and reputation, and shielding him from the shafts of slander—that *is*, doing this for him, is implied, just as Masons do whether he is "right or wrong."—And mark here, they are to acknowledge as Almighty God, but no Christ.

And further, the Templars say—"As an Order, we have no connection with parties or sects, either political or religious"—just as Masons, while they strive to crush, or control, both—all religions are to them the same.

Now from all this we see, that Good Templarism, with its Degrees, and grips, and signs, and regalia—was taken and concocted from Masonry, shewing that Masons contrived and made it; and, as some have said—"made it just as much like Masonry as they dared to make it." So it follows, that the Arch Templar (whether he knows it or not) is, as we said, no Arch Mason, with a Temperance cloak on.

These—as to the forms of the Templars' "life pledges" or oaths, they are of course a Masonic secret. But as their united name, or that of their place of meeting, is called "The Temple of Honor, we suppose that they *pledge*, or swear to keep their secrets and shield each other in danger, by their *Sacred Honor*, instead of spealing, as the Masons to the God of the Bible. But as men's boasted *Honor*, is said to be "the god of thieves and rascals," probably an oath thus taken, would—with proud and selfish men at least, be as strong as any other. So much for the first question.

2d. As to the sense put upon the words—Faith, Hope, and Charity, by Masons and Templars—it is seen at once: It is *Faith* in their system and doings—Hope therefrom of acceptance with God, i. e., if they happen to believe there *is* any God, and *charity* toward those of their own Order who are sworn to make returns as "sanners give to sinners to receive as much again. These words as they use them, mean nothing of the Faith, Hope and Charity of the Gospel, and of course, are mere hypocrisy, or Pharisaism.

3d. As to whether the phrase—"Beware of secret societies," is in the original of Washington's Farewell Address, we are not sure. It has been said to be in it, but we have not seen it, nor, not in such, and so many words. But we have seen it, and know it, which is a great deal stronger argument such societies

We have a copy of that Address, printed more than sixty years ago in Noah Webster's "Historical Acconct of the United States," in which Washington—after declaring "The unity of of our government to be a main pillar in the edifice of our Independence—and stating that "the very idea of the *power*, and *right* of the people to establish government, presupposes the duty of every individual to obey the established government"—goes on and says—"All obstructions to the execution of the laws—all *combinations* and *associations*, under whatever plausable character, with the real design to *direct, control, counteract, or awe*, the regular deliberation and action of the constituted authorities; are destructive of this fundamental principle, and of fatal tendency."

Now this language of Washington, just as emphatically and necessarily includes Masonry, and these other Secret Orders, as if he had named them right out. Read the above again, and you will see it. And he does not stop at *your condition*, against all these combinations and associations, as if they *might* do injury, but he says they are absolutely *destructive*, and of *fatal* tendency. And then to clinch this mossing he adds—"however combinations, or associations of the above description, may now and then answer popular ends (temperance &c.) they are likely in the course of time and things, to become potent engines, by which cunning, ambition unprincipled men, will be enabled to subvert the power of the people, and usurp to themselves the reins of government, destroying afterwards the very engines which have lifted them to unjust dominion." That is—these "Grand Pursuivi, Most Worthy," and Supreme Heads of these combinations, will take advantage of the authority, and influence, and money, and power, at their disposal, and crush not only the outside common people, but also the unfavorable tools they have beguiled to raise them. It would seem that Washington spoke with his eye on these combinations as they now exist, and he says a great deal more than merely to say—"Beware of them."—F.

BRIEF EDITORIALS.

Rev. N. S. Dickinson's able articles have been delayed a little, but will not suffer by it. We are to have five, in all, from his able pen. They were read in the form of an essay before the Meedon Association of Ministers at Foxboro, Mass., 1863.

He shows in a remarkably clear and forcible manner that if nothing more was known of secret societies than that they were secret, this alone would be enough to prevent any enlightened patriot or christian from joining them.

His book needs a little condensing in the next edition, but it will do terrible execution as it is. It should be in the hands of every minister of the Methodist Episcopal Church.

Rev. Elias Bowen, of Cortland, N. Y., writes us an able article against the "Women's Parliament," particularly as a secret organization. That feature (if it was soo) has escaped us. A Women's *secret* Parliament must be of *one* corrupt and contemptible.

A QUEER POSITAN PAPER.

"The successful and joyful cooplection of the formal reunion of the Old and New School Presbyterian Churches, is a matter of interest to all Christian people."—*Boston Congregationalist.*

Will this "Congregationalist" paper, not for the independence of the local churches, and the sole authority of the Bible in church government, tell us what speciel joylulness it finds in a Supreme appellate "Court" of 600 members, meeting for a fortnight or so, once a year, to try all Presbyterian appealed cases between the two oceans; and that, without even the pretence of a Bible warrant. What did that great *United Body* do for the country against slavery? Does the editor propose to make a New England churches over to centralization?

IS THE PEACE SOCIETY TOADYING TO MASONRY?

Read the following from *The Advocate of Peace:*

Free Masonry in War.—" During our robellion a corps of several thousand troops, on a bold and victorious field, encamped for several days around the residence of one of the most accomplished widow ladies of the State of Virginia. A squad of men, under the command of an officer, soon entered the residence, and in making the rounds entered the apartment of a lately widowed daughter, and demanded that her well packed trunk should be opened. Upon raising the lid a Mason's apron was seen. The officer demanded to know by whom it belonged, and being answered by the lady that it belonged to her deceased husband, he stepped back, said he could go no further, ordered the trunk to be closed and locked, sent out and immediately placed a guard around the house to protect it from further molestation."

If such is Free Masonry, we must be an utter violation of its principles. But if consistent with Masonry, how much more with Christianity in its purity, and the fullness of its Christian influences! Is Masonry all this, or should not war against Masons, but should shield one another against its evils, shall Masons, who are conscientiously bound by the higher and holier obligations, wage war against each other, and shall, plunder and murder one another without remorse or mercy, and then boast of such deeds as matters of exultation and glory?

Will our good Brother Lord, of Elgin, explain this "stuff" in which Christianity is called on to copy the Lodge? "If such is Masonry" was the rebellion set on foot and carried on by Masons?

☞ Read E. J. Chalfant's article, and send us at least one or more names. Send five cents, and we will then try to double the number. Eternity alone will show how much good you have done.

Have you an uncle or a cousin who ought to read the paper? Does your teacher take the Cynosure? Have you a customer who needs it? Does your pastor take it?

Do all the officers in your church take it?

We allow 20 cents commission on every dollar subscription to all agents who work for the paper.

WHEATON COLLEGE—NEW LADY PRINCIPAL.

The Trustees have secured the services of *Miss Laura R. Johnson* as lady Principal in this Institution. She was graduated with honor at Mt. Holyoke: has taught a New England district school in early life: was principal of the female department of the Academy in her native town; and has been seven years connected with a collegiate school for young ladies in St. Johns, New Brunswick. Her piety, her manners, her experience, her uniform popularity enable the trustees with all confidence to ask parents to entrust their daughters to her care. Miss Johnson has arrived and entered on her duties.

The present term has been prosperous and full. The regular officers will all be at their posts, promptly at the opening of the winter term Jan. 6th.

For catalogues write to any member of the faculty.

TO MY FELLOW SUBSCRIBERS.

I feel it to be my duty, to appeal to each and all of you, to do all in your power to extend, *as quickly as possible*, the circulation of The Christian Cynosure. I have had more opportunities than most of you of seeing the great dangers which threaten both the Church and State, having been a member of two of the most powerful secret political organizations that have ever existed in this country. And I am fully convinced that *there is not a day to spare*, if we would preserve our civil and religious liberty.

It must now be evident to all of you that Free Masonry is the great enemy of Christianity and of free government; that no loyal citizen could possibly adhere to such a despotic institution, except through ignorance of its true character, or fear of its horrible death penalties, and that all these prominent Free Masons, who are now at the head of affairs in politics and religion, are not there for the good of mankind.

Free Masonry is now working with renewed energy. All her army corps are recruiting rapidly. The forces she is marshaling throughout our land are composed of the more ignorant and superstitious portion of our population.

It is high time for all of us to be up and doing. There is no telling just how much may depend upon our *individual* efforts. If we all put our shoulders to the wheel the contest will be short. Slavery was a beast that only disturbed the Negro's ox; but Free Masonry is a brute that gores everybody's hull.

This is not merely a contest between Masons and Christians; it is a struggle between the friends of truth and the dupes of error. If the latter succeed, then, we will have the second edition of the "dark ages."

If you hesitate to communicate active operations from fear of being injured in some way, by the sly and crafty adversary, I would remind you of the fact that you are already victims; and that you may shortly be deprived of the little you now possess.

Remember, that only a few months ago many of us were in total darkness in regard to organized secrecy; and that hundreds of thousands of our countrymen, who readily love liberty as well as we do ourselves, are totally in the most profound ignorance upon the subject. Have we not received the command "to let our light shine?

It is well for us to pray often, long and loud; but let us plead for what we need most—*vigorous activity.*

We should do all we can to advance our cause; but the most important thing to be done, immediately, is to extend the circulation of The Cynosure as greatly as we can. It should have one hundred thousand subscribers within the next six months; and they will be forthcoming if each one of us will do this share. If some of our number cannot do their full share, then let them do all they can, remembering that "great oaks from little acorns grow." Let all those who have plethoric purses consider the great responsibility resting upon them. Let all who are afraid, keep an eye on their own ugly wisdom, and also a big dose of prudence thrown in. And, finally, let us all deny ourselves everything except the necessaries of life, and buy tracts and Cynosures to scatter to the four winds; thus proving that we fully realize the terrible fact that "*Eternal vigilance is the price of liberty.*"

E. J. CHALFANT.

York, Pa., Nov. 15, 1869.

[Our Brother's suggestions are in point, and vastly important. Let us all awake to new zeal and activity.—Ed.]

PHILADELPHIA MEETING.

On the evening of Nov. 16th, at the Hall, corner of Chestnut and Eighteenth streets, a meeting was held of citizens of Philadelphia, for the purpose of opposing the clandestine associations which are so numerous and increasingly prolific throughout our land.

The meeting was called to order by Dr. R. D. Pease, who had originated it, and been the principal active in arranging its preliminaries. It was called, he said, as a conference meeting of the friends of the cause, preparatory to a series of more public gatherings, in opposition to the operations of secret societies. He then read

The Rev. W. W. Barr was then called to the chair, who, after making a few remarks, introduced Or. Pease, as an agent of the National Christian Association, Opposed to Secret Societies, whose head-quarters of an honor on the nature and importance of the movement, concluding with a few feats respecting the association and its organ, The Christian Cynosure.

The various Societies or Orders, binding their members to secrecy, are making rapid progress throughout this country; therefore

Resolved, That in our judgment the time has come for the friends of light and liberty to manifest publicly a sense of the growing evils of secretism, and we hereby express our satisfaction that there is a way open for counteracting them, and for the object the exposure and extirpation of this evil.

Resolved, That we have not known of any reform issuing in the benefit of mankind, in this or any other age, either original or subsequent, that was not requiring secrecy in the institution of its members.

Resolved, That in the judgment of this meeting, it is the clear and obvious duty of all Christians to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Whereupon the meeting adjourned.

W. R.

At a meeting of the "Ministerial Association" of Reformed and Reformed Presbyterians of Philadelphia, held in the Second U. P. Church, Nov. 1st, 1869, the following resolution was unanimously adopted:

Resolved, That we have heard with interest the statements of R. D. Pease, M.D., in relation to the objects and work of the "National Christian Association, Opposed to Secret Societies," and do hereby express our sympathy with the cause in which he is engaged, and promise our hearty support and co-operation in such efforts as may, after due consideration, be lodged advisable, and necessary to arouse public attention, and especially the attention of Christians, to the evils and dangers of secretism.

A true copy.

[Signed]

W. W. BARR,
Secretary.

A STRIKING APPEAL—O, Christians! Christians! The Bridegroom is coming, and lo! the midnight cry! Will you show him your accumulated treasures, your luxurious houses, your costly jewels, your well-filled coffers and satisfactory balances, and say, "These are our talents?" O, will you point to the blood-washed, white-robed-souls—once lost, and outcast, and miserable, and say, "I found them in the streets and lanes, in the highways and hedges, and compelled them to come in, that my house might be filled?"

Dear young believers, we have need of you, or rather, "the Lord hath need of you!" We want your time, your strength, your energy your education, yourselves, for Him who "spared not his own Son for you!" Is your allabaster box of ointment too precious for him? Do you say, "To what purpose is this waste? Ask Mary how much she wasted; ask Moses whether he regrets his choice; ask the Apostle to the Gentiles whether he made a mistake when he said, "This one thing I do;" ask the sweet Psalmist of Israel, "What shall I render to the Lord for all his benefits?" Eternity will not be long enough to give the answer.—*The Revival.*

SECRET SOCIETIES. IS IT RIGHT TO JOIN THEM?

BY REV. N. S. DICKINSON.—No. 1

I shall endeavor to show in this essay, that *secrecy* in a *social organization*, is an element of evil, and that on this account, men ought not to join such societies.

In order that the precise thing under consideration may not be misunderstood, let it be borne in mind, that it is not the rightfulness or propriety of *association* that I am to discuss.

Nor yet are the real or professed purposes for which secret societies may be formed—the matters into which I am now to inquire. Those purposes may be good or they may be bad. Let them be ever so] faultless, the real question at issue remains to be considered.

And that question is the question is not whether men or associations of men may not have secrets which they are not required to divulge to the world. And no man is required to make known to others all that he himself may know. For finally, is the question involved, whether secret societies may not accomplish some good. Great good sometimes results from nets and agnacies in themselves immoral and wicked. Judas wickedly hoarded his Master, but he also worked or resulted in infinite good to the world.

The matter to be considered is the principle peculiar to these associations. That principle is *secrecy*. Their members are bound together by secret pledges; have their secret passwords and signs, meet in secret—and in secret—transact their business. In short, darkness is the peculiar element in which they act. While certain results of their action are thrust forth into the light of day, the agencies employed for producing them, are more or less carefully concealed. That this peculiar mode of organization and action is inherently wrong and injurious is what I propose to show.

The subject is especially important at the present time. Secret societies have been greatly multiplied in the land. We have secret societies for overthrowing the government; and then we have secret societies for sustaining the government. Their aid is sought in promoting the traffic in intoxicating drinks, and so for encouraging intemperance and its kindred vices; while on the other hand, their aid is also sought for the promotion of temperance and its kindred virtues. They are called in requisition for personal improvement, and, also for vicious indulgence and debasement. They are invoked for supporting religion, and for deriving a religion And these organizations openly seek and sometimes demand the patronage and support of all classes of men. They also assume the right to form their observance with the services of our Sabbaths and sanctuaries.

Such being the state of things, their claims to patronage and countenance, demand careful examination. Indeed, such examination is required by these societies themselves. When any organization claims the attention of men in any way, it tacitly invites them to weigh its claims to their regard.

SECRECY NECESSARY.

Secrecy in a social organization formed for any good purpose is unnecessary. If secrecy in the case is unnecessary, the varied machinery and means by which it is secured, become an evil in this way account. A waste of means and energy is always an evil.

1st. *It is unnecessary as a means of protection.* Our laws give ample protection to all lawful organizations of men. But if the case were otherwise, the state of society in our land was one of barbarism, in which the restraints of law were but feebly felt, the secrecy of an organization would tend rather to exposure than to protection. It would usually excite the suspicions of men, and the more rude and barbarous men are, the more ready they are to act under the influence of their suspicions. As a matter of fact, secret societies have no where been any protection from interference from those outside of them than have other social organizations.

2d. *It is unnecessary as a means of success.* Men form organizations for business purposes. But individuals and organizations always succeed the most in the long run, for having the confidence of the community in which they exist and act. Yet confidence can exist on far other than the nature and principles of an organization which seeks it are known. Knowledge—intelligence, gives rise to confidence in such a case.

3d. *It is unnecessary as a means of pleasure.* Men sometimes associate for pleasure and improvement. But in no innocent pleasure can be found by the fact than an impenetrable veil of secrecy is drawn over it,—that none save a select circle have any knowledge respecting it? Is virtuous social pleasures court such darkness?

4th. *It is unnecessary for personal improvement.* In the work of personal improvement does either body or mind set more vigorously or healthfully in darkness than in light? Is virtue with such surroundings any more beautiful or winning? Does the human heart, made to sympathize with all men, glow with emotion any bolder because a wall of separation has been built up between a man and the great mass of his fellows?

5th. *It is unnecessary in promoting benevolence.* Associations are formed for beneficent purposes. But is secrecy needful for the greatest efficiency? Benevolence action springs from benevolent feeling. Will the consciousness of acting without the knowledge of any, save a few associates cause a man's benevolent feeling to flow any purer or stronger? Let the amount of secrecy in the cans be little or much it can have no influence in awakening bene-volent feeling. Will efforts put forth under the veil of secrecy be any more successful? Will food given to the hungry man be sweeter to his taste because he knows not the impulse which sent it to him? Just so far as uncertainty hangs over this matter, its value is diminished. And if benevolence seeks the moral and religious improvement of men, the leading agency to be employed has been prescoted and furnished by God. Divine truth is the appointed instrumentality.

Was the school of God's own appointment for the religious training and usefulness of men—the Church—a great mistake in that it was not made a secret society? Can men feel the power of truth themselves or plead its cause any better with their fellow men because they profess to have important truths; principles, or modes of action which they keep most carefully concealed? Will men yield any more readily to good influences because they spring from concealed modes of action? Does God's word lose its light and its power of darkness to arm it with power? Shall the Christian soldier distrust the armor of light?

6th. *Secrecy is unnecessary in making men keep their pledges.* In it said that the pledges given in secret societies formed for the promotion of the moral and religious improvement of men, bind their members to enforce the truth by precept and example upon those around them, and no other those members more useful in this work? But does a pledge of any more bound to keep a pledge made in secret, than he does one made in public? The reverse of this is unmistakably true. Yet *further*, it is no old maxim that unless is strength. Do not secret societies separate their members from the rest of their fellowmen, and thus in this way, weaken their efforts for good? Many good men cannot join such in any such modes of action. The moral force of the Church is divided in a way that requires its united energies.

7th. *Secrecy appeals to curiosity unless.* It is said again, that the principle of curiosity to which secret societies so strongly appeal, is made by no means a certain, effective for improvement and usefulness?

What is the testimony of facts? Are the members of secret societies any more enlightened, cultivated, benevolent or useful than other men? Secret societies have certainly existed long enough to reveal such happy effects if any such were produced by them. Have any efforts for civilizing and Christianizing the world, ever originated in or been extensively promoted by them? Temperance is a virtue. Do secret societies commence the temperance reform? Has it any stronger hold upon the hearts of men, than it it had when reliance was placed upon open organizations and the inforcement of truth for promoting it? Facts must unmistakably forbid any such conclusion. There has been a loss of power in this way. A reliance upon means which were not fitted in their nature to produce good moral results.

God has not so made men and constituted human society, as to render it needful for men to band together under the veil of secrecy in order to accomplish in the best manner the great purposes of their being.

THINGS MISCALLED AMUSEMENTS.

The popular amusements of the day are grievously misnamed. They should be called *excitements*. The Anglo-Saxons and the Celts, the races that give character to our American civilization and religion, know little of amusement, in the sense of proper amusement. They detest them. *The dance, the evening party, the card* table, the theater and opera, the race-course, the billiard saloon, and the ten-pin alley are either in their very nature, or have become almost invariable associations, excitements of the most unwholesome, inordinate, and pernicious sort. Such a party as that, given by a prominent New England representative in Washington last winter, where after the usual gayeties and feasting and drinking had extended to one o'clock in the morning, we are told, "the German" was commenced and kept up till near day break, and the whole was finished by a splendid breakfast—commencing at the eighth called amusement? By no means. It was a piece of real business, of the hardest and most trying nature, cruel to body and soul, as severe a drain upon the nervous power as a battle, and a total route and pell-mell retreat of an army. Nay, we believe the down right butchery of a battle field is less barbarous, and more truly amusing than the orgiet of such a splendid night party at Washington. The theater is also a scene of wearying, demoralizing embroiling excitement, more enfeebling and corrupting than a miasm. The fierce passions, the gorgeous lewdness, the unmitigated sensuality of spectacle, and costume, and situation, and plot of the staple performances of the drama,—what refreshment there in all this, what refreshment, indeed, on the very eve of the judgment of the great day of Gods flame of the pit? Men do not go to those places for the innocent and wholesome, thing properly called amusement, they go for excitement. They go not to be entertained, but to be inflamed.

So in games, which of themselves are innocent and pure, as billiards and nine-pins, (or can not ioclode cards, as the element of chance enters too largely into the game.) Americans are not content until, by connecting the ex citement of betting, and drinking, and gain of money, and above all, drinks, with the play, they have fairly shut out of the list of amusements and make it a snare to character and possession. A swift path to dissipation and ruin.

Amusement, relaxation, innocent gayety, hilarity, sportiveness, is a gospel duty. There is a time to laugh. But it is one of the great mistakes of our age and country, that it knows so little of amusements, and has gone almost exclusively into the excitement in their stead. With that, the true Christian plainly has nothing to do, but to discountenance, and if the way is hedged up against reformation, to withdraw from it utterly. Dissipation and ruin always lie directly in the path of excitement, lasting till past midnight, in which everybody is overdressed or underdressed, in which dances banded down from those of the children of Israel around the Golden Calf, are the main attractions; the hours, the music, the steps, the dress are so many incitements, the heart and soul and body are to be separate, saith the Lord, and touch not the unclean thing.—*American Presbyterian*

If you wear out your number in connection with it, write and tell us what number it is, and we will send you a new one.

WINTER.

BY J. R. LOWELL.

Down swept the chill wind from the mountain peak,
From the snow dive thousand summers old;
On open wold and hill bay-thicket sprang
It had gathered all the cold,
And whirled it like sleet on the weather'd rock,
And turned the lake to glass,
It curbed a shiver everywhere
From the unsheltered boughs and pastures bare;
The little brook heard it, and built a roof
'Neath which he could house him winter proof;
All night by the white stars' frosty gleams
He groined his arches and matched the seams;
Slender and clear were the crystal spars
As the lashes of light that hung in the stars;
In the morning twilight's rosy dawn
His work was complete: a frozen bridge
Without a prop for support or railing,
And here
He had caught the nodding bulrush tops,
And hung them thickly with diamond drops,
Which crystallized the beams of moon and sun,
And made a show of wonder
So great builder's most rare device
Could match this winter-palace at last,
Built all complete, except that inherent fay
In the depth's serene through the summer bay,
Each fleeting shadow of earth and sky
Lent the hungry mould should be lost,
Had been mimicked in fairy masonry
By the elfin builders of this frost.

Correspondence.

F. SCOVILLE renews his subscription, and writes: "For one year past I have had the great pleasure of perusing your most excellent paper, the CYNOSURE, and am very much pleased with it.

I profess to be a Methodist, and I must say that it grieves me very much to see our Methodist preachers unite with Free Masons; even if it overthrows the Methodist Church in its downfall.

"I bid you God speed-in your noble work."

J M DURANDEAU writes: "I send you two dollars, one for my subscription for the CHRISTIAN CYNOSURE, and the other you may take on you think fluest for the good of the cause."

We shall use your dollar to open a fund for the free distribution of CYNOSURE Tracts. Hoy many of our subscribers follow this good example.

HIRAM LEWIS writes: "I consider the CYNOSURE the best religious paper I know of. It has the least trash, and most solid truth, for a paper of its size, that I find in circulation."

A Good Friend sends us a club of twelve subscribers and thirteen dollars. He says: "I have labored hard for some time to get up my club, and intend to labor on, and hope to be able to enlarge the list."

"I have given away all my papers, and endeavored to make an agent of every man I could."

This is just the spirit every one of our subscribers ought to have. "Go thou and do likewise."

COMMUNICATED:

FROM TUNNEL CITY, MONROE CO., WIS. —

REV. COOK—*Dear Sir:* I shall send some names of new subscribers and cash to you the second week of November. I drop this, that you may know what we are doing, in part. I send, also, in figures, taken from a Dutch paper, the number of Odd Fellows in the United States. If you can make any use of it, all right.

Your friend and brother in Christ,

C. D. HRADLY.

Friend Bradly gives from his statistics, which we presume are correct, the number of members belonging to the Odd Fellows in each of the different States, and then the sum total, with the increase the last reported year, being a part of '68 and '69. The whole number is 301,640. The increase in one year, is 40,737. This is of interest, as showing the rapid stride of secretism in our land, as other such bodies, and especially Free Masons, have doubtless increased in a like or greater proportion.

PHŒNIXVILLE, Chester Co.,
November 21, 1869.

EDITOR CHRISTIAN CYNOSURE:

Your paper in dispelling some of the dark mists that enshrouds the minds of the people here in Phœnix, the location of the great Phœnix Iron Co, who are largely employed in building iron bridges roofs &c., &c., but it will have a hard battle to fight. I showed it to one of our M. E. local preachers, the other day, and I happened to ask him if he was aware that the Masons had been laying the corner-stone of a M. E Church, at Great Bend? He seemed somewhat startled at first, but selected—So I so understand they laid it as a body, or no order, or secret society. Mr. Masons" went to my drawer and took out your paper (as we work together in the Phœnix Works) and showed him the account of it. When he saw the color of the paper, he quite likely a severe shock from him, and exclaimed—That paper lies! However, *he did* read the first part of the account, but it did not penetrate him very deeply. I could plainly discern him because he is a Good Templar Chaplain, and our preacher, Rev. Mr. Haycock, is a Mason, and the prominent men in the Church are Masons. He said the M. E. discipline prescribes forms for laying corner-stones, and he could not conceive of such a thing as Masons laying corner stones for the M. E. Churches.

I thought I would tell you a little about a Masonic ball that the Masons have just built. It is located on the corner of Main and Church streets, and in Phœnixville is a very large and massive building. But the strangest thing about it is, that a man far advanced in Masonry, furnished the stones for the work, and I am told they are not solid, or hard enough for a foundation, and that they have introduced iron bolts to stay it, also that the stones were not only wanting in solidity but in size. I thought I would simply mention[illegible] these things as worthy of notice. I think your paper is of the right stamp, decidedly Christian, and undoubtedly undertaking a great work. I look in vain in the Christian *Advocate* and *Journal* for something on the subject, but fail to see it. Oh how can ministers of the Gospel be silent! A Sunday night decoe by the Sir Knights in the city of Philadelphia, a Masonic ball at the "Sea View House, and the Sir Knights, marching into the house in full dress, and then off to the M E. Church to listen to a discourse on the ascension of Jesus Christ! And yet no one in the conference will speak about these things! They are backward on this Masonic subject, for fear of having a subject thrown. They took up the latter boldly after the system was abolished. It may be they will do the same in regard to Masonry when that is destroyed.

I am expecting great things from the CYNOSURE.—Yours

MASONIC TREATMENT OF THE MURDERER.

EDWARDS COUNTY, ILLINOIS.

MR. E. A. COOK—*Dear Sir:* I have seen some of your tracts published by you, and I think I should admire the CHRISTIAN CYNOSURE. I am very much opposed to Secret Societies, so much so that I went nothing to do with Free Masons, and I can give you some reasons for this, in what took place in connection with the murder of a good God peaceable citizen last spring, not this here in Edwards county, Illinois, I will state the fact, as it occurred close by me. I knew the men well, and have known Shelby, the one who was killed, far ten years. He was a steady, harmless, hard working, peaceable young man, aged 28 years, and not married. He had a farm and other property, worth about three thousand dollars. This said Jonathan Shelby never was known to get into a fuss with anybody, but was accused of having said something about a neighbor, John Carson. So on the 24th day of May, in presence of three other men, Shelby said to Carson—"John, you have accused me of saying so and so about you, and it is all a mistake; I never said it." Carson replied—"You lie," &c., &c. At this they threw their hats off, to take a fist fight, but only passed a few words, and then picked up their hats, and went to work to take up a log. While Shelby was stooped down taking hold of the log, Carson struck him on the head with a heavy hand spike. Shelby fell speechless, and Carson ran away; and while those other men were engaged in working with Shelby to bring him to, Carson got out of sight. Shelby died the second day—never spoke after the blow was given. Carson was a Free Mason; Shelby was not.

Great efforts were made by Shelby's friends to catch Carson, but there were so many Masons ready to help him off, that it was in vain. They furnished him with money and a horse to get him out of the way. He was arrested ten days afterwards in Missouri by some Masons, locked up again by Free Masons, and there is no hope of bringing him to justice.

With this, I will close. I could give you whole sheets about Masonry, if I thought it worth anything to your readers.

If you will send me a copy or two of the CYNOSURE, I think, may be, I can get some few subscribers.

Yours, &c.,

[We publish this plain simple narrative, not only as a matter of deep interest and concern to all who care for law, justice, and the security even of life, in community—but also to show that Masonry is the same now, that it was forty years ago—that it operates on the same principle, and will, if possible, carry out its oaths, and shield its guilty members against the due punishment of their crimes—even "murder and treason not excepted."—Also whither one we tending? Where is our safety for property, liberty and life?—to say nothing of morals and religion.—ED.]

CHRIST AGAINST MASONRY.

STEAMBURG, Cal. Co., N. Y.

EDITOR CHRISTIAN CYNOSURE:—

I am an anti-sectarian, and approve of the sentiments expressed by S. W. Ritchey, in your issue of the 2nd inst. of October 4th. I profess to be a Christian, but not of the class who forsook Christ, as we read in a paraphrase he gave of himself in the vii. chap. of St John. We also in Titus ii., 11-14, and Rom. iii., and taught the doctrine of Christ reaches all the Human Family. In short, He is the *only wise God our Saviour* (Jude 1-25) to whom be glory, majesty, dominion, and power, both now and forever. Amen. Christians, be not alarmed, for Free Masonry was about to take the Kingdom of Heaven by force. The universal benevolence of Christ is guarded by universal glory, majesty, dominion and power. All of Christ are opposed to the impious and blasphemous rites and ceremonies of Masonry.

Let Christians have no fellowship with the hidden works of darkness, but rather reprove them, and the power of Christ will soon root out the authors. But the Morons look to the *political parties for support.* And they have well nigh monopolized all the offices of political honor and profit in our country. Our Executive, Judiciary and Legislatures, they have corrupted, and rogues, by their secret passwords and obligations, have united to defraud, not only individuals, but government.

The rapid increase of Masonry and their partisans, is truly alarming. Is it not time, and high time, that honest men of all parties should join *politically* against this hydra-headed monster? Let his wife and family, but talks and gossip about another man's family. Give me the man who has honest, earnest convictions about his own church, and I extend to him the right hand of fellowship.

VERITAS.

SECTARIANISM.—The Rev. Dr. Norman Mcleod says: There is a great deal of coal and sectarianism mixed with christianism. It is often imagined that if a man is fond of his church, he is a sectarian. You might cry a man is sectarian if he likes his own house and family better than any other in the same street. A man I call sectarian is the man who is not contented with the blessings of number one in the street, but who is always throwing stones or mud at number two; who is not content with his own wife and family, but talks and gossips about another man's family. Give me the man who has honest, earnest convictions about his own church, and I extend to him the right hand of fellowship.

DON'T BE AFRAID.—The following was found pasted in a Christian's pocket book:

Don't be afraid of trying to be good to the most hardened. Make no calculation that any are so strong, so proud, so wicked, so unbelieving, the Gospel cannot subdue them. They have souls, and they have feelings: they often feel misgivings and fears and remorse, to which God alone is witness. How can you tell that God has not *sent you* to speak to such a person at just such a time? Besides, God's Spirit is to do the work, and that Spirit can do anything. Beware of limiting Omnipotence!

MORE EDITORIAL INNOCENCE:

The editor of *The Nation*, in his number of November 18, 1869, makes the following disclosure of certain fraudulent Custom House operations in Philadelphia: "A whole band of persons, some in the Custom House, some outside, entered into a conspiracy, by means of which forged internal revenue certificates, false manifests, and such other documents, were daily stamped, and certified by Government officers, and, being forwarded to the Treasury Department at Washington, and there approved, the draw-back was duly paid. So far as the number of persons through whose hands all these papers had to pass, and to the fact that the names of the firms claiming drawbacks, had to be constantly changed, in order not to excite suspicion, the number of conspirators was very large, one of them occupying high positions in the Custom House. There is no knowing how long the thing might have lasted, if one of the rogues had not got out of temper and pouched. The evidence reveals a condition of depravity among men passing for respectable which is really wonderful."

Now who could believe that one and the same editor, who makes this disclosure of the doings of a band of conspirators, should, in the same number of *The Nation*, advocate a Masonic journal in his columns, viz: *The American Free Mason*, the express object of which is to substitute men to the practice of secret arts, such as are used in all conspiracies? Where is the difference between being a conspirator against a Custom House, for the purpose of making money, and the lending of one's aid to the teachers of conspiracy, by which Custom House robbery is done? We presume that *The Nation* expects some favors from Free Masons, in return for advertising one of their journals and thus extending their influence. It must appear very evident to every honest, candid mind, that to court the aid of Free Masonry, are incalculated, the more apt at conspiracies men will be, and the more inclined to enter into them. *The Nation* says that some of the men engaged in the conspiracy claim to be respectable; and so it is with Free Masons; many of them claim to be respectable; and we see the editor of a paper claiming to be highly respectable, hinging his influence to impose upon community the idea that the teachers of conspiratorial arts are also respectable.

Since we first called the attention of the public to the fact that a paper of the highest pretensions was advertising a Masonic journal, with a view to giving it a wider circulation, that Masonic journal has modified its advertisement somewhat. It now pretends to be engaged in *reforming* Free Masonry; where, in a similar manner, as to the Episcopal Church, there is high Masonry and low Masonry; and its object is to reject the higher degrees of Masonry as spurious and corrupt. But we of the CYNOSURE, believe that all Masonry is corrupt; that there is nothing high about it except ridiculing high pretensions; that it is, as claimed to be, all *low*, and not only so, but detestably low and vile, unworthy of free, enlightened, christian men to practice.

Sly young, unthinking men, and unsuspecting women, may parrot forth the beauties of Free Masonry—its unmanly jugglery, underhand, double-faced dealings, conspiratorial machinations, its poetry, ridiculous symbols, its mystic myths, etc., etc., but when we find a print of the pretensions of *The Nation* doing the same thing, what are we to think of it? Is the editor an innocent, or does he think that he is possessed of a secret for covering up dishonest actions which the world cannot discover?

COMMON CAVEL.

P. S.—We have one more question to ask—How can a Government which is prevented from executing its laws against ring-leading rebels by the prohibition of Free Masonry, Odd Fellows and such like, ever expect to defend its Treasury and Custom Houses against conspirators? If the Government is not permitted to hang a rebel, it surely cannot be expected to punish a thief. Robbing the Custom House is certainly as respectable as killing loyal men for defending the Government. Rebel chiefs are respected; why should not smart operators upon the customs be?

C. G.

A REMINISCENCE OF THE WAR, AND TEST OF MASONIC SYMPATHY.

On my way from Wisconsin to Ohio, just after the President had issued a call for a recruit of soldiers, in the most delorous time of the war, I saw, at almost every station, soldiers parting with tearful friends; "Strong men were weeping;" even Chicago appeared gloomy, under the impression. At one station o very young and thoughtful looking lad, with a countenance innocent, tearless, and strikingly calm and serene, came into the car, and took a seat a little before me. Before me, directly, a middle aged, intelligent, and christianly appearing woman, clad in deep mourning, entered the car, weeping, to bid adieu to her "soldier boy;" no father, brother or relative. Deep indication revealed to my mind—"He is my only son, my all." O how I wished that I could know that he would return to his mother! As I stood silently, to raise the request to Heaven, something seemed to impress my thoughts—he will never return; but the angels will bear his pure young spirit away to the realms of the blessed. They looked long and tenderly at each other—the parting words were spoken, and she left calmly and tearlessly, with a resigned look, which revealed to say, God will do all things well. If strong men have returned to boast of Masonic favor to the war, let them not do it before mothers, whose young and tender ones were stirred to death in the prison pens of the South.

We may easily imagine this lad to be saying:—

Dear mother, I'm a prisoner now,
No one to bathe my aching brow;
Oh could I purchase, by some sign,
Such tender sympathy as thine.

I've heard the boast to camp and field
What old Masonic signs would yield;
But I'm too young, Heaven, to be,
One of their great fraternity,

And thee, dear mother, should I die,
Who would thy parching mouth supply?
To lookley to this boasted sin,
How vain is our dependence made!

Is it the strong, the rich, the great,
Oo whom kind sympathies abound wait?
Not so with God—at mighty cost,
He saves the poor, the weak, the lost.

And now, dear mother, I can see,
Enough in God for you—for me:
In fears, and wounds, to him I fly,
And find His saving presence nigh.

Dear mother, I am happy now,
For angels fan my fevered brow.
I want no pow'rful, grip, or sign,
I feel that Christ and Heaven are mine.

MRS. LYDIA O. ANDREWS.

THE CHRISTIAN FREEMAN appears in its new and artistic dress as a double sheet, quarto form one Religious; the other Secular, and will hereafter be devoted to Morals, Literature, Agriculture, Science, Religion, The Family Circle, and general intelligence. It is published at the unprecedented low price of two dollars ($2.00) per annum, and will be sent one month free to trial subscribers. No. 163 Madison street, Chicago, Ill.

A NEW PAPER FOR CHILDREN.

"THE SCHOOL FESTIVAL."

This beautiful little original Magazine is now ready. It is devoted entirely to school exhibitions, recitations, dialogues, tableaux, charades, etc.; and is destined to have a great popularity. It is the only magazine of the kind we know of, has been greatly needed, and meets a want. It is full of good things for the large as well as for the smaller children—*all original, and all first class.* We quote only one exercise as a sample. Send for the Magazine, and enjoy the whole of it. It is published quarterly, by Alfred L. Sewell & Co., at the publishers of the popular juvenile magazine, the *Little Corporal*, Chicago, Ill., and costs FIFTY cents a year. Single copy fifteen cents. But here is the sample exercise from the *Festival*. We give it in part:

CHOICE OF TRADES.
A RECITATION FOR LITTLE BOYS.

BY WM. M. S. C. BLAKE.

This recitation should be accompanied with appropriate action.

First Boy. When I'm a man, a man,
I'll be a farmer if I can—*and I can!*
I'll plow the ground, and the seed I'll sow;
I'll reap the grain, and the grass I'll mow;
I'll bind the sheaves, and I'll make the hay,
And pitch it up, on the mow away!

When I'm a man!

Sixth Boy. When I'm a man, a man,
A printer I'll be, if I can—*and I can!*
My fingers shall nimbly, and prings I shall
Print the stories in the *Little Corporal!*
I'll have the first reading; ah! won't that be fun.

When I'm a man!

To read all the stories before they are done?

When I'm a man!

Seventh Boy. When I'm a man, o man,
A doctor I'll be, if I can—*and I can!*
My powders and pills shall be nice and sweet;
And you shall have just what you like, to eat!
I'll prescribe for you, riding, and sailing, and

When I'm a man!

And, 'bove all things, you never must study too much

When I'm a man!

Eighth Boy. When I'm a man, a man,
I'll be a minister, if I can—*and I can!*
And, once in a while, a sermon I'll make,
To keep little boys and girls awake;
For, oh! dear me! if the ministers knew,
How glad we are when they do get through!

When I'm a man!

Ninth Boy. When I'm a man, a man,
A teacher I'll be, if I can—*and I can!*
I'll sing to my scholars, fine stories I'll tell;
I'll show them pictures, and, well—shall well,
They shall have some lessons—I s'pose they ought;
But oh! I shall make them so very short!

When I'm a man!

Eleventh Boy. When I'm a man, a man,
I'll be President, if I can—*and I can!*
My uncles and aunts one a jolly set;
And I'll put them all in my cabinet;
I shall live in the White House; and I hope you all,
When you hear I'm elected, will give me a call!

When I'm a man!

(All in concert.)

When we are men, we are men,
I hope we shall do great things, and then,
Whatever we do, this thing we say,
We'll do our work in the very best way,
And you shall see, if you know us then,
We'll be good, and honest, and useful men
When we are men.

THE INDIAN'S ILLUSTRATION.—A converted Indian was asked how he knew that he had experienced a change of heart. He gave no answer. He was asked if he saw the power?

"No."

"Did you hear it?"

"No."

"Did you feel it?"

"No."

"Well, then, cannot you describe your feelings?"

He paused a moment, and then kneeling upon the sand, made a small circle of chips and moss. Then he got a little worm, and placed it inside the ring, and with orpark from his pipe lighted his pipe. The poor worm, when it began to feel the heat, crept first to one point, then to another, and at last, after the ineffectual attempts to get out, finding that the flame completely surrounded it, crawled to the centre as if in despair, and coiled itself up awaiting the result. When he began to speak, the Indian took in his meaning by his fingers and placed it with power, then in softy

"Now," said he, 'I will explain my meaning. I was like that poor worm; the fires of hell were burning around me: they began to scorch me; I ran every way; I drank fro water; I tried hunting, everything, but I could not get out. At last I threw myself down and tried to pray, and then God stretched forth his hand and pulled me out. Now," said he, 'I cannot explain it better. I cannot tell you how it was done, but I feel a change, and I know it was so!"—*Sunday's Cabinet.*

The Masonic Grand Lodge of Georgia, now in session at Macon, have under consideration the erection in that city of a grand magnificent Masonic temple.

ACKNOWLEDGMENT OF RECEIPTS.

Geo. W. Vestal and Rev. J. Taylor, 25 cents each; Geo. Brokaw, 50 cents; H. S. Thomas, 50 cents; Allen and Joseph Purdue, 50 cents each; Linus Kibbe, Levi Goss, Vary Hooker, W. R. McLaran and Charles Gray, 50 cents each.

Rev. Z. Osborne, John Black, H. L. Davis, S. Sedgwick, Calvin Hatch, Jas. B. Fartis, Richard Irwin, E. M. Fowler, W. F. Manley, J. W. Cain, Daniel Carpenter, Rev. J. Traverse, J. C. Bartholomew, General C. W. Howard, J. Hodges, John West, L. Smith, W. R. Hutchinson, C. F. A. Gantzelow, A. C. Rideout, H. W. Foster, Martin Parkins, J. S. Hickman, A. Hard, John Wells, James Peterman, Joseph Mackey, C. A. Blanchard, Doc. A. Austin, J. G. Lamson, Rev. C. Bender, Prof. Webster, Almon Holmes, A. J. Kachieon, Isaac Williams, John A. Young, Rev. J. C. Blanchard, H. Hawkins, H. Longan, Wm. Douthett, David Newton, J. S. Hickman, C. F. A. Gantzow, N. White, J. L. Fall, Mrs. Mary F. Ward, D. D. Thomas, Timothy Durkee, Peter Denschedel, A. C. Hall, B. Casey, Abigal Pomeroy, J. C. Henlot, S. Sutton, Mrs. L. C. Skinner, Jno. W. Sproull, Thomas Ulmer, Adam Andre, Wm. Cowan, Rev. G. Dent, P. E. Parkinson, Rev. Wm. Hamilton, H. F. Bullamy, S. Barrier, A. D. Freeman, S. S. Berry, Isaac Price, John H. King, Geo. W. Harris, C. R. Williams, E. D. Olmstead, James Ward, James Torrecee, A. Smith Decreney, J. S. Hickman, John Richardson, Rev. Geo. W. Strong, Doc. A. Parsons, J. E. Slocum, Susannah Harless, John N. Drowo, David Robertson, J. B. Hoobby, G. G. Kilpatrick, Edward F. Gillett, J. F. Shaw, C. Lewis, S. M. Stevenson, S. Hudson, J. H. Nichols, James M. Scott, D. Yant, H. G. Hood, S. Mohler, John Eakles, N. Callendor, Mary Proper, S. M. Ritchey, S. Smith, B. Read and P. Carpenter, $2.00 each.

Daniel Patterson, $2.00.

Jacob Heston, Wm. Garratt, John L. Fall, J. R. Finney, F. A. Wier, Joseph McKee, Wm. Beauchamp, P. Carpenter and Josiah Work, $3.00 each.

Joseph McKee, $3.50; Calvin Hatch, $4.00; Henry Harrison and Harrison Noble, $6.00 each; Dr. Pease, $18.00.

A. W. Curtis, on pledge, Sept. 17th, $15.00. Hamilton, Mrs. Clow, 50 cents; Daniel Poticrson, 50 cents.

Total, $219 20.

NOTICE.

To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Heavenly Light," "Adams's Letters," etc. We advise all persons having such books for sale, or any works on the side of openness and godly sincerity, in opposition to the craftiness and guilefulness, inseparable from all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

Light on Masonry and Oddfellowship.

BY ELDER D. BERNARD,

A book of over 350 pages well and neatly bound. Also, H. S. Miner's confession of the murder of Morgan. The above book and pamphlet will be sent post free, to any address by sending $2.00, to the undersigned at Elk Ford-Iroquis county, Illinois. Look Box, 18.

JAMES S. HICKMAN.

AN Inquiry into Free-Masonry,

By Elder J. G. Stearns.

Seventh Edition, price 60 cents
Letters on Masonry, price in paper covers, 50 cents.

A new chapter on Masonry addressed to Churches that hold to fellowship adhering Masons. Price 50 cents. The three books sent by mail, post free at $1.50. Send for cash or receiving the price. A liberal discount to the trade. Address, Elder Stearns, Clifton, Corinth Co., N. Y. or T. W. Barnard, Dixon, Ill.

FORGOTTEN.—The following paragraph, which we clip from an exchange, is a reflection upon the liberality of those who dispense the patronage of the Government. Feted one year and forgotten the next, is proverbial of republics:

"Eight years ago, one of the names decreed to the hearts of the loyal American people, was that of Robert Anderson, the hero of Fort Sumter. Now he is so poor that he has had to sell his library, and purposes living in Europe, because he cannot support his family here on his half pay. So it goes. The idol that is worshipped to-day, is thrown into the lumber closet to-morrow." Forget others' faults; remember your own.

THE DEMONS MOMENT.—God says "Repent." The sinner answers, "I mean to." "Believe." "Yes, I intend to." "Prepare to meet thy God." "Much to my purpose." "Turn ye, for why will you die?" "I intend to turn before the hour of death." "Whatsoever thy hand findeth to do, do it with thy might." Yes, I believe that is the best way, and I intend to make it my business to-day." "Now is the accepted time." "No, not now." "To-day is the day of salvation." "No, not to-day; I must attend to other concerns to-day." "Seek first the kingdom of God, and his righteousness." "But to-morrow will do as well, or next month, or next year." "To-day if ye hear His voice, harden not your hearts." "Go thy way for this time, when I have a convenient season I will call for thee."

Thus does God invite, beseech and commend; but men hesitate, hesitate, temporize and delay, till all is lost.

Here is the fatal error. Men perish because they will not have salvation to-day. They are seemed and damned because they defer that which they dare not reject.

They postpone, they wait, they neglect. Alas, "How shall we escape if we neglect so great salvation?" Reader, you want salvation, you intend to have it. I have one question for you to consider, and that is—WHEN?—*The Christian.*

MINUTES

OF THE

Aurora Christian CONVENTION,

OPPOSED TO SECRET SOCIETIES.

Containing speeches of Rev. E. A. Hart, President J Blanchard, sermon of Rev. O. G. Fleney, with resolutions, letters of condolence, a permanent work of much value and power, also

Minutes of the National Christian Convention

Opposed to Secret Societies, held at

PITTSBURG,

May 6th, 6th and 7th, 1869.

Containing addresses of Rev. Drs. Fairchild, of Oberlin; Cooper, of Philadelphia; Haven, of Brooklyn; Blanchard, of Wheaton, and Rev. Mr. Baird, a Reseeding Moses of the Fourteenth Degree, together with Resolutions and Proceedings yet that body.

WITH THE CONSTITUTION OF THE

National Christian Association

Opposed to Secret Societies, etc.

Price of each, 15 cts., or five copies for $1, sent by mail on receipt of price.

EZRA A. COOK,

the Publisher,

88 La Salle street, CHICAGO

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church, and the Safety of the State.

A New 8 vo. Pamphlet of 84 pages. It treats

I. Of Secretism in General.
II. The Injunction of Secrecy.
III. Secretism is opposed to the Church of Christ.
IV. Secretism Considered in the Safety of the State.
V. Free Masonry is a Secret Despotism.
VI. Selling Secrecy.

This work is now published. Send in your orders at once. Price, single copy, 15 cts: One copies, $1.50 per dozen, post free. Address orders to

EZRA A. COOK,

88 La Salle street, Chicago.

Or, JNO. T. WALSH, New Berne, N. C.

A Review of Free-Masonry, &c. By a committee appointed for L. Thomas. 1st edition will soon be exhausted. Address orders to,

JNO. T. WALSH,

New Berne, N. C.

THE MYSTIC TIE

OR

FREE MASONRY.

A LEAGUE WITH THE DEVIL

Articles of the Confederation

Presented for examination.

Being a defence read before a Committee, appointed in the trial of PETER COOK & LUCIA COOK at Elkhart Ind., with the particulars of the trial.

Price 1 Copy 20 cents. 8 Copies 1 cents.
6 Copies $1.00.

Send by mail on receipt of price. Address,

LUCIA COOK, Elkhart, Ind.

Light on Free Masonry,

BY ELDER D. BERNARD

to which is appended a REVELATION OF THE MYSTERIES OF ODD-FELLOWSHIP.

BY A MEMBER OF THE CRAFT.

The whole containing over five Hundred pages, lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price, $3.00. A discount of thirty-three per cent. will be given to the trade.

REV. J. W. SHUEY,
Publisher Gospel Echo, Dayton, Ohio.

Ezra A. Cook & Co.,

88 La Salle Street Chicago.

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS!

Manufacturing Stationers.

Paper, Envelopes.

Special attention paid to

Job Printing, Lithographing

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY

Send for Sample and Prices

A full line of

Blank Books, Bank Pass-Books Blank Drafts &c.

OF OUR OWN MAKE ALWAYS IN STOCK.

Wester Tract and Book Society DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS PAPERS AND TRACTS.

Sex Column on 4th. Page headed

Campaign Documents.

Power with God and with Men

by Rev. JOHN LEVINGS TO

A work of great value Price $1.25.

ALSO

CHSTIAN BAPTISM.

By the same author, Price, 1 25.

The Christian Cynosure.

GIDDINS NARRATIVE—NO 2.

A statement of Facts relative to the confinement of William Morgan in Fort Niagara, and such other parts of that conspiracy as fell within the knowledge of the writer.

In presenting the following statement of facts, I beg leave to observe that I have no other excuse to make for the part I took in this foul transaction, than that I was a Royal Arch Mason, and at that time considered my Masonic obligations binding upon my conscience; and now, since these obligations are before the public, I can willing to abide by their decision, how much I was actuated by principle and how much by fear. One thing however is certain that although nothing could have been more repugnant to my natural feelings, yet a sense of duty and the horrid consequences of refusal, outweighed every other consideration.

In justice to those who took a part in this transaction, I would observe, that as far as I am acquainted with them I feel myself warranted in saying, that they were urged to those excesses by a strong sense of duty, which they blindly thought themselves bound, by the most horrid penalties to perform: and it is to be hoped that the world will be charitable to them by commiserating their misfortunes and extenuating their faults, should they renounce this iniquitous combination and honestly and fearlessly disclose the parts they acted in this conspiracy, and the causes which urged them to it; but, should they still persist in their obstinate silence, they must not expect that lenity which they otherwise might be entitled to from so indulgent public.

It is to be regretted that an institution, whose very principles lead directly to such horrid outrages and which is entirely made up of dissimulation and fraud, will be completely suppressed in this country and throughout the world, and that a barrier may be instituted to prevent it from ever again polluting the earth with its insidious influence. But the public must not expect to accomplish this desirable object without unwearied pains and incessant vigilance; their task is but just commencing, and should they lack in unremitting perseverance the monster will yet flourish with more power, and commit greater enormities than ever.

Fort Niagara is situated on the point of land formed by the junction of the Niagara River with Lake Ontario, when it was surrendered by the United States troops in May 1826, it was put in charge of the writer of this article, who kept charge of it until about the first of August following, when he was relieved from the same by the present incumbent, formerly a Lieutenant in the army; he was appointed Light House keeper and agent in the quartermaster department for that port. His family together with that of the writer were the only inhabitants whatever on this side of the river within a mile of the Fort; the residence of the writer was within a few rods of the fort and close by the river's bank, where he kept a farm and Ferry; and he had either resided there or within the Fort with the exception of a few months, from August 1815 to October 1827.

STATEMENT OF FACTS, &c.

On or about the 11th of September, 1826, two Masons called on me and stated that they had some important business with me, and asked for a private room. I conducted them to one, when one of them observed that their business with me was of the utmost importance, and asked if I was a friend to Masonry, the other then observed that there was no need of in making known their business to me, as I had the confidence of and was much respected by the Masons. I observed that I was a friend to the institution, or ought to be, that I had belonged to the order a good many years, and had always been well received and used by them. They then observed, that a wretch by the name of Morgan of Batavia, had been writing the secrets of Masonry, that the world must not be suffered to appear, as such an event would ruin the institution—that the Masons were determined to suppress it at all hazards—that Morgan must be put where he could be of no more use to Masonry—and that their business was to find a secure place to confine him in for a few days until he could be sent over the river and delivered to the Canadian Mason for them to send him further on, or otherwise dispose of him as they thought proper: that they could think of no better place for the purpose than Fort Niagara, and asked my opinion; I answered that I thought the Fort would be as safe a place as they could fix upon for that purpose, and also, in answer to their further inquiries, that there were rooms where he could be kept perfectly secure, and that the keeper of the Fort was a Mason, and consequently would aid and assist in the business. I then called on another Mason before whom the same conversation took place as at my house. he expressed a perfect willingness to render every assistance in his power, and made the offer of my building under his care for that purpose, and when the Magazine was first put upon as the most suitable, he promised to have it put in readiness for the reception of the prisoner, by having the fixed ammunition and other public property taken out, and put in the store house near by, as it was understood the prisoner might be there in two or three nights if then observed to one of them that I thought the story would be told by the whole affair and laugh it down, that Morgan undoubtedly had friends, who would probably, raise a disturbance, which would result in a greater inquiry to Masonry than the book could effect; that some trivial alteration could be made in the manner of working as was done when JACHIN and BOAZ appeared which would as effectually prevent book Masons from enlarging lodges as if no disclosure had been made. He said my advice might be very good, but it was too late to take it, as Morgan was probably already in the hands of the Masons, and on his way west.

There two Masons first mentioned, now took their leave, and the other informed me the next day that he had put the building in order for the reception of the prisoner, but as I afterwards learned, left carelessly, a part of the fixed ammunition and other public property behind. On this or the following day, a Mason observed to me that he had two keys that fitted the Magazine and that I had better take one of them, urging as a reason that as he was in the employ of Government it would not do for him to see Morgan, and that he would be able to testify, if called on the subject, "THAT HE NEVER SAW HIM." About this time, or a few days after, I observed to him that I thought we had got into a bad scrape; he answered that there was nothing to fear, for it had been so ingeniously contrived, that every one was implicated that knew any thing about it, and even if a discovery should be made, the punishment would be but trifling, as the crime could be made nothing more than false imprisonment; besides he, we should be considered sufferers in a righteous cause, and for his own part, he should want no better fortune that what the Masons would make up for him, if to got into difficulty by this means; we both agreed upon this point however, that as we had been called upon to act our part in this affair, it would not do to refuse, as such a course of conduct might cause our fidelity to the order to be suspected by the brethren, and thus our liberties and perhaps our lives might be hazarded.

[To be continued.]

KILDEER CITY, Nov. 20, 1869.

EDITOR CYNOSURE:

I notice in the CYNOSURE of Nov. 16th, an article headed "Henry M Dexter D. D.," in which there seems to be a dispute as to whether Moses H. Sargeant is a Free Mason or not.

Perhaps the following will throw some light upon it. In talking with a Mason here about their crowding themselves into all the offices in the State, and giving illustrations, I spoke of S. S. Barlow, our newly elected Attorney General of Wis., as a Mason. My Mason friend stoutly denied his being a Mason. I have noticed some of their tricks of speech, and cast around in my mind where the dodge might lie. I caught it in a moment and said—"Well, he may not be a *Master Mason*, but he has entered the lodge, and identified himself with Masonry, by taking some of its oaths."

I had detected the dodge, and my friend was silent. I do not wonder, that men who are pursuing purely worldly ends, should join the Masons, for we see men advanced to prominence among them, who can boast of little else to recommend them. But what pains me deeply is, to know that Christians are to such an extent, taking their horrid oaths, and no warning voice is raised by the ministry to apprise them of their danger! This apathy must be broken. "Cry aloud and spare not."

The CYNOSURE meets a want which is deeply felt in our country. I see that thousands of men in all parts, have for a long time deeply deplored the evils which it combats. I predict for it an immense success; it is a ray of light in a dark place. The rest of the religious journals are sobered, or are silent on the subject of secrecy. They will have to give way to others which will declare the whole counsel of God. There are many to these parts who are with you, and pray for the success of the truth. Respectfully, J. W. WOOD.

A BRIEF REVIEW OF CHASE. NO. 3.

I proceed to notice what Mr. Chase says in reference to what he calls "Our Secrecy." This is one objection raised against the order of Good Templars.

He remarks, "to many sincere and warm friends of the temperance reform, the misnamed secrecy of our order, has proved an effectual obstacle in the way of joining their strength and influence with ours" (page 38.) This is just as I have said to the preceding No. This secrecy proves an effectual obstacle in the way of many sincere and warm friends, of the temperance reform. And this objection will, no doubt, always be in the way of light and consequently their strength and influence are nearly lost to the cause. But how does our author dispose of this objection? On the next page he says, "And in the first place, we are not a secret society in the objectionable sense." I am inclined to the old proverb, that "What every body says is true." And every body says that the Good Templars are a secret organization. I believe it, with Mr. Chase's assertion to the contrary lying before me. Their "constitution, by-laws, principles, and objects," as he says, may be open, yet they are a secret organization, and this is the great objection with myself, and thousands of others against the Good Templars. On the same page he admits, "we are pledged, it is true, not to reveal any of our private work, or business, to any not entitled to know the same." Are they not therefore "in the ordinary sense" a secret society?

The question under discussion, is not whether secrecy in itself, is, or is not, an evil. It is simply and exclusively this; are secret, established organizations, for the purpose of promoting the public good, scriptural or right in principle? Our objection against the Good Templars is not, that they may sometimes keep things secret, which they may judge should not come before the public, as all other organizations, civil, political and religious, often do—but it is this, that they are a secret, pledged-bound organization, having their secret signs, signals, raps and pass-words, by which they hold secret correspondence among themselves, and by which they exclude from their ordinary business meetings, all, even good temperance people, who will not join them, and connect in conference take this pledge of secrecy. We may practice secrecy in over so many different ways, and very day of our lives, as individuals, and as societies, by whatever name called, and while we may be right, yet all this will not go to prove that secret oath, bound or pledge-bound societies for the purpose of doing good in the world, are justifiable in the sight of God. All, therefore, our author says in one of the twelve pages of his pamphlet about the common practice among men as individuals, professional men, lawyers, editors and ministers, of legislative bodies, social circles, churches and families, keeping secrets, is entirely foreign to the subject. It does not touch the objection which he is laboring to remove. This, the objection, lies against secret oath bound or pledge bound organizations, not against simply keeping secrets, whenever it is proper to do so. Because families have their family secrets, does it prove that Mr. C. has stated a plain matter of fact, when he says on page 32, that "Each family is a secret society?" What likeness is there between a family circle and the Order of Good Templars, Free Masonry, Odd Fellowship, or any other secret society?

And because people sometimes pledge themselves to each other to keep a certain thing a secret before knowing what it is, does this prove that it is right to make such a pledge, or that it is right to get up societies on this platform, whose members shall be under solemn obligation to keep secrets before knowing what those secrets are? My neighbor requests me to keep, as a secret, what he is about to relate to me. I am so unwise as to pledge myself to do so. He proceeds to disclose to me a conference which the good of the whole community requires to be made public, and I am called upon to testify in the case before a civil magistrate. Have I done right in making such a pledge? Such may be and often times are the cases. Something may take place, even in the "private business" of the lodge of Good Templars, which ought to be exposed to the public, but every member is pledged to keep it a secret. Is this right? It will be difficult for any one to make it appear to be right to pledge ourselves to do something, we know not what, as members of all secret orders do. Free Masons, Odd Fellows, Sons of Temperance, and Good Templars, all pledge themselves to do—they know not what—to keep secrets, not knowing what those secrets may be. A Good Templar pledges himself, says our G. C., to keep "the private work and business of the lodge" a secret, yet he does not know what that private work or business may be. For ought he can tell there may be a wicked plot against some of his neighbors that ought to be exposed, but he is bound to keep it a secret. What does he know about the future private work and business of the lodge, when he takes upon him this pledge of secrecy? Just nothing. He is as ignorant on this subject as Hiram Abif was on the darnel and tares, before he knew what he took the oath to give her whatsoever she should ask. Did Herod do right in making such a pledge? No. Everybody says so. Well, is a Good Templar, or a member of any other secret order, justifiable in making a pledge that is of the same character, to do something, he knows not what? Answer as you please, I say, no. In this case, both Herod and the Good Templar stood upon the same ground. And so we must each say here and not the other. This objection against the Good Templar's pledge is as strong as it is against the pledge of Herod. And so it will forever remain.

Mr. C. says: "Now we have searched the Scriptures diligently, and failed to find anything condemnatory of secrecy. On the contrary, both the letter and the spirit of its teachings, seem to condemn works of morality and benevolence done in the sight of men." (p. 37.) Has he never read the command—"Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." Is there nothing in this passage "condemnatory" of things done in secret? These things done in secret and denominated "works of darkness," of which it is a shame even to speak, and which Christians should disfellowship, and reprove. And how could people organize societies which are bound together by solemn oaths, or pledges, to keep their doings—their "private work and business," a secret, we may well be surprised that all is not as it should be, that they are doing things of which it would be a shame to speak—" works of darkness.

That the word of God does not condemn secrecy, in itself considered, is also in dispute. This is not the subject of our present controversy. Does that word countenance the getting up of secret oath-bound societies, ostensibly for the purpose of doing good in the world, and of doing it more successfully and extensively than can be done by open organizations. This, it will be seen, is a different question, and it is the subject under discussion. We unhesitatingly affirm that the word of God no where authorizes, or even countenances, the existence of such societies, no not or what their professions may be, or by what name they are called. J. G. S.

CLINTON, New York.

FREE MASONRY AND CHRISTIANITY

This city was recently the scene of a imposing Masonic pageant. The occasion was the celebration of the fiftieth anniversary of the establishment of St. John's Commandery of Knights Templar in this city. In the address delivered on that occasion which all orthodox Christians ought to accept as of the very highest significance.—It is, doubtless, known to our readers that this institution which to all its votaries excludes the name of Christ and every christian feature from the oaths of its religious system which it has established, in the higher degrees, as in this of the Knights Templar, makes a special parade of christianity. Mr. Alfred Creigh, of Grand College, thus expounds the relation between them:

"But while ancient symbolic Masonry is world-wide, Templar Knighthood is a limited order. To the four objects of the former—social, benevolent, beneficial and Fraternal—superadds the military-and religious elements It professes to be not a religious, but a christian order; not only a christian order, but a defender of christianity. In prophetic vision it looks forward to a time when it will be world-wide; when 'the stone that was cut out of the mountain without hands, shall become a great mountain and fill the whole earth;' when Templar Knighthood shall be pure, life-giving, soul-saving religion; will grow with its growth, and strengthen with its strength Mailed champions of Christianity, it is ready at any moment 'to contend valiantly for the faith once delivered to the saints.'"

And he addresses his companions by various high sounding titles, among others, "Valient and magnanimous soldier of the Cross." Further on, the speaker exalts the order in-despensably above the church, in that the church presumes no aspect but that of a multitude of worthy saints, while Templar Knighthood is the united, compact, embattled army of the cross.

"I yield to no man in sincere respect for those devoted and able servants of God who preach in their purity 'the unsearchable riches of Christ.' But they will unite with me in regretting that so many of their profession waste their talents, and neutralize their influence in sectarian controversies, in disputes about forms, and ceremonies, and ordinances, and canons, and rituals, and vestments and general topics. As in the days of Paul some said, I am of Paul, I of Apollos, I of Cephas, and I of Christ, so in our day too many say, I am of Calvin, I of Wesley, I of Fox, I of the Pope, and we are ready to exclaim, Who is Christ? Is Christ divided? was Calvin crucified for you? or were ye baptized in the name of Wesley?

"But in Masonic Knighthood there is no place for denominational disputes or distinctions; all walk on the same level, kneel at the same altar, bow before the same Saviour, pour the same consecrated libations, are pilgrims to the same shrine, hold the same faith, are cheered with the same hope, are taught the same charity. Here the ministers of all denominations of the militant Church forget their differences, see eye to eye, walk hand in hand, while mind joins mind, and heart responds to heart, in comprehending and cherishing those eternal principles of love to God and love to man, which are the foundstone of the order, as they are the basis of pure morality and the life of true religion.

"Many ministers of the various denominations are active members of our Order, and we invite all who are worthy to enter. With their assistance Templar Masonry would do more to break down the partition walls of sect, and smooth the asperities of ecclesiastical controversies and make Christians move in solid phalanx, to conquer the world for Christ, than all the meetings of the Evangelical Alliance since the organization of a century."

Upon this the *National Baptist* pertinently remarks: "When any body of men undertake to correct the religion of their neighbor and assume to be the spiritual guardians and expositors of the Gospel, we have a right to expect from them, at least an observance of the most obvious and superficial proprieties of christian society. This Masonic orthodoxy has begun with Sabbath desecration and ended with a farce. For the first we quote the statement of the Boston *Congregationalist:*

"We regret to notice a flagrant instance of Sabbath desecration on the part of an association of gentlemen who claim to be affiliated for the highest ends. The Boston encampment of Knights Templar, accompanied by Hall's Brass Band, left this city (Sestos) by the Norwich line of steamers en route for Philadelphia, on Saturday afternoon. A large delegation of the Philadelphia Knights Templar met them at Camden, N. J., on Sunday forenoon, and escorted them to Philadelphia, where they arrived, and marched up Chestnut street to the Continental Hotel—" attracting much attention, about 1 P. M. As the band and took them to and fro to tread under foot the very idea of the Sabbath the Lord's Day, sacred to rest, worship, and the absence of all secular show and toil, those "Knights" formed in line and with banners erected in St. Paul's Episcopal Church by the St. John Commandery, marching to the music of their band, through streets thronged with people. What was called 'divine service" was then and there 'performed' by the Rev. Dr. Rudder, assisted by the Rev. Mr. Bowman. At the conclusion of the performance, a return parade took place to the hotel."

For the second poin t, we give a few sentences from the glowing accounts in our city papers:

"After a long intermission, the dancing began at 11 o'clock. The services of two grand orchestras were then called into requisition for the remainder of the night. The dances consisted of a number of grand marches, quadrilles, waltzes, the French lancers, polka redowas, schottische, quadrille polka, Spanish Lancers, polka waltz, polka quadrille, coquette, waltz hop, and concluded with a galop from Faust. It will be seen by the foregoing that there was 'plenty and room to spare' for all present in the Fantastic. All the Sir Knights were excellent dancers, and did credit to the masters who taught them the fascinating pastime. The ladies resplend, and, if it could be possible, excelled their 'lords' looks' in this respect. And kept up the giddy whirl of delight until the break of day, when they left for their homes and hotels, there to sleep off the fatigue consequent upon their recent exertions. The presence of the ex-wife was forgotten by none, which some of them suggest. Nor do we wish to interfere with any one's proper civil and social freedom. But when the Free Masons, or others so far forget themselves as to accompany their grotesque and worldly revellings with profane criticisms of christians and christianity, and with profane assumptions of their sacred championship and divine commission, we shall not hesitate to ridicule their folly and rebuke their impertinence."—*Christian Statesman.*

Our indefatigable friend, Rev. Jonathan Blanchard, keeps patiently "pegging away" in opposition to Free Masonry and other secret societies, and he has for years been one of the best men in the country. He has recently been preaching and lecturing in Massachusetts, where he succeeded in reawakening the fires of anti-Masonry, which had smouldered since 1834. A meeting held at North Wrentham, on the 12th inst., was addressed not only by Mr. Blanchard, but by the venerable Rev. Dr. Ide, of Southbury, and by Rev. I. N. Tarbox, D. D., Rev. N. S. Dickinson, and others. Rev. Daniel D. Greene, a seceding Mason, who took an active part in the anti-Masonic agitation thirty-five years ago, gave some reminiscences of his connection with the order, and explained the oaths and obligations of the first degrees. Dr. Ide, nowupward of 80 years of age, gave the meeting the weight of his great influence and noble Christian character, and made a very striking address. The following resolution, introduced by Mr. Blanchard, was adopted:

Resolved, That in our deliberate judgment the Pilgrim Society ought at once to take up the standard once of the Pilgrim Fathers at Plymouth, and remove from the cavity in the name the plate on which the names of the Grand Lodge of Masons in this State, with its grand officers, appears above those of the Governor of Massachusetts and the President of the United States; and that all imprints and descriptions of the sect of Free Masons should be erased by law from all our public buildings and monuments, as subversive of the idea of popular government, and tending to make Free Masonry the religion of the State."—*Independent*, Oct. 21, 1869.

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN—DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER.

By Rev. J. R. Babb, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees. A 2 page Tract @ $2.00 per 1000, 25 cts per 100.

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASONIC DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

4 page, 50 cts. per 100, @ $4,00 per 1000. This tract is a reprint of a tract published in in 1834, and is a very weighty document.

TRACT NO. 6,

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry, (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry, (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

CAMPAIGN DOCUMENTS.

TRACT NO. 7,

Satan's Cable Tow,

A 4 page tract @ $4,00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading his dupes to eternal death

Published by order of the Anti-Masonic Association of Lowdnes Co., Miss.

S. U. FEEMSTER,
ELI TAPLEY,
P. S. FEEMSTER, } Ex. Committee.

COMPESSION OF THE

MURDER OF WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12,00 per 100

For sale at the Office of the

CHRISTIAN CYNOSURE,

88 La Salle Street.

CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder L. G. Stearns,

3 th Edition, Price 60 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES.

By Rev. DAVID MACDILL, and Drs. E. BECHER and J. BLANCHARD.

This is a thorough and discriminating discussion of the subject.

CAMPAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry,

A League with the Devil.

Articles of Confederation,

PRESENTED FOR EXAMINATION,

AND

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the perticulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, Rev. Mr. Bowman, Rev. Mr. Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES

OF THE

National Christian Convention,

Held at

PITTSBURG

May 5th, 6th and 7th, 1868

containing addresses of Rev. Drs. Fairchild, of Cincinnati; Cooper, of Philadelphia; Marsh, of Brooklyn; Blanchard of Wheaton; of Dr. Cook, of Beloit, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body,

AND THE CONSTITUTION OF THE

National Christian Association,

Opposed to Secret Societies, Etc.

Price of each, 24 cts., or Five Copies for $1.00. Sent by Mail on receipt of prices.

SECRETISM:

In relation to the Purity of the Church,

and the

Safety of the State,

A new 8 vo. Pamphlet of 24 pp. It treats

1. Of Secretism in General,
2. The Injunction of Secrecy,
3. Secretism in opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry in a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy 5 cents, 8 Copies $1.00.

Truths for the People.

A Work for the Times.

FREE MASONRY

shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the treacherous enemy of God, and the Reckless Enslaver of man.

BY

Mrs. Lucia C. Cook,

PRICE: Single Copy 15 cts. 8 Copies $1.00.

Finney on Masonry,

Prest't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS TAKE ONE SPEAKING OUT OF SECRECY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"If any one reads the preface of the book he can't fail to read the book—Why, where is the reasonableness about this book that I found in reading "Uncle Tom's Cabin," and he is so mild and pleasant that even his enemies can not call him vindictive"

PRICE $1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,

By Rev. JOHN LEVINGTON.

814 pages, price $1.00. Send $1,00, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to answer Church and State from the ridiculous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially coordinated designed to rescue the deluded Mason of three degrees, from the ruin to which he is being led.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS,

IS NOW ready, it respectfully invite the Christian public to compare its appearance, prices and quality and qualities of those books with those of Eastern publishers. The books and tracts published by this Society are carefully examined and approved by such members of the Executive Committee as reside in the city, and are of a character unobjectionable, practical, and devoted of high literary merit.

The Pioneer Library, 6 vols; bound in fine cloth, with embossed back, in handsome box . . . $3.
Bernie's White Chicken . . . . . .
Kill the Fiddler . . . . . .
Life of Abraham Lincoln . . . . . .
Secret Societies . . . . . .
Strange Stories . . . . . .
Christian Conversation . . . . . .
How shall I honor Jesus? Paper . . . . . .
Christian Liberators. Paper . . . . . .
Christian Liberators. Paper . . . . . .

BERNIE WHITE CHICKEN, by Pansy. Illustrated . . . . . .
THE CROSS THE WAY OF FREEDOM. 16 pages; cloth; Illustrated. 15 mo. A thrilling temperance story . . . . . .
Always do right. 135 pages; 32 mo . . . . . .
Charley's Mission. 135 pages; 32 mo . . . . . .
Stories for Children. 135 pages; 32 mo . . . . . .
The Good Friend. 135 pages; 32 mo . . . . . .
The Hard Text. 135 pages; 32 mo . . . . . .
A series of 10 books, attractive to children and inculcating sound moral and religious principles in a manner easily understood . . . . . .
BOXTON, Author for Young Men. 160 pages; 18 mo . . . . . .
CONFESSIONS, or Confessed and Learned Aloud in Church. By Rev. Dr. Spurgeon . . . . . .
GARDEN OF SPICES. Pocket Library; fully equal to Golden Censer or Jewels Wallet . . . . . .
Considers Christ in sickness, death, and the grave.
COMETA GOBIS. Cloth. Illustrated. These two delightful little books in one . . . . . .
CHRIST ALL AND IN ALL. 160 pages; 18 mo . . . . . .
A 1860 premium prize Essay . . . . . .
THE CHRISTIAN'S CONFLICT IN THE PRESENCE CAUSE. 64 pages; 18 mo . . . . . .
THE GOLDEN CENSER. 64 pages; 18 mo . . . . . .
French of Theodore Monod. 76 pages; 18 mo . . . . . .
THE DECEIVED AND SAVED. 64 pages; 18 mo . . . . . .
DOUA'S JOURNAL. 160 pages; 18 mo. This is the first volume of the Pansy Library; fully equal to Helen Lester or Jessie Wells . . . . . .
ESSAY ON PRAYER. By Rev. Dr. Special reference to Young men in College. 32 pages; 18 mo . . . . . .
This is a most excellent *Essay* of great power and beauty.
EDMUNSON FAMILY, or Capture of the tobacconist. By Rev. Dr. Stowe. 64 pages; 18 mo . . . . . .
ELECTION TIMES, or Scripture Illustrations of Political Duties. 64 pages; 18 mo . . . . . .
FAITHFUL PROMISER. By J. H. Macdill. 64 pages; 18 mo. Illustrated . . . . . .
HOME FOR ALL, or The Two Years in Utah. By Rev. Wm. Taylor. 64 pages; 18 mo . . . . . .
HUDSON POOL. By Rev. Boland, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body,
and other sketches. 127 pages; 18 mo; Illustrated
JESSIE WELLS. By Rev. Dr. Cuyler. 160 pages; 18 mo; Illustrated . . . . . .
JOHN LAND AND ALL. 19 mo; 36 pages, 18 mo . . . . . .
KING'S DAUGHTER. Life of Esther. 75 pages; 18 mo; Illustrated . . . . . .
LITTLE CHILDREN'S BIBLE. Introduction to the Bible, in prose and poetry, for children. By Rev. Dr. Cuyler. 64 pages; 18 mo; Illustrated by ensemble . . . . . .
KILL THE FIDDLE, or the Cry of the Drunkard. By Rev. Dr. Burdett. 64 pages; 18 mo; Illustrated . . . . . .
LIFE SAVED, or Rescued from the Burning. By Rev. Dr. Burdett. 64 pages; 18 mo; Illustrated . . . . . .
LINCOLN. By Rev. Dr. Burdett. 64 pages; 18 mo; Illustrated. Had a thousand tongues I would give to God in spirit and truth. 64 pages; 18 mo; Illustrated . . . . . .
Placing one the seats of the Scornful. 64 pages; 18 mo . . . . . .
LITTLE FOLKS' SABBATH SCHOOL CHILDREN'S Missionary. By Rev. Dr. Burdett. 64 pages; 18 mo; Illustrated . . . . . .
LITTLE HAND AND HEART. 19 mo; 36 pages, 18 mo; Illustrated . . . . . .
LITTLE SAINT, by Pansy. 16 mo. Illustrated . . . . . .
Lives on Christian activity and order, by Rev. Dr. Burdett. 64 pages; 18 mo . . . . . .
LETTERS TO A YOUNG CHRISTIAN. 18 pages, 18 mo. By Rev. Dr. Cuyler. Can by thumb thousand of this exceedingly popular book, be sent free. New Edition just issued . . . . . .
LECTURES TO SABBATH SCHOOL CHILDREN. By Rev. Dr. Cuyler. 64 pages; 18 mo . . . . . .
Missionary, Missionary to Mendi Mission, by Rev. Dr. Burdett. 64 pages; 18 mo; Illustrated . . . . . .
LITTLE LAND AND LITTLE SOUL. 64 pages; 18 mo; Illustrated . . . . . .
LITTLE SECRET, by Pansy. 16 mo. Illustrated . . . . . .
Light of Peter Valley. 64 pages; 18 mo; Illustrated . . . . . .
LITTLE LIGHT. Life of Esther. 75 pages; 18 mo . . . . . .
Little Dukes; Little Kindlewees; Little Elbow; Little Sister; Little Prudy; Little Susy; Little Lost Jewel. 227 pages; 16 mo; Illustrated . . . . . .
A Family Record. 16 mo; Illustrated . . . . . .
LEVI SPENCER. A Memoir. 168 pages; 18 mo . . . . . .
MARY LOTHROP. By Rev. D. Atwood. 114 pages; 12 mo . . . . . .
MAGGIE OLIVER. A work on Prayer, by S. Hamilton . . . . . .
MIND YOUR JESUS. By J. H. Macdill. 32 pages, 18 mo . . . . . .
MARY'S FAMILY. Two Months at the Seaside . . . . . .
NOT ENOUGH TO SPARE. 108 pages; 18 mo . . . . . .
PASTOR'S STORIES. Fourth Thousand. 75 pages; 18 mo. Subject: Sabbath Desecration . . . . . .
NANNIE'S EXPERIMENT. 96 pages; 18 mo. Illustrated. This is a book for children by an early writer; a very sweet little book . . . . . .
NELLY HOLMES . . . . . .
OUR ORPHANS. By Mrs. Reed; Illustrated. A delightful book for children, full of interesting Gods presence . . . . . .
SECRET OF HAVER, THE CONVERTED COLLIER. 15 mo; 156 pages; Illustrated. A delightful book for children, and one to be read by all SECRET SOCIETIES. By Rev David Medill. 144 pages; 18 mo. Price 25 cents. This is a thorough and discriminating discussion on the entire subject . . . . . .
SHULL COVE, or Charley by the Sea Shore. By Rev. Dr. Burdett. 64 pages; 18 mo; Illustrated . . . . . .
STRANGE STORIES OF HUMBLE LIFE; by John Bunyan . . . . . .
SLAVE TRADE. A Book of great interest to all . . . . . .
SAFE COMPASS, AND HOW IT POINTS. 18 mo; 36 pages. Illustrated. By Rev. Dr. Burdett. New Juvenile book . . . . . .
SHEEP UNDER FAITHFUL 19 mo; 36 pages . . . . . .
SAU DE SE, or the word of the Lord Jesus engraved . . . . . .
SPARTLING QUESTIONS. 276 pages; 12 mo. By Rev. E. P. Roe . . . . . .
TOUSH BIBLE. By Arthur Somerton. 351 pages
THOUGHTS OF CHRISTIAN MOTHERS. 18 mo. By Rev. E. P. Ayerton, D. D. . . . . .
THE TWO BOLDS. Beloved Scenes of Forest and . . . . . .
CROSS THE WAY OF FREEDOM. 16 pages; cloth; Illustrated. 15 mo . . . . . .
UNCLE TOM'S CABIN IN PRESENT, or the Christianity of Slavery . . . . . .
CHRISTIANITY MAKES HEROES. A tale of the Waldenses . . . . . .
WHO KNOWS? By R. P. Ayerton, D. D. . . . . .
GREAT QUESTION. By R. P. Ayerton, D. D. . . . . .
VALLEY OF PEARLS. 64 pages . . . . . .
WARNING TO BROWNING. By Rev. Dr. Protector. 64 pages; 18 mo . . . . . .
TOM'S PILGRIM. 64 pages; 18 mo . . . . . .
WHAT TO DO WITH JESUS; Mind of Jesus; Fallen Frontiers . . . . . .
TOM'S PILGRIM. 64 pages; 18 mo . . . . . .
SELECT SCRIPTURE LESSONS By Rev. Dr. Cuyler. Lessons on the Old Testament for Bible-class and Sabbath School . . . . . .
Also, THE SABBATH SCHOOL CATECHISM.
Lessons on the New Testament for Bible-class and Sabbath School . . . . . .
The above Tracts are admirably suited to the purposes of Tract Societies.
FRIENDLY COUNSELS TO CHRISTIAN YOUNG MEN . . . . . .
TWO WAYS; OR TRUTH AND FALSEHOOD . . . . . .
TWELVE STORIES, FROM FAMILY TALES . . . . . .

THE CHRISTIAN PRESS.

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY.

TERMS:

SINGLE SUBSCRIPTION, including all those Missions in which the addresses written and 5 copies for one year, addressed to one person . . . . . $1.
ONE HUNDRED . . . . . $20.

THE SABBATH RECORD MISSIONARY, Same price as Christian Press. The Depository of the Western Tract and Book Society, 88 La Salle Street, Chicago. Books for Sabbath schools and Colporteurs promptly filled.

Address all letters for Sabbath school publications, to Rev. Dr. Cook, 88 La Salle Street, Chicago.

Power with God and with Men

By Rev. JOHN LEVINGTON

ALSO

CHRISTIAN BAPTISM.

By the same author, Price, 15 cts.

See Column on 4th Page headed

Campaign Documents.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] [FORTNIGHTLY AT $1 A YEAR.

VOLUME 2 | CHICAGO, TUESDAY, DECEMBER 28, 1869. | WHOLE NUMBER 36.

"In secret have I said nothing."—JESUS CHRIST.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. It is published once a year in seven columns solid pearl, and published once in two weeks every other Thursday—commencing the 15th—to be short as it pleases. Terms positively in advance, $1 per annum; $1 for six months, 50 cents. Postage, six cents per quarter, but no claim of twelve cents to one place. In all cases cash, per year, payable in advance. All business communications should be addressed to EZRA A. COOK, 88 La Salle street, Chicago. The number of the time of the expiration which your subscription is paid for is designed to show when you must renew, and we hope all responsible for subscriptions will remember this and not permit a near list.

A NEW JEWELL FOR MASONRY.

The newspapers announce to us that Governor Jewell of Connecticut has taken the third degree of Masonry.

At the very same time that Father Hyacinth is coming out of Jesuitical practices, and comes to Connecticut to admire puritanism, the extreme opposite of Jesuitism, the Governor of that puritan State is going into Jesuitism one degree deeper. That is, he becomes a Master Mason.

Both the Romanist, and the Mason, claim Scriptural authority for their peculiar modes. Now the Scripture is held on to call any man *Father*, or *Master*, is religious belief; yet the Romanist assumes the title of Father, and the Mason that of Master!

Jesuitism has been expelled from almost every country in the world. Even China, abhorred its detestable meanness, and, at the expense of true religious progress, drove it from her borders. Jesuitism has debased the acceptance of true religion by the Chinese for three hundred years.

The only reason why it is tolerated in the United States is, because it is believed that general education and intelligence will discover its knavishness and outwit its practice.

But the only difference between Jesuitism and Masonry is, that one is practiced by a set of highly educated priests, while the other is practised by a set of ignorant knaves. The pretensions, the arts, the unlimited love of power, and control of both, are just the same. Masonry and Odd Fellowship are popular Jesuitism, brought to this country from the old corrupt centers of population of the old world, and announced to be pure political institutions too elevated in position depends upon foreign voters and their affairs, than by any other class. The controlling vote of the once puritanical State of Connecticut, is in the hands of foreigners. They have the affairs of official position over a puritanical people; and Governor Jewell, abandoning the ancient character of his State: ignoring its origin, its history, its American character, and the character of a large majority of its people (though not of its political majority) comes out boldly, and shows that he has deliberately dived deeper still into the mud of Masonry. Though he comes up much dirtier than he seems to have gone, such a Solon as Connecticut, got he enjoys the consolatory assurance that he is kept in countenance not only by Washington, who was Master Mason, but also by Schuyler Colfax, Speaking, Andrew Johnson, Jefferson Davis, J. C. Breckenridge, Albert Pike, and a long train of other men of exalted position, too numerous to mention.

Was not Washington a Master Mason and a slave holder? Was he not? Is he not? Is he not? Why then should Governor Jewell be ashamed of what he has done? Yet viewed from a philosophical, or even from a historical stand-pout, Governor Jewell appears rather ridiculous—quite as much as an M. lustead of taking the third degree of Masonry, he had made himself a leader of Rio-Rucos, or had taken a degree of the Mekhaidco priesthood under Brigham Young.

Connecticut is passing, if she has not already passed, from a simple, agricultural state of society, into a manufacturing State, which we all know is more corrupt that that of agricultural society. But what change in moral teaching does this necessitate? Does it call for Jesuitism and Masonry, the corruptest of all pretended moral and religious instrumentalities? Or does it on fact call for a higher and purer devotion to moral and religious instruction, in the name of which have been established since the foundation of the State? It is not paganish Masonry that is needed, but a purer Christianity.

At a transitional period in the society of the Jewish race, when they were passing from agricultural to commercial and simplicity to the complex and demoralizing intricacies of trade and traffic; when they had abandoned the pursuit of spiritual excellence to seek after the material excellence of gold and gems; when they came to regard the gold of the altar rather than the offering upon it; when they were more scrupulous about tithes than they were about moral principles; when, in short they had become pretty much what they are now, it was then that the Christian religion made its advances among them—a religion as necessary to the condition of a sinful world, as it was to Jew-ish society. And this is the religion that is needed in our degenerate and corrupt country. It is not Jesuitism, or Masonry, or Pharisaism, or other similar arts of cunning men, that are called for; but it is a purer exercise of the Christian religion, and this is evidently the duty of the ministers of religion; that is, to inculcate Christianity and not Masonry.

Masonry pretends to serve its origin, at which it has as many as the Jesuits had beside of John the Baptist, from King Solomon, who we know, through trade and traffic made gold and silver as plenty in the streets of Jerusalem as stones. He also had many more wives than Brigham Young, and did more towards sophisticating his people and teraling them from the innocent rural life, followed by his father David, than any other monarch; for one true place of worship, setting up numerous false ones, compelling the ancient Jewish character to yield the precedence to the notions of his foreign wives; just as our political leaders, surrender American characteristics in the face of foreign voters; and a worthy head of Masonry, we admit, would King Solomon make; But of who would dream, at the present day, of comparing the spirit of King Solomon's reign with the light of Christianity? But even the pretensions of the Mason that they derive their origin from King Solomon, are false. It is only the worst spirit of his reign that they can legitimately claim to, and nothing else. We are very willing to grant them that. And we are also ready to meet all the disastrous consequences that may flow against the cause of the Cynosure, from the acquisition by the Masons of trade unsullied but brilliant Jewell. It may stagger some of the preachers of true religion; but we hope not many.

MASTER ANT MASON.

ROGUE'S GALLERY.

Meeting of the Grand Bodies of the State of Ohio!

The Grand Commandery held its fourth session yesterday, Most Excellent Orland High Priest presiding. After the usual devotional exercises and the reading of the minutes, the following companions were chosen grand officers:

Charles C. Kieper, of Dayton, M. E. Gr. High Priest.

Joshua Riddle, Deputy Grand High Priest.

W. F. Rudenstein, of Massillon, E. G. King.

John A. Rotlig, of Medina, E. G. Scribe.

Flavius J. Phillips, of Georgetown, E. Gr. Treasurer.

John D. Caldwell, of Cincinnati, E. G. Secretary.

The following appointments were made by M. E. High Priest, and approved:

Lafayette Van Cleve, Grand Chaplain.

Jacob Rundall, Grand Guard.

John M. Burrere, Grand Marshal.

The grand officers elected were duly installed; John M. Parke, M.E. Past High Priest, presiding.

Companion Sparrow reported on Masonic jurisprudence, recognizing the Grand Chapter of Delaware.—*Cincinnati Paper.*

GIVE US A NOISE COMPLETE ANALYSIS.

The Bible Question in Cincinnati Not Yet Disposed of—The School Board Enjoined.

CINCINNATI November 2.

AN injunction was granted by Judge Storer, of the Superior Court, this forenoon, restraining the Board of Education from carrying into effect a resolution excluding the reading of the Bible, religious books and exercises in the public schools. The ground on which the injunction was granted for an injunction is, that the framers of the constitution, by declaring in that instrument that religion is essential to good government, denied the right to exclude all manner of religious instruction. The case will be heard on Thursday.

Of the twenty-one members of the Board of Education, last night, for excluding the Bible from public schools, ten were Republicans and twelve Democrats. Nominal religion—Three Protestants, two Catholics, eight Free-thinkers and one Jew. Of fifteen votes against the exclusion, twelve were Republicans and three Democrats. Nominal religious—Thirteen Protestants, one Free-thinker and one Jew. The champion of the party for expulsion was Rev. H. Vickers, of the left wing of the Liberals. The champion for retaining the Bible was Rev. A. D. Mayo, Unitarian. The resolutions also included the singing of hymns and the singing of sacred songs.—*Chicago Tribune.*

From the above extract, we see what liberties are taken by politicians, with the private sentiments and personal standing and position of representative men, in order to create a fight all the influences which determine their votes, and other acts of general policy. They have no delicacy in publishing the politics or their religion—in order that the people may see what influence Romanism or Protestantism infidelity, Evangelical Christianity, Liberal Christianity, or Judaism is exerting upon our politics, our liberties, our morals and our safety as a nation. This is right. But having started on this line of investigation, why do they not go through and give us the relation of these voters to other parties and institutions, that are not less influential in determining a voter's action in such matters than the Bible, and sacred singing and prayer in schools? Why not tell us how many of their voters are Masons, how many Odd Fellows, and how many friends of daylight and open action as opposed to all secret associations? Will not some friend of light in Cincinnati supply this imperfection in the above analysis? It might shed a very suggestive light upon the true character of the forces that are combining to assign to the Word of Christ the same position in our schools that has been assigned to Christ Himself in the Lodge.

☞ Happiness is only evident to us in this life by deliverance from it. We have not real and positive good. "Happy is he who sees to-day?" said the blind man; but those who see clearly in do not say so. "Happy is he who is healthy?" said an invalid, when he is well he does not feel happiness for his health.

☞ Send us a new subscriber for the CYNOSURE as a New Year Gift to the close. The cause is worthy of your most earnest effort.

SECRET SOCIETIES.

Is it Right to Join Them?—No. 2.

BY REV. N. S. DICKINSON.

We have shown that secrecy is an element of weakness—secrecy in a social organization is needless for the accomplishment of any good purpose, hence it becomes an element of weakness by exciting the suspicions of men.

Men naturally look with suspicion upon principles and modes of action which are studiously and needlessly concealed from public view. All men know that what is good and useful needs no concealment. The divine word assures us that "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." And yet again that word declares that, "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." In view of such facts and teachings, men feel that they have a right to regard with suspicion acts and modes of action which require systematic efforts to conceal them. Such suspicions have an unhappy influence upon those who occasion them. Men read the confidence and sympathy of their fellows in order to render the means of personal improvement in the highest degree successful. Isolate a man and he will be less a man for his isolation. So also the existence of such suspicions and watchfulness as we notice which a society can exert upon those who are not its members. On this account, in part at least, the inspired injunction is given, "Let not your good be evil spoken of."

It is in vain for us to reply that such suspicions are unreasonable. The assertion is not true. But if it were true it would have very little reference; for reasonable or unreasonable, they certainly exist in connection with suspicious modes of action, and they greatly weaken the power of such associations for any good work in the world. To lay the blame upon men for harboring suspicions concerning them does not better the case at all. Such suspicions, in order to be justly cast off, would must be adapted to men and society as they are, and not as they should be. God has given us just this world, and not another, to work in, and he has given us only those modes of action to the world, and not elsewhere, which are not conforming to our modes of action.

SECRET SOCIETIES AT VARIANCE WITH DIVER PLANS FOR IMPROVEMENT AND USEFULNESS.

Now none of these institutions are secret in their nature. The family, the State, and the church are designed for all men who choose to enjoy the blessings which they are intended to confer. No one of them is guarded by mystical signs from the approach of the great mass of men. No one of them is designed for the use of a few who prescribe their own terms of admission to others, and then in secret reject all whom they see fit to reject. Every child has a right to the protection and training of the home in which he was born, and the State which exercises authority over that home. Even the church has no discretionary authority in respect to admitting members. It is solemnly bound to carry out the instructions of the Great Head. It can legitimately refuse membership which Christ has not established.

Did not He who established the family, the State and the church, fully understand the nature and needs of His offspring? And was not His knowledge and goodness a pledge that He made those organizations in perfect harmony with human nature and human society? In God's word we find no sanction, direct or implied, for the formation of secret societies or better adapted to human wants than the organizations of His appointment. Any apparent approaches to such organizations which fatidonably oppose, were met with an emphatic disapproval. In the days of Reform we find the people secretly practicing idolatry. "And the children of Israel did *secretly* those things that were not right against the Lord their God, and they built them high places in all their cities." But of the consequences we are expressly informed: "Therefore the Lord was very angry with Israel and removed them out of His sight." And we find the Apostle Paul, writing to the church at Ephesus to warn against associations practiced their mystic arts, thus speaking: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Now God is wiser than men. His methods of associating men for united action are the best. When men devise forms of association evidently different from His. We have at best good grounds for regarding them with suspicion. We are not indeed restricted to the associations named, any more than we are restricted to the one formula of prayer given by our Lord. Still, as in the latter case, we are called upon to conform in substance and spirit to the formula thus given. We are to make all the voluntary associations which we form to harmonize in their structure and influence with the models which are furnished us. And yet in this matter, as in others, there is among men a constant tendency to exalt human wisdom above the wisdom of God, and wisdom above the wisdom of God, and wisdom above the wisdom of God, and

The Christian Cynosure.

EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the National Association of Christians Opposed to Secret Societies, will meet at the CYNOSURE office, on Friday afternoon, Dec. 31st, half-past 1 o'clock, sharp. Don't fail to be punctual to the minute.

J. BLANCHARD, Chairman.

☞ Cut out the following; paste it on a blank sheet. Circulate for names at once, and forward to your member of the State Convention.

To the Convention for revising the Constitution of the State of Illinois:

WHEREAS, The Constitution, and spirit of the institutions of our country, prohibits the giving of any preference to any one sect, denomination, or society over an other; and

Whereas, a practice has prevailed (of late), of permitting certain Societies or Associations, to advertise themselves in inscriptions on corner-stones, or elsewhere, on public buildings and monuments, which practice is offensive to large numbers of the people, and in conflict with our National and State Constitution.—

Therefore, We, Citizens of Illinois, do respectfully pray your honorable body to insert in our revised Constitution, an article prohibiting such use of our public buildings.

LECTURES.

The editor of this paper lectured in the Congregational Church at Elkhorn, Wisconsin, to a full and attentive house, about an hour and a half, on Monday evening, December 6th. On the next night at an entempire meeting in Delavan Congregational Chapel, got up by good and esteemed Deacon Judson. On the evening following, in the Methodist Episcopal Church at Alden, on the Rockford and Kenosha road, Illinois. The lecture was well attended. We were told that every Mason but one in the township, seven miles square, was in the audience. On the Friday following (December 10th) the lecture at Deitz Hall, in Marengo, was attended by a large audience. Here, as at Alden, and Delavan, several prayers were offered, and the meetings were attended with the presence and blessing of Christ.

Dr. Pease has had several successful meetings in Philadelphia. We are very sorry that, on our return from the East, we made a hasty notice of Dr. Pease's failure to send money and names for the CYNOSURE. Those who had paid him the money, were impatient, writing to the office, and none knew what was the matter. Dr. Pease had his pocket picked of his memorandum. He should have written the office at once But all is right now. Dr. Pease is doing good service in Philadelphia, where he is much respected.

Also, Mr. Chas. A. Blanchard has lectured acceptably in the First Church of Christ in Galesburg, Illinois, where a local convention is contemplated.

He has since spoken in the Congregational Church at Lisle, Illinois, a second time. Get up lectures everywhere!

Subscribers to the CYNOSURE come in steadily; and, we hope under the stimulus of friend Chalfant's exhortations, our increase will grow rapid and large.

A MASONIC FUNERAL.

We preached in the Second Congregational Church, Rockford, on Sabbath, 28th instant. In the afternoon the great stone church was crowded with people, attending the funeral of Judge Hewlins, a citizen of the region since 1837, and much respected. His wife, who died before him, hated the lodge

A light girl, not appreciating his earnest, honest nature jilted him, when he was young. A lawyer-batchelor, he went into the lodge, where his embittered feelings found vent in the Masonic pluning of women among "Athenists," "Eunuchs," and hermaphrodites; (see Mackey's Lexicon of Free Masonry, p. 183) and extolling them from the lodge.

At length, however, he married a noble Christian woman, whom he loved and reverenced, and wrote, when near dying, "I wish my son to be reared in his mother's faith."

His death was too good a chance to be lost. Masons to the number of one hundred and fifty, swearers and hard drinkers among them, turned out, performed like a boys' training on the side-walk, opening, bringing rear to front, and front to rear, to the great comfort of the corpse, and, crowded out Christ from His day and house by their "*strange oneline*."

THE PROFANED PILGRIM MONUMENT.

Will our subscribers at Plymouth, Mass., write and circulate at once, a petition to the Pilgrim Society to have the corner-stone of that lie(?) sent monuments turned up, and the Masonic plate taken out of it. Read the story of Gideon and act promptly and without delay. Send us copy of your petition, and we will print it in the CYNOSURE for our other Massachusetts subscribers

A SOCIAL HERESY.

"The great, indifferent public have no right to say, either on the basis of any statute law, or on the deeper basis of any popular sentiment, or on the still deeper basis of any supposed religious tenet, that any two individuals, man and woman, shall live together as husband and wife, against the inward protest of their own individual souls."—*Independent.*

This is from the comments of the *Independent* on the Richardson assassination. We cannot think the above paragraph was carefully considered. Mr. Tilton, at least, has too much money for the wives of Americus, thus to strip them of the protection of a religious obligation of their husbands, to live with them as "man and wife," against the "inward protest" of the husband's "individual soul."

Christ's law is explicit, saving for the cause of fornication or adultery with another. "Let not man put the husband and wife asunder." The dodge of the gassy, brassy, brawny and hard-bibred spiritualist women, who find their "inner nature" inclining them to change husbands with the change of the moon, to-wit: That "God has not joined together" the husband and wife who are in a matrimonial quarrel, will not do.

God was in earnest, when we were married, whether we were or not. And if in haste, in lust, and in folly, one is married to a "thorn in his flesh" for life, he must take the consequences of his folly here or elsewhere; and God, though the thorn be not removed, that "His grace shall be sufficient."

As to Mr. and Mrs. Richardson, we know nothing. The papers present her as an actress on ill terms with her husband; they tell us that her husband was a cruel drunkard, and that Mr. Richardson was tender and attentive, said he would marry her, if she could get divorced; and waited on her house from the theater; that McFarland shot him by her side: that Richardson still intended to have her; that, as McFarland was not charged with adultery, and could not be divorced by New York law, she went to the rake's paradise; got a divorce; and that H. W. Beecher, who is "a law unto himself," married her to Richardson, that she might get his money.

THE BIBLE OUT OF SCHOOLS.

Thirty years ago Bishop Purcell, of Cincinnati, was a member of the School Board, feeding the free school system of the city, and helping to administer it. He wanted money to build his Cathedral on Eighth street, and applied to the society "*de propagandis fide*" in Austria. A German letter was picked up by the New York Observer, (which was signed by his name,) translated into English, and published. In this letter the Bishop was made to inform the society of the faith, that above twenty colonial school houses were in operation in Cincinnati, in which the "lambs of Christ," (Catholic children) were being perverted and lost!

The Cincinnati *Gazette* published the letter and called on Bishop Purcell, with his free school laurels, waving about his head, to make explanation!

He wrote a short scornful note to the *Gazette*, saying that he "knew nothing about the English letter in the *Gazette*, nor its original German."

This was clever, even for a Jesuit. But the honorable Observer explained that Bishop Purcell not being perfect in German, wrote an English letter, got a young German to translate it into German, and sent it to Austria, and it was this German translation from his original letter which was re-translated into English! The cheat being thus exposed, Bishop Purcell left the School Board, and laid off his free school laurels.

The Papists and Infidels on that historic Cincinnati School Board, now, at the request of the Bishop, who has become *Arch* Bishop Purcell, (we believe) have cast the Bible, and such hymns and songs as come from the Bible and contain its sentiments, out of the schools. Henceforth such hymns as

"Shall we gather at the river"

are contraband in the schools of Cincinnati; though we presume the children will be permitted to chant priest Latin through their little noses, provided they remain ignorant of what they sing.

The two Puritan Orthodox Congregational papers of Chicago and Boston, second Bishop Purcell's movement, and say, "Let the Bible go from the schools," the one in person, and the other by his correspondents.

Their ground is:—

1. There is already so little religion in the schools, the loss of that little is not much.

2. We can't keep the Catholic children, if we make the schools sectarian.

3. By cunningly dropping out the Bible, we will compel the priests to attack our school system, which is popular, and which is what they hate.

OUR REPLY TO THEM:

Men and Brethren:—If Christ's religion runs low in our schools, we want more, not less!

2. Casting out the Bible from our *national* schools, you submit a principle which will cast its sentiments out of school books, and expel it from our *national* courts! You must cast *history* out of the schools, for history is against popery!

3. Casting out the Bible, you will help the priests to make their people withdraw from the schools as infidel and pagan! You hold them precisely where they most need help, viz with their own people.

4. Men who attempt to outwit the devil always get outwitted. Christ only has power over Satan, and Him you cast out along with His word!

THE END OF THE YEAR.

We have no time to be sentimental over the departing year. Time flies and we fly with it. As Napoleon said when he took command in Italy: "We must move like the lightning and strike like it." Our CYNOSURE movement grows, some, still, but they are the groans of a seventy-four gun ship sliding off the dock into deep water.

Read account of the lectures and peoples' meetings.

A General in the late war, who suffered insult and injury for years with a soldier's bravery, a martyr's zeal and a patriots purpose, writes: urging us to petition Congress against its Masonic charters. Move on our Constitutional (Illinois), Convention. Petition the Legislature. Get up lectures; and above all, pray to Him without whom we can do nothing. Give us subscribers.

ABOUT BUZZARDS.

There is a Bible Society Agent in the United States who is, and has been for years a personal friend of the CYNOSURE editor—who, when he came into his agency, had no objection to being favorably noticed by this paper. Moreover, he is a blameless man and minister of Christ. We had the following dialogue with him.

"Do you take the CYNOSURE?" Oh no; I keep to my business, circulating the Bible!

"Indeed! Are you just carting Bibles through the country, leaving others to bear the cross of applying the truths contained in that Bible to the way and worships of men."

"No; not just that, but we are not under obligation to co-operate where we cannot approve."

"Then you don't approve of the CYNOSURE?"

"Not of every thing in the movement."

"What?" "I think the effort to have the Masonic insignia taken out of the corner-stone of the Pilgrim Monument at Plymouth, foolish and unprofitable?"

We took out our pencil and wrote down the words, and told him he would find them in the next CYNOSURE.

Now these respected brethren feel aggrieved and hurt when we blame them: They are not in favor of secret societies! not they! They dispise them. Nay, they are rejoiced to see them demolished. They are willing; and even suggest the same, to be slightly noticed in the CYNOSURE. They keep to "their" business (not Christ's!) They push their agency. And think us harsh and puritanic if we blame their seasoned neutrality.

Yet, when they hear us slandered and berated, they smile and say "hem." And when pushed they will condemn us; though they never breathe a word of condemnation of Free Masonry where Masons are present! Theodore Cuyler, D. D., wrote a letter advising the Trust Society of Boston, not to publish the tract against secret societies—not to "meddle with the subject." And yet this brother had already joined three secret societies (and because he did not condemn any of them, called it "neutrality" in a speech at an Ohio college commencement occurs this paragraph:

"They hover delicately over the ocean where God's children are warring on established abuses, like buzzards over a battlefield, willing to share in the action only so far as to secure their portion of the prey!"

A QUESTION OF VERACITY.

We stated that "ordinary missionary intelligence pays the *Advance* one hundred dollars a column."

Of this, the *Advance* (Dec. 2,) says: "This assertion is not true in a figurative or literal sense." Dea. Judson's wife, of Delavan, asks: "What are we to think, when minister's whom we have trusted as leaders give each other the lie?

I answer. You are to think there is fearful malice conceived, malice and envy that blinds otherwise good men.

The particular missionary article which I referred to, is a trifle above two columns, made up of intelligence from the Freedmen with comments. It is published in the *Advance* Supplement of Dec. 25, 1869. I asked Gen. Howard what that article cost for its insertion? He said "about a hundred dollars a column." He was not complaining of it, but mentioned it incidentally as an item of business, and in answer to me. Since Dr. Patton's denial in his editorial attempt to he fuocy over a fallen brother, I have learned that the actual sum paid for that article was one hundred and seventy-six dollars. It was crowded into "The Supplement" to make room for Dr. Patton's long and learned editorials on the repeal of the Dominican Sabbath, commendations of Swedenborg's philosophy (!) and the introduction of popish feasts into Congregational Churches! What he means by his denial I know not. If that *Advance* Supplement is not the *Advance*, he is liable for a fraud on the Post Office for sending it as *Advance*.

But it is the *Advance* and he has recognized it as such in the former editorials. To deny it is to quibble.

THE UNITED BRETHREN.

Our excellent friend, Bishop David Edwards, has come to Lexington, Illinois, and wishes his correspondence directed there. He assures us that Bishop J. Weaver stood by the rule of their church against secret societies, and that he is an honest and true christian Bishop, faithful to Christ. A minister of the United Brethren informs Brother Barthel: now that we have said lately that we are, "in favor of taking adhering Masons into the church," or something to that effect. The Brother is mistaken. "*The First Church of Jesus Christ*" in Wheaton, which is all the church we belong to, steadily refuses, that is, the brethren do, to receive Free Masons, unless they first agree to quit the lodge. Our church is flourishing, and the dew of God is on it.

This some Brother wishes we would "mind our own business." His wish were more sensible if he had wished we would *mind the business of Christ*. The trouble with ministers is, they get to "seeking their *own things*" and those of their sect, not "the things of Christ." That was the trouble with Brother D. Berger, who called Thaddeus Stevens no adulterer, while he did not to us, say one word against a ministerial brother and associate of his own, who was an open and vile adulterer, forsaking his wife, and going off with another woman, while poor Mr. Stevens never had a wife, and his adultery if there was any, was not proven. He, too, was true, and the preacher was false.

THE BIBLE IN SCHOOLS.

Henry Ward Beecher's View of the Common School Question Reviewed.

In the *Christian Union* of December 4th, the editor has commenced "*a rigid discussion*" of the public school question. He makes a show of going to the bottom of things, and beginning at the foundation. The first thing to be settled, he thinks, is whether the State has a right to establish schools, or provide instruction at all. This he settles affirmatively, on the ground that intelligence in the citizen is indispensible to the prosperity and safety, and even the *existence* of a free republican government. And as the State has the right to provide for its own existence and safety, it has a right to establish schools for intellectual culture, not because this has a tendency to promote good morals, or goodness, but because the very existence of free government "demands that the citizens should have enough education to secure an intelligent understanding of their obligations to the government, and of the proper administration by the government, of its trusts for the people." But he can find no right or warrant for government to provide religious or moral culture. This seems to us a most extraordinary position to be taken by a Christian scholar. It seems to us like a great show of digging only to find quicksand, on which to place the foundation of his political edifice. As if intelligence were necessary to the existence and safety of a nation, but sound morals and religion might be dispensed with. Whereas, the truth is very nearly, if not wholly, the reverse of this. Knowledge is power. Intelligence is of great value. But virtue or pure morality is *indispensible*, because by the alone is the power which intelligence confers, directed and controled, so as to be applied to useful ends. A virtuous citizen, is at least a safe one, whether his intellectual attainments are great or small. But without virtue he is dangerous, just in proportion to his intelligence. Beelzebub failed of being as safe a citizen of Heaven as Gabriel, not for want of intelligence, but solely for lack of goodness. The Jezebels, the Herods, the Neros, the Robespiers, the tyrants of all time, who have been the scourges of mankind, have not been wanting in intelligence. It was not the want of intelligence that made a Benedict Arnold, an Aaron Burr, or a Jefferson Davis Na. When we get at the bottom of this question, we shall find that *Eighteousness* exalteth a nation, but sin is the reproach and peril" of any people. If a free government, therefore, is to exist, and safely and permanently prosper, its people must be righteous; they must be characterized by sound morality. That they should be intelligent is important, but that they should be moral is indispensable. Therefore, the reason upon which Mr. Beecher founds the right of the State to provide for intellectual culture, is more conclusive in favor of its providing sound *moral* culture, because the latter is more vital to the nation's welfare, than the former. And further—if the State may provide for its safety and happiness by providing moral culture, it must have some standard of sound morals. And that standard must be the law of God. Any other standard will not secure sound morals. So that if our government is to be founded on a rock, that rock must be true religion. That it be built on that rock is absolutely indispensable to its permanent existence and safety. Without such a standard, who can define a sound morality? Or if defined, by what sanctions shall it be enforced? If you accept the Christian law as divine, and infallibly pure, you have then a standard and line to work by. Then if you accept the Holy Scriptures not as the word of man, but as in truth the Word of God, your law is no longer a mere letter; a mere definition of morality, but it becomes instinct with a divine life, and has power not only to point out the way, but impel men with divine efficiency to walk in it. Now then, if according to Mr. Beecher, government but a right to provide for whatever culture of the people is essential to its existence and safety, it has a clear right, nay, is most provide for instruction in religion, so far forth at least as to secure a basis of sound morality and a motive power for enforcing the practice of it. For this is the nation's life, and the practical working of the theory comes at last, to be resolved into the sincere reception of the Bible as God's law and as of God's actual enactment. And hence, it is written that the nation and kingdom that will not serve Him (Christ) shall be destroyed.

Now, Mr. Beecher may not dissent from this view of the vital necessity of sound morality to the national welfare, nor of true religion as the only means of securing sound morality. But he will say—he *does* say—that inspectant as good morals are, and as Bibles and churches are, as means of promoting the healthful existence of a nation, they are not speculated to that health ful existence as to make it necessary for the State to maintain them. The State *must* teach literature and science, but need not touch the Bible or morals. Why? Because these can be taught at home, in the church or in private schools. This appears to be his idea. But we reply: Our children can be taught reading and arithmetic at home, or in private schools, just as well as they can the Bible and morality, and we have shown that morality is more vital to the State than mere intelligence. Therefore, if for this reason, the State need not provide moral culture, for the same reason it need not provide intellectual culture, and has no right to maintain a system of free schools at all. And we believe if the State abandone moral culture, it should abandon intellectual culture, and will have to do so. This step backwards will destroy our free school system, if not the nation.

Let us here contrast the logic and the ethics of the pastor of Plymouth Church with those of Washington's Farewell Address. This is his language:

WASHINGTON'S OPINION.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible supports, and unstable, but UNSPEAKABLE SUPPORTS." He proceeds to say: "In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and of citizens. The mere pobtision equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked—where is the security for property, for reputation, for life, if the *sense of religious* obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be offended to the influence of refined education, on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to exclusion of religious principle."

These utterances of Washington we regard as eminently sound. Intelligence is of great value; but correct moral sentiments are indispensable, and these can to no way be secured but by the knowledge of God conveyed through His revealed law and testimony. Whoever discredits that revelation, or takes away the knowledge of it as an element in the education of our people, takes the most dangerous method of displacing the corner-stone of our free government. Takes away the most indispensable means of maturing our children in either virtue or intelligence; takes away the indispensable means of their eternal and their temporal salvation; and he his intentions what they may, does them a wrong than which no enemy could do a worse. In vain shall such a man claim the tribute of party or even of patriotism.

NO OBJECTION TO RELIGION.

But this suggests another very extraordinary portion of the Plymouth pastor. Most innocently he asserts: "It is not religion but religious teaching that men object to in schools. There is no objection to religion in public schools from any quarter. Religious doctrines, religious history, dogmas, theologies, books, catechisms, are no more religion than a millstone is bread, because it is the instrument by which the wheat is prepared for being made into bread." A wise distinction, surely—a clear and a broad one, no doubt. But if the millstones are put out of the mills, whence shall we have *bread?* And when a set of mad-men have destroyed or stopped all the millstones, is it going to appease one's hunger to be told—"Nobody has any objection to the most abundant supply of bread in our houses?" No, only the crushing of the life out of wheat that they object to. They wish us all well supplied with bread, but the crushing sound of the millstone grates harshly on their nerves; indeed goes against their consciences. Truly they are well disposed as to bread, but then millstones are not bread. And so many with them, and let us have liberty of conscience! Would anybody hesitate a moment to declare that, notwithstanding the possibility of bruising bread corn in mortars, still the liberty of conscience which these millstone brokers might enjoy, should be enjoyed inside of prison walls, or a straight jacket!

A determined war is waged to expel the Bible, and prayers, and sacred music from the schools; and yet nobody has any objection to religion in schools! Now we affirm in this case the exact reverse. It is not the means merely or obiefly that are hated and opposed. But the opposition is directed unduly to the end itself; to the evangelical morality, to the intelligent piety, which it is hoped or feared, may be promoted by these means. These are the things struck at by those who are seeking to expel prayer, and sacred song, and the sacred word from our schools. The infidels will never rest with expelling the Bible and every sign of Christianity from the public schools. This is a mere entering wedge for branding religion with marks of contempt, and driving it out of sight into dens and caves of the earth, and bringing back the morals of the days before the flood, and of Sodom! The Papists will never stop with expelling the Bible from the school. They will follow up their advantages, if we yield this point, until they have broken up our free school system entirely, and sunk the standard of general intelligence to that which obtains among the Roman Catholic peasantry of Ireland and Spain. Until they seize and appropriate the public school moneys to support their own *sectarian schools*, where—instead of Bible reading—they will dispense holy water, and instead of prayer to God, through Christ, they will teach our children to worship the Virgin Mary. The mumblings of a Latin ritual will supplant our hymns of praise; and in place of science and the discipline of the mind, systematic ignorance will be imparted by memorizer recitals of catechisms, and of superstitious legends and dogmas, which, in the paralysis of thought, will be believed simply because they are absurd and impossible. When this stagnation of mind has restored mediæval ignorance, the parodies of priests—such as will the Bible be expelled from churches, as it is now sought to be from schools. The priests will not stop here, but pursue the Holy book to our houses, and use it to light bonfires at the foot of every village crucifix; and finally establish again the "Auto da-fe," and burn not the *Bible* only, but men and women, for *reading it*. And all this, that God's Infallible Vice Gerent may reign at Rome, and all nations do him homage as the ultimate sole Lord of the human conscience! Nothing short of this is the aim of the true papist. His church has done all this in the past, and as it is infallible nothing but want of power, will prevent her from doing the same in the future.

A BLASPHEMOUS OATH.

Now, then, when we expel Christianity from our schools in deference to the consciences of infidels and pepists, those alledged to be aggrieved by the reading of the Bible, and prayer and praise, are we giving peace to Rivers of conscience, or to the devil? Most assuredly to the latter! And we may depend upon it, if we give him this inch, he will instantly, with increased insolence and hope, seize about demanding an ell.

We say, therefore, that kind of liberty of conscience, instead of being respected, is to be regarded and treated as a *crime*. Plead conscience, indeed, for insulting Christ and all His friends, by spitting on His word and worship! And kicking Him out of doors! Allow this pretense, and what next! Why the Mormon will come and claim that polygamy is a part of *his religion*. It is a matter of conscience with him. "I demand," says he, "liberty of conscience to trample on your laws, and take just as many wives and concubines as I please." What next? The Hindoo will come and insist upon his right to institute the suttee, and burn his widows upon the funeral pyre. And more barbarous Pagans will claim the right to worship their molochs by human sacrifices. "Government shall make no law," they will say, "for the establishment of religion, or infringe upon the liberty of conscience." Paul, or a successor of his, must be allowed, since his conscience so dictates, to persecute Christians wherever he may find them, unto strange cities and even unto death. Indeed, if such an insult to Christ and His people as this expulsion of His religion from our schools is to be justified on the ground of *liberty of conscience*, there is no abomination, there is no crime, that may not be perpetrated under the same cloak of hypocrisy. For it is nothing but hypocrisy—this impudent trampling on the most sacred rights of conscience, under pretense of asking liberty of conscience. Conscience! It is the narrowness of sectarian bigotry, and intolerance, and devilish persecution, and nothing else. The Holy Bible, no matter into what language or by whom translated, is not a sectarian book, but this book attack upon it is sectarianism of the basest kind.

RIGHTS OF PARENTS.

How out parents who know that the living God has commanded them to mingle a knowledge of Himself and His laws with all their teachings of their children, any rights of conscience in this matter? When God has commanded this, who is he, or what government is it, that shall forbid it? Rights of conscience! Have these Christian teachers no rights of conscience, who are entrusted with the moulding of our children's characters at their most plastic period, sod by their mental exercises and influences that are necessarily most decisive? And who are responsible both to man and God, to do their best to make them good citizens of man's government below, and of God's government above? Are they to be denied the liberty of using those means, which before God, they believe sod are assured, are the best means of securing such momentous results? Shall their liberties, and the liberties of all believers in the Bible as the only standard of faith and morals, be strewn down at this manifestly treacherous and hypocritical cry, of liberty of conscience? Rather let this infamous and hypocritical assault upon the very foundation of liberty and religion be adjudged and treated as the thing it is—a sort of anomalous compound of sectarianism, bigotry, moral lesanity and blasphemy. H.

A CERTAIN MIRACLE.—The Bible itself is a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries, under different states of societies, and in different languages, by persons of the most opposite tempers, talents and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects most obvious, but most difficult; its authors are not to be found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*Prof. Mackopan.*

NOTICES.

DISTRIBUTE TRACTS.

On receipt of ten cents, we will send to any person, one copy of each tract that we have published, postage paid.

For fifteen cents, two copies of each kind, for twenty cents, four copies.

One tract may save a young man from a life of servility.

To any one who is too poor to buy tracts, and yet would make good use of them by spreading the light and logic they contain, we will send as many tracts as an ordinary envelope will carry, on receipt of a three cent stamp, until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

☞ We frequently receive letters, saying, "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, tell us how many and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge.

☞ We ask our Illinois subscribers to circulate the *Petition to the Constitutional Convention* as extensively as possible. The Convention has adjourned to January 6th, 1870. We hope you will write to us and let us know how many signers you obtain.

☞ We have Calvin Hatch, of Farmington, Conn., reads us an old Masonic document, issued when he was of the Anti-Masonic Committee of that State. It is full of fustian and falsehood, and not worth publishing, though signed by several hundred Masons.

THE NEW REVIEW AT CHICAGO.

The *Congregational Review*, for nine years published in Boston, has been purchased by a company of Western gentlemen, to locate at Chicago, Aaron L. Chapin, D. D., Prof. B. C. Bartlett, D. D., Geo. F. Magoun, D. D., and G. S. F. Savage, editors. M. H. Sargeant, Boston, Eastern Agent.

President Chapin, of Beloit College, before Whenton College started, took his family from the old mother Congregational Church in that place, to a Presbyterian Church, which went into the New School General Assembly, after it had received three slave-holding Presbyteries in Mississippi, and reasoned its unscriptural judicial powers! Of course, President Chapin sanctioned all these, by going into that Presbyterian Church, and testified, by his acts, that Presbyterian government was as good as Congregational, and as Scriptural.

G. S. F. Savage voted in the Congregational Union of Chicago, to advise Congregationalists to give their money to endow a Congregational Professorship in the Baptist University, with a Swedenborgian officer on one side of him, and an Episcopalian on the other, and the President forever pledged by charter not to commune with Congregationalists. M. H. Sargeant is a Free Mason.

Does any man in his senses, suppose these men care one particle for the independence of the local church, beyond their apparent worldly interest?

ERRATA.—In first notice on page thirty-third, second word, read Papists for papers.

In Brief Editorials, page thirty-third, column fourth, before the words, "His book," read "Rev. Jno. Lewington's articles recently marked for publication." We see Rev. N. S. Dickinson's name not quite right, on first page of present number. We hope our readers will give his logical articles a careful perusal.

☞ The tendency of false religion is to degrade the Lord Jesus Christ, to exalt man, and to license vice.

The tendency of true religion is to exalt the Lord Jesus Christ, to humble man and promote holiness.

☞ Be governed by your knowledge, and not by your ignorance.

"Shun delays, they breed remorse,
Take thy time while time is lent thee.
Creeping snails have weakest force,
Fly their fault lest thou repent thee,
Actor wits are dearly bought,
Let thy fervent guide thy thought."

☞ All truth is in order to goodness.

☞ "Insecurity is afterthought of guilt."

☞ We are apt to estimate ourselves according to what we feel capable of doing; others estimate us by what we accomplish.

☞ It is lawful for one who would write well, to ask himself, "How would Tully have uttered this?"

Correspondence.

"A BLACK-HEARTED PERJURER!"

CARBONDALE, PA., Nov. 28, 1869.

Rev. L. FOSTER,—*Dear Sir*:—Are you "a black-hearted perjurer?" Are you the "Rev. anti-Mason in Chicago," referred to by Mr. Joseph A. Scrantom, the editor of the Scranton *Morning Republican*, in the following item?

Please read: He says—"A reverend anti-Mason in Chicago says Masonry is "the worst kind of heathenism, with a Christless, pagan creed, and self-protecting worship." Is such a Mason himself he knows nothing of it, and if he is he is a black-hearted perjurer."

Now I wonder who the above refers to? Perhaps you can give us some light on the subject. If you can.

And let me say—Mr. Joseph A Scrantom, the editor of the Scranton Morning *Republican*, published daily in the city of Scrantom, Pa., (from which paper the foregoing item is copied) seems to know a great deal what black-hearted *perjury is!*

He here admits the whole story, like all the rest who accuse the revealers of Masonry with "perjury", namely, that Free Masonry has truly been revealed!

But, please give us your opinion Mr. Editor of the CYNOSUR. Very truly yours—L.

Well—the first query suggested by the above item is—who is the reverend anti-Mason referred to? And no doubt it is the office editor of the CYNOSURE, who is called the Rev. L. Foster, and if friend Scranton will accept our identity, we will not stop to prove it.

But now I can speak freely, in the first person, and go oh to relieve him of his doubts at once, whether I am, or am not, a Mason. So I will say to him I never was fool enough to join the Free Masons, or any other secret society. To all this, so far, I frankly own up. But his inference from this last fact, I utterly and tootally reject. He says of me—"If he is not a Mason himself, he knows nothing of it." Indeed my dear Sir! Must I belong to a gang of thieves or robbers, or pirates, or traitors, to know what they are? Will the editor of the Scranton *Republican* hide himself under such a flimsy "Lion-skin" as that, and then be caught "braying so perfectly like an Ass!" If he does, it will, at this late day, only excite the laughter and contempt of his readers

But further—Have not the public everywhere, had *ample means* of knowing what Masonry is? Yes— and *means* furnished too by their *own teachers* and leaders? Shall we not accept and allow such proof? So it *true* what our Bro. Editor assumes, that Masons are o set of such invetorate and unmitigated liars, that they can't tell the truth when they try to, for their own sake? And what do they say, about their own heathenism, paganism, and Christlessness?

Now Webster says—and common sense says, that heathen and pagans, "are idolaters, and worshippers of false gods. Well—what does Masonry embrace within itself, and so make itself to be? Hear Dr. Oliver, a learned leading and teacher among the Masons: He says,—(Ant. Mysteries p. 248.) "It is an extraordinary fact that there is scarcely a single ceremony in Free Masonry, but we find its corresponding rite in one or the other of the idolatrous mysteries; and the coincidence can be accounted for, only by supposing that these mysteries were derived from Masonry". Here Dr. Oliver makes Masonry to be the father of every system of idolatry (i. e., of all the heathenism) there is under heaven. Is it not the worst then? Again he says (p. 253.) "Its original dogmas are totally different from Christianity." Accordingly, when a certain Lodge of Masons not long since, petitioned the Supreme Lodge of the United States for the privilege of inserting Christs name in their Liturgy—that ruling Lodge, and its Supreme Potentate, decided—"that it was inconsistent, and *inadmissible* to do so? Is it not *Christless*, as well as heathen?

Again Webb (another oracle of Masonry) says—"Masonry unites men of every sect, and opinion." So it is the boast of Mason's again and again, that "it includes all religions"—i. e., Hudson and Buddist, Mohammedan and pagan even of every sort, infidels and deists &c., only rejecting Christ. This being the case, it includes all the heathenism of every kind. This is what Masons themselves, *teach, claim*, and testify. It is the sum-total of every kind, and must be the worst, as the mathematical principle, "that the *whole* is greater than a part"—it contains the evils of *all*. And what caps the climax is—its defenders in this Christian land, *know* its wickedness, just as the editor of the *Republican* does, and still cleave to it. Who then is the black-hearted perjurer? Let the people say. L. FOSTER.

MARENGO—PEOPLE'S MOVEMENT.

EDITOR CYNOSURE:

Addresses from President Blanchard have been had in Baltz Hall, against secret societies, in this place, on October 10th and 15th. The hall was well filled; the second night, nearly crowded.

At the meeting on the evening of the 15th, the undersigned were appointed by the audience present, under the following resolutions

"*Resolved*, 1st, That a Committee of Safety and Investigation" be appointed, consisting of citizens of Marengo, to provide for the thorough discussion and investigation of the secret societies in this country.

"*Resolved*, 2d, That it is the sense of this meeting, that we should have a public address, at least once a month, during this winter, on the above subject."

Pursuant to the above, the following committees were appointed by open nomination, and vote of the people present, viz:

JOS. M. DAILY, Chairman, CALVIN SPENCER Esq., ELIAS PATRICK, O. P. BODGERS and DANIEL LAURENCE.

The above said committee have agreed to organize by appointing JOS. M. DAILY their Chairman, and O. P. BODGERS, SECRETARY, for the purposes specified in the resolutions.

Also, we hereby appoint our next meeting on Saturday evening, January 15th proximo, and request the Rev. J. P. BRONSARD, pastor of the Congregational Church in Marengo, to address the people on that occasion.

We also appoint the Rev. Geo. Sovereign, of Silkirk Valley, and the Rev. M. E. Church, to address our meeting in the month (February) following.

JOSEPH M. DEITZ,
ELIAS PATRICK,
WM. BLANCHARD,
C. SPENCER,
Committee of Safety and Investigation.

"Chosen by committee to fill a vacancy.

SAMUEL MOULER sends us five subscribers, and five dollars; he also orders some tracts. Let us hear from him again.

JAS. HICKMAN writes:—"I propose to work for the CYNOSURE, by writing for it, securing subscribers, circulating tracts," &c. Your advertisement will be retained. May your success in working for the paper continue.

JNO. C. TAYLOR'S letter we insert on the first page. We hope that all our readers will catch its spirit.

BISHOP DAVID EDWARDS writes: "I have been without the CYNOSURE for several weeks, and am getting hungry for it"

A. G. POWERS sends us some good suggestions.

SAMUEL TEMPLETON writes for Samples, and will try to get some subscribers.

LEWIS KITCHEN sends us a letter of the right sort. We quote from it as follows;—

"Inclosed please find four dollars, for which please send four copies of the CHRISTIAN CYNOSURE. * * * I will probably have more names soon, and will forward them to you. I tell people here that several years ago I commenced a crusade against evil, and I consider Masonry and secret organizations among the worst of evils that we have to contend with, and what is needed, is to enlighten the people on the subject of secret organizations, and their influence on society, both political and religious, and I think one way to do so is to circulate the press that is willing to oppose these orders."

L. E. J. writes: "As first as we read one (number of the CYNOSURE) we put it in the office and sendjit away. * * May God bless it. * * I wish I was able to take six copies. * * I will do all that I can to aid its circulation." Let us hear from you again. You can not find a better cause to work for.

WILLIAM BILLON writes concerning this course:—

"What do you think about taking it into politics? Would it not insure extensive distribution? Thus would be able to accomplish as I saw Governor Hayes, of Ohio, give the Masonic sign, by drawing his hand across his throat, last September. I don't like to vote for such men, and long for the time to come when I can vote for a man of right principles.

Amen!—ED. CYNOSURE.

B. BAKER sends us three subscribers. Says: "I shall be on the lookout for more subscribers." We hope to hear from him again soon.

PETER HOWE renews his subscription, and sends one dollar for the good of the cause. We consider it another dollar for the Tract Fund.

We thank JOHN PATERSON for the name of his pastor and other prominent persons who ought to take the paper. They shall receive specimens of our paper. Will he not persuade them to subscribe and send us their names?

VINTON, IOWA, Dec. 9, 1869.

EDITORS CYNOSURE:

There are some things in an article headed, "Editorial Correspondence," dated Poughkeepsie, N. Y., October 28, in the issue of Nov. 16, which I think are inconsistent with the object for which the CYNOSURE was originated, and for which it is supported by its friends. That object is clearly indicated in connection with the name of the paper, the CHRISTIAN CYNOSURE, OPPOSED TO SECRET SOCIETIES, and the political denominations, of Christians, are united in the Association, whose Executive Committee appointed the editors of the paper; and it must be obvious to all that these editors are not appointed to conduct a sectarian paper. The writer in alluding to the division of the Presbyterian Church in 1837 and 1838—speaks of the New School as "the good honest Christian Presbyterian people," and as "out-of-date" organized by R. J. Breckenridge and the Old School." In justice to the Old School allow me to state just what was done. In the early history of the Presbyterian Church in this country, a *Plan of Union* had been formed between the Congregationalists and Presbyterians. According to the Constitution of the Presbyterian Church no one is allowed to be a member of any of its judicatories but ordained ministers and ruling elders.

That Plan of Union allowed Congregationalists who had not been ordained, and who consequently had not formally approved our doctrine or polity to sit as members of these judicatories. At the time of the division alluded to, it was found by a majority of the Church, that under this plan of governing the Church, errors in doctrine, and irregularities in other respects, had been introduced, and hence they simply *repealed* or abrogated this *unconstitutional* law or plan of working. No *Presbyterian* was either "cut-off," or "kicked" out of the front door, nor do I believe there was the temper indicated by the term "opened." Equal injustice, I think, is done to the New School in saying that they are "now, under weak leaders, creeping back, like whipped and humbled specials, into the back door of that Assembly out of whose front door they had been kicked, or cleared at the point of the bayonet by R. J. Breckenridge and other inferior leaders equally worldly and unscrupulous with him" &c.

Many will feel that the saying of President Finney, quoted in this editorial correspondence ("that hell held jubilee every time the General Assembly met") is, to say the least, out of place, if not in bad taste and bad temper too.

It is not true as stated, "that the slavery issue came in and split them" (the old and New School Presbyterians) in 1837-8.—Slavery had nothing to do with the division.

The remarks of the writer on the subject of Church Government, are certainly out of place in this paper. The Church of the Lord Congregationalism, and to put down Presbyterianism, or Methodism, or any other branch of the evangelical Church—the supporters of the CYNOSURE would prefer that he would do it through some other medium, and not prejudice the cause which the CYNOSURE was established to promote.

As a Presbyterian I, felt that I could not say less than I have done, in vindication of my own branch of the Church. No branch of the Church will support a paper professedly in the interest of temperance, or for putting down secret societies, or any other object—that allows the columns to be used to misrepresent and vituperate its doctrines, polity, and acts.

In so far as my own or any other church, or any party in politics, favors secret societies, I hope their views and acts will be noted, in such a way as to advance the cause for which the CYNOSURE is published. Acts and doings of churches on other subjects should be communicated through other channels. The readers of the CYNOSURE almost without exception, I suppose, take other Church papers.

Yours fraternally—J. C. KING.

[We cheerfully publish the above, and thank Bro. King for his strictures. THE CYNOSURE was not started to be, and *must not* be at all *sectarian*. No one feels this more deeply than the editor in chief, who penned the article referred to, and he will be happy to explain his language, and show that he had not the most distant idea of secreting to any sect.—Office Ed.]

A PREGNANT FACT AND ABIDING LAND-MARK.

Doctor J. N. Davidson, extensively known in New Hampshire, Ohio and Illinois, as a man of truth, lately told us the following facts: Soon after the excitement about Morgan's murder commenced, he attended a public Anti-Masonic meeting in New Hampshire, at which there appeared a gentleman of known veracity, who solemnly and publicly affirmed that at the time of Morgan's abduction and murder, he (the speaker) was a member of the lodge in Batavia, N. Y., where Morgan resided. That in a meeting of said lodge, which the speaker attended, a letter was read from DeWitt Clinton, then Governor of New York, and Grand High Priest of the Royal Arch Chapter of the United States of America. In that letter Clinton declared that Morgan's book must be suppressed at any cost, even to the taking of the life of the author. That the fraternity would probably be able to keep the taking off a secret, or at least prevent the perpetrators fr m being discovered. But should they be suspected, and brought to trial, the fraternity would be able to confuse the jury, or intimidate the judges, so as to prevent conviction. But should this fail, and conviction and sentence follow, "I am Governor and in the last resort, will pardon them."

We are happy to learn that the gentleman who bore this testimony is still living, and will shortly give the facts which come under his personal observation to the public, over his own signature, as a legacy to the present and coming generations, and as an indestructible "*land-mark* of the Order." Men of America, make your own inferences. H.

THE NEW YORK TIMES AND MASONRY.

During a part of the war of the rebellion, and from the close of that war up to the present time, the New York *Times* has shown a most obsequious devotion to Mr. Seward. It has omitted no occasion to bestow the most fulsome flattery upon the "*great diplomat*," and he, in return, has kept that paper pretty well supplied with the most recent news from Europe. Perhaps this is motive enough why a newspaper should flatter a vain and conceited man in place, although such flattery could not fail to injure the country in proportion to its effect upon the man. But the effect upon Mr. Seward has been to encourage him in his false and ruinous policy as Minister of State, to no one can doubt.

Nor can any one doubt as to what Mr. Seward's policy has been: it has been to *manufacture*, to *manipulate* a peace instead of attaining it as a natural, logical consequence of the war. It has been to abrogate our fundamental laws against the slave trade by the virtual ratification of the constitution in this respect; to set aside and inlarge our own laws, and to compound with deliberate, long practiced traitors. It has been to hold up leading and influential public persons to lead back their deluded followers into the fold of the Union, instead of appealing to these followers as friends of that Union. In a word, it has been to sacrifice the lower classes to the interests, the higher, and to carry a base favor with these higher classes at the expense of the law. While leading rebels are educating the youths of the higher classes, giving them their mental bias, and teaching them, perhaps, to govern the government which these teachers have failed to destroy, what effective means has the government secured for educating the lower classes and teaching them their rights?

There has been no wise government in the world—not even that of women—than that of Enoch's, and the influence of the New York *Times* on national questions during the rebellion, has been that of a false guide, and not to be denied, positive principle; and has shown the paltry incapacity of trying to *manufacture* a peace by compromise, arrangement and accommodation. It sacrificed moral and legal principle for the sake of saving and consolidating parties. It sought to effect by management, and wonderly dexterity what could only be well effected by the natural subjugment of moral and legal principle, through the regular instrumentalities of war. It seemed to think that it could make peace by speaking fairly and softly of criminals, and by ignoring the law.

And now after such a course as this, we are not surprised that the *Times* should take to lauding Masonry, as it has lauded Mr. Seward. Recent numbers of that paper exhibit a fond and affectionate leaning toward Masonry. It recommends very strongly a large Masonic Temple in New York; speaks kindly of its members, in the present condition of the State, having, as it does, oddly thrusted Masons and it speaks, too, with evident gusto, of that distinguished "nobleman," the Earl of Lei. tand, who, he says, Free Masons will be interested in here, is about to retire from the active Grand Mastership of the Order in England.

The *Times* also very softly, and blandly, and with the most amiable sincerity, no doubt, defends the Grand Secretary of the order against the charges made against him, that he had imperiously bullied the public press. On the contrary, the right worthy Grand Secretary has the highest respect for the public press, and never dreamed of bullying it in any shape or manner. God forbid, that Free Masons should bully such a safe-guard of popular liberties as the press!

But what are the facts? Do we of the CYNOSURE not know that there is hardly a paper in the land which is not under duress and under cow of Free Masonry, and daring to publish a word or hint against it? Has the *Times* no respect for eighty thousand Masons? Has it not been encouraged by them to set aside the execution of the laws against Southern Masons of high standing? Here is the insidious way, word for word, in which the *Times* undertakes to show that Masonry holds no rod of terror over the public press, so it does over the law. Mark how sly, insidious, amiable, and cunnch-like it is:

"The Masonic Grand Secretary, Dr. J. M. Austin, thinks that his sentiments with regard to the importance of public opinion and the favor of the press were misunderstood and misrepresented by the *Times* reporter, and declares that he has the highest respect for the public Press, and would be glad to serve it to the extent of his ability at any time."

With unsuspecting simplicity, the *Times* says that Masonry will be interested to know that a nobleman, a Grand Master, is about to retire from native Masonry ie, England, and that another nobleman is about to take his place. What a grand thing for a republican country like America is Masonry! Its noblemen in England, and its lofty titles in the United States! Nothing could be more proper and natural than that the aristocracy should be at the head of Masonry in England; for the whole frame-work of the institution is well calculated to build up and sustain an aristocracy; and it is nothing astonishing that a paper which has advocated the cause of the South, the abrogation of the laws against treason, the positive annihilation of a provision of the constitution, and the utter prostration of all our laws out of respect for persons and leading Masons, should be interested in the movements of the high aristocratic Grand Masters of Masonry in the Old World.

We suspect that the *Times* is edited by an English-man, and that he does not know any better, perhaps, than that an institution which is eminently adapted to English aristocracy may not answer for a republic; but still, Masonry is one of the logical attributes of such a genderless, fake-warm, weak principled thing as that paper has been.

There is another reason, however, why we think an English Mason has got hold of the *Times*. It is this: The Irishmen have got hold of the city of New York, and threaten to make a Bunny Brook Fair of it; the enormities of which the *Times* has aided to destroy, are powerless to control them; and the next best way to manage them, is to juggle them, English fashion, with Masonry.

For the purpose a large ball is needed, with a more centralized organization of secret powers. All such influences, however, the Irish will ultimately resent, as all proper men should, and the latter state of the city will be worse than the first.

There is no other remedy but a moltenance of the laws, and the securing of a sound American, Biblical—not o Masonic—education for the masses; something which the *Times* has made no provision for in the South, and which it has accompanied itself too far to effect in the city or at the North. MAHABONE.

THE KNIGHT OF THE INEFFABLE DEGREE.

The *American Baptist*, after approvingly copying our remark that many non Masons are better informed respecting Masonry than the majority of Masons themselves, and that no Mason can add much to the revelations of Light on Masonry, adds the following:—

"We think, however, that the statements of one who has had actual experience of all the steps in Masonry, do carry with them more weight than the arguments of those who have not themselves been eye witnesses of the actual working of the degrees. 'Light on Masonry' no doubt contains all that is essential to a proper understanding of the system; yet we are sure that additional testimony, and even the repetition of things we have already learned of the mysteries of the order, can never be without use."

With these remarks, we entirely agree. Those who speak from actual experience, usually speak with more exactness of statement, and with a more perfect coloring of life and nature, and their testimony has more weight. Men feel the difference, if they cannot define it—especially where one speaks or writes with the ability and earnestness of the "*Knight of the Ineffable Degree*," whose statements appear in the *Baptist* of the 16th and 23d of November. This writer has the power of giving novelty to oft-repeated ideas and arguments. We purpose to give our readers a taste of his communications—would like to give them entire. They carry with them the convincing evidence of truth and sincerity. We think of but one thing that could increase their power, and that is the author's proper signature boldly appended.

For ourselves, we have always felt that anonymous testimony against secrecy is hardly consistent. It is too much like what we condemn Men do not give full credence to such testimony Masons will make a great deal of the feature of the ineffable Knight's communications, and be likely to make them believe mercy at such "braving of death." If he believes Masonic obligations are a nullity and that the demands of truth and fidelity to God and man, render the violation of them a sacred and imperious duty, why not prave his sincerity and his martyr courage by doing this duty fully and in the most effectual way? Skulking and dodging are not the best proofs of courage, nor often the surest means of victory.

Let him stand out by the side of Bernard, sed Stearns, and Finney, and let us again confront the lodges with another assemblage of living witnesses, like the Leroy Convention. Let the knights who are "bound to cause the death of the traitors of Masonry" see that they have so big a job on hand, that despair shall lead them to abandon it entirely. Let every Mason who agrees with these witnesses, in his heart, speak out, and the reverberating sound would be like the sound of many waters. The attempts of Masons to muzzle the subject and perplex the astonitized, would be at an end. The matter would be settled, and this horrid incubus, this throttling nightmare would be thrown from the State, and the church; and souls immortal and countless, be delivered from a terrible peril.

"OH FOOLS AND BLIND."

Some admirer and advocate of Masonry seeks to glorify the order by publishing the following demonstration of its divinity.

FREE MASONRY IN WAR.

"During our rebellion a corps of several thousand troops, on a long and victorious rid, encamped the several days around the residence of one of the most accomplished widow ladies of the State of ——. A squad of men, under the command of an officer, surrounded the residence, and in making the rounds entered the apartment of a lovely widowed daughter, and on demanding that her well packed trunk should be opened. Upon relsing the lid a Mason's apron was seen. The officer demanded to know to whom it belonged, and being answered by the lady that it belonged to the deceased husband, he stepped back, said he could go no further, ordered the trunk to be closed and locked, went out and immediately placed a guard around the house to protect it from further molestation."

Whereupon the Advocate of *Peace* of Nov. 15, copies the statement with the following comment.

"If such a Free Masonry, war must be an utter impossibility for its members. But if inconsistent with Masonry, how much more with Christianity in its purity, and the fullness of its legitimate influences! If Masons will not, or would not war against Masons, but should shield one another against all Christians, who, though they are confessedly bound by for higher and holier obligations, wage war against each other, and shed blood, murder one another without remorse or mercy, and then boast of such deeds as matters of exultation and glory!"

Now if Masonry or Masons dare not be demented by admiration of their craft, as not to perceive that such boasting of its power is perfectly suicidal—and still more amazing that an outsider and an "*advocate of peace*" can dive over his own peace principles in the conduct of this Masonic warrior. If war is an utter violation of Masonic principles, why was the Mason sbove in his gilt buttoned shoulder-strapped broadcloth, sword in hand perpetrating the most barbarous acts of war. We should rather say if this is the position of Masons and this is a specimen of their conduct, Masonry has no *principles* opposed to war, but is rather a passport to its positions of power and profit, and however strictly it may inculcate the thief's law of honor, towards its own caste, it has no principles to restrain the Mason's hand from blood and plunder so far as the rest of mankind are concerned.

Suppose when that trunk was opened, on infant's toy had been seen. Would that have checked the progress of the confiscator? Not at all—Suppose it had been a crucifix? A Bible, or a summary of all God's law. "Thou shalt love thy neighbor on thyself," written in letters of gold, and richly set in work of the jewelers, with ornaments of diamond and of pearls—would that have checked him? Not in the least. He would have trampled on the divine precept—appropriated the jewel and pushed the work of confiscation and pillage with redoubled eagerness. But the sight of a bewildered, tear stained widow's apron, was too awful! Here is a sacredness which which neither earth or heaven can compare! Call you this a peace principle? We call it a heathenish superstition—and if the peace principles of the Advocate, have no more depth nor discrimination than this, we fear they are crying peace when there is no peace. This Mason evinced no regard to God's law. He spared not that widow from regard to God's laws. Her humanity, her widowhood, her tears her prospect ive sufferings—were as nothing. It was solely the sacred lamb-skin—Jehovah and his command ty he can not at naught, but that sacred symbol! that idol! he must and will honor that—like the Papist, or the Ohinamen, who consider themselves free to he ot pleasure when adjured by all the common forms of on oath; but if you present a crucifix to the former, or before the latter burn a strip of yellow paper, they will think it perjury then, and only then, to testify falsely.

This Masonic officer was either acting in obedience to his government, in searching this widow's apartments, or he was acting the lawless plunderer, or guerilla. If the latter he was simply a robber and his Masonic virtue a hypocrisy, or delusion. If he was only doing his duty as an officer then Masonry is a dispensation for office—for it arrested his progress in duty, whether he was acting as a detective or as a confiscating forager. His country through his superior officer gave him its command, and Masonry countermanded the order. Masonry therefore sets itself above national government and by usurping and treasonable institution, not only countermanding military orders, but commanding and compelling its members, to give aid and comfort to the enemy. The letters of a py or information of fatal import to his country's cause, may have been concealed under that lamb-skin. Or if only the confiscation of property for army supplies, were involved, there was manifest injustice and disloyalty in this officers conduct. The immunity granted to this rebel widow was granted at the expense, either of privation to the army, or of the widow's neighbors, who did not chance to have their trunks packed with Masonic aprons on the top of their contents. If the property of Masonic enemies is exempted from the liabilities of war, so much the more must he taken from those who are not Masons. And this is a fairly representative case. The general law of Masonic favoritism, is not simply conferring benefits from their own resources, but it is conferring benefits on the fraternity at the expense of outsiders. Guard the Mason's property, and reb all who cannot give the sign or parade the lamb-skin! Oast lots for men who are to be executed in case of retaliation, and the pass round and secretly ascertain how many can give the Masonic sign, and exchange them on some delusive pretext, for those who have not the word or grip to give. Even when the condemned are spies or murderers—thrust the innocent into their places, and give the guilty their life at the expense of death to the innocent, and thus glorify the Masonic murderer with the name of brotherly love and charity! Such is the true moral character of Masonic favoritism in general, and it follows that no true Mason is to be trusted in any position of authority where the interests of Masons may, in any way conflict with those of the outside world. Least of all, can they be trusted to defend us when our enemies are Masons. Nor can any man be secure in his person, property, or character, where men in large numbers are banded and bound together by secret oaths "to be always aiding and assisting each other," le preference to the rest of mankind. If such leagues of partiality and injustice are *peace principles*, we prefer those of open and honorable war.—H.

GIDDIN'S NARRATIVE.—NO 3.

A statement of Facts relative to the confinement of William Morgan in Fort Niagara, and such other parts of that conspiracy as fell within the personal knowledge of the deponent.

Nothing further of moment transpired, to my present recollection, until the night between 13th and 14th of Sept 1826, when I was called from my bed about midnight or near so if I recollect right, by a person of high standing, who had been a member of ——, and a high priest of the Order; I hurried to the door but partly dressed, where he met me, and in a low voice but with great corectness and in a hurried tone, said, "Giddins, we have got the d—d perjured rascal who has been exposing our secrets; he is here, sound soundwater and owns ourn. Put on your clothes as soon as possible and take up over the river, we are going to deliver him over to Canadian Masons, for them to send him to Lower Ooands, or otherwise dispose of him as they think proper." I was upon the point of going back to finish dressing myself, when another Mason, who had been called up in the county, called for some water to give the poor wretch, as he expressed himself, as he (meaning Morgan) was almost famished. After I had put on my clothes, I observed to my wife that I was going over the river with some Masons to borrow jewels for next day's installation. This satisfied her enquiries, and I went out; near the door were four men, one of which, (and who as I afterwards learned was Morgan,) we blindfolded with a white handkerchief, his arms were tied behind him with a cord, and his hat was hauled down over his forehead; two men led him to the ferry boat, one taking hold of each arm near the shoulder in order that he was too weak to walk alone. As I afterwards discovered, he appeared to be a man about 50 years of age, a little hold on the top of his head, and about 5 feet 7 or 8 inches high; he spoke deliberately, had a coarse pleasant voice and action, and from what little I heard his converse, if concluded that he was possessed of a handsome address, and had a good share of common sense and was well acquainted with mankind.

During our passage over the river but few words were spoken, and they in a low tone. We landed some distance from my dwelling and nearly opposite the Ferl. The night was very light and in every respect pleasant. Two of the company went up into town, telling me that they were going to see the Masons to ascertain if they were ready to receive Morgan; they requested us to keep by the boat, until their return, and if we saw any one approach to shove off to the shore immediately, unless the signal agreed upon, which was a whistle should be given. They were gone probably two hours, during which time Morgan kept his seat. A number of persons of him with a pistol in his hand ready to shoot him if he made any resistance, and this pistol belonged to one who held a high office in the country. Morgan attempted to put his hand in his vest pocket, but the cord with which his arms were tied prevented him from doing so, and he said to me, "my friend, have the goodness to put your hand into my vest pocket and take out a quid of tobacco." I put my hand into his pocket agreeably to his request, and found a small piece of tobacco and a small pocket knife, I gave him the tobacco and returned the knife, which was however afterwards taken from him. Soon after this Morgan in a false voice said, "Gentlemen, I am a poor prisoner and I know that I am completely in you power, show your magnanimity by

MINUTES

OF THE

Aurora Christian CONVENTION,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. A. L. Hurt, President J Blanchard, sermon of Rev. O. O. Flocoy, with resolutions, letters &c., a permanent work of much value and power, Also

Minutes of the

National Christian Convention

Opposed to Secret Societies, held at

PITTSBURG,

May 8th, 9th and 7th, 1868.

Containing addresses of Rev. Drs. Fairchild, of Oberlin; Gregory, of Chicago, and Brooklyn; Blanchard, of Wheaton, of Rev. Mr. Bidle, a Sermon by Rev. Mason of Fifteenth Degree, together with Resolutions and Proceedings At this Body.

WITH THE CONSTITUTION OF THE

National Christian Association

Opposed to Secret Societies, etc.

Price of each, 25 cts., or the copies for 1, sent by mail on receipt of price.

EZRA A. COOK,
the Publisher,
88 La Salle street, CHICAGO

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church, and the Safety of the State.

A New 8 vo. Pamphlet of 96 pages. It treats

1. Of Secretism in General.
2. The Conjuration of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism Jeopardizes the Safety of the State.
5. Free Agency is a Needful Element in Moral Well Being Secured.

This work is now published, Send in your orders at once Price, single copy, 15 cts.; five copies, 50,50 per dozen, post free. Address orders to

EZRA A. COOK,
88 La Salle street, Chicago.

Light on Free Masory,

BY ELDER D. BERNARD

to which is appended a REVIEW of the first volume of THE MYSTERIES OF ODD-FELLOWSHIP,

BY A MEMBER OF THE CRAFT.

The whole containing over five Hundred pages, lately revised and republished. Will be sent, postpaid, to any address on receipt of ten postal price 3,50. A liberal discount of thirty-three per cent, allowed to the trade. Address

REV. J. W. SHUEY,
Tehocoge Office, Dayton, O.

Ezra A. Cook & Co.,

88 La Salle Street Chicago.

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS

Manufacturing Stationers.

Paper, Envelopes.

BLANK BOOKS, STATIONERY

&c., &c.

Special attention paid to

Job Printing, Lithographing

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY

Send for Sample and Prices.

A full line of

Blank Books, Bank Pass-Books Blank Drafts &c.

OF OUR OWN MAKE ALWAYS IN STOCK.

Wester Tract and Book Society

DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS PAPERS AND TRACTS

See Column on 6th. Page headed

Campaign Documents.

Power with God and with Men

By Rev. JOHN LEVINGS

A work of great value Price $1,50.

and

CHRISTIAN BAPTISM.

By the same author, Price, 1.50

NO SECT IN HEAVEN.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came;
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide,
You can not leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I'm bound for heaven and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain,
A single step in the flood to gain

I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked in that blissful spot,
Whether he belonged to "the Church" or not.

Then down to the river a Quaker strayd,
His dress of a sober hue was made;
"My coat and hat must be all of gray,
I cannot go any other way."

Then he buttoned his coat straight up to his chin,
And stoldly, solemnly, sraded in;
And his broad-brimm'd hat he pull'd down tight
Over his forehead, so cold and white.

But a strong wind carried away his hat;
A moment he silently sigh'd over that;
And thou as he gazed to the farther shore,
The coat slipp'd off and was seen no more.

As he enter'd heaven, his suit of gray
Went quietly sailing—away, away,
And none of the angels question'd him,
About the width of his heaver's brim.

Next came Dr. Watts with a bundle of Psalms
Tied nicely up in his aged arms,
And Hymns as many, a very wise thing,
That the people in heaven, "all round," might sing.

But I thought that he heaved an anxious sigh,
As he saw the river ran broad and high,
And look'd rather surprised, as one by one,
The Psalms and Hymns in the waves went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness;
But he cried, "Dear me, what shall I do?
The water has soak'd them through and through.

And there on the river, far and wide,
Away they went down the swollen tide
And the saint astonish'd passed through alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came,
But as they stopp'd at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"Thar with a few drops on my brow."
"But I have been dipped, as you'll see me now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."

And straight way plunging with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin;
But at last together they entered in.

And how when the river was rolling on,
A Presbyterian church went down;
Of women there seem'd a wondrous throng,
But the men I could count as they pass'd along.

And concerning the road, they never could agree,
The old or the new way, which it should be;
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring, long and loud,
Came ever up from the moving crowd:
"You're in the old way, and I'm in the new,
That is the false, and this is the true,"—
Or, "I'm in the old way, and you're in the new,
That is the false, and this is the true."

But the brethren only seemed to speak,
Modest the sisters walk'd and meek;
And if ever one of them chanced to say,
What troubles she met with on the way,
How she long'd to pass to the other side
Nor fear'd to cross over the swelling tide,
A voice more from the brethren drew:
"Let me speak but the holy men."
For, have ye not heard the words of Paul,
Oh, let the women keep silence all?"

I watch'd them long in my curious dream,
Till they stood by the borders of the stream,
Then, just as I thought the two ways met,
But all the brethren were talking yet,
And would talk on, till the bearing tide
Carried them over, side by side
Side by side, for the way was one,
The toilsome journey of life was done,
And Priest, and Quaker, and all who died,
Came out alike on the other side.

No forms, or crosses, or books had they,
No gowns of silk, or suits of grey,
No creeds to guide them, or MSS.
For all had put on Christ's righteousness.

Correspondence.

GOLDEN CITY, COLORADO TERRITORY,[1]
November 16, 1869.

EDITOR CYNOSURE:

Dear Sir:—As one humble individual, I would always be on the right side, and give my aid and support to a good cause. While reading the testimonials and arguments in your excellent paper, so securely meeting my views, religiously and politically, I feel to thank God and take courage. I am now on life's journey three score and one years, and always sought to be on the square. I enlisted in the first temperance organization (not secret) in my reach, in the midst of hisses and scorn.

I became a member of the M. E. Church in 1831, and at that time the ministry could press resolutions against Masonry. But the mighty have fallen! A local minister told me the other day, that likely three-fourths of the ministers of the M. E. Church were connected with the Masonic Fraternity. Now to see men, professing to be the standard bearers of the Lord Jesus Christ, parading on high days, decorated in nonsensical regalias—side by side with the rejecters of Christianity, *Infidels*—Atheists, Deists, Infidels, Jews, and thousands of the lowest grade of humanity—is indeed astonishing. Surely such things are as irreconcilable with religion as *Christ* and *Belial*.

In our great national conflict with slaveocracy, we did most clearly see a secret sympathy and spirit against us. It is known that all the leaders of the rebellion were Masons, dyed in the wool, and, when captured during the raids of our soldiers, it was clearly set forth, that for more than twelve years, in secret conclave, they were plotting treason. The effort was to draw all that were free men into their lodges, so as to have them ready unit to carry out their designs. In the Union army, many officers and cruel wrongs were imposed through Masonic influence. Such was the working, and logathering into these lodges of secrecy, that it was considered a lapse for a profession only by becoming a Mason, and finally this all worked up into red tape. Said my Colonel to me, as I was a committee to ask him for the privilege of building a regimental chapel in camp, for meetings, religious and literary—"Yes," said he, "Do, so, but I must restrict you in two things. First, you must not meddle with military matters; and second, you shall have no secret societies there, for there is too much of that in the army already."

Now, sir, I wish to say, that in this far West, we have an interesting country, and I believe, an enterprising people. Of course, the footprints of the Masonic monster are seen here, as elsewhere, and the people must be waked up to this subject. Now I have not much to spare, yet something must be done, to open the avenue of light, and get the great work for our safety started. I propose to send you ten dollars to apply on reading matter such as your tracts—your best for distribution. I have sent out the CYNOSURE, after reading them, so that they may be doing some good. If you can send me some back numbers of your good paper, and some reading matter, from time to time, and trust to your humble servant, in disseminating the truth, I shall be very glad to help on this great work, to free our good heritage from a craft that so much threatens our ruin.

Yours, in the bort of bonds,
ABRAHAM HARTZELL.

N. B.—If you can get aught out of this that can help the cause, use it at your pleasure.

A. H.

CHELSEA, MICH., Dec. 6, 1869.

EDITOR CYNOSURE:

Dear Sir:—About the middle of September last, John Lovingood's book, entitled "The Masonic Conspiracy; or What it Claims to Be and What It Is," was offered for sale in this place, and in twenty-four hours the news of the book was general throughout the place; Masons and Masonic Rooms were alive; Chelsea was caused by the revelations of its victorious author. Men who had hitherto experienced unnatural difficulties in business matters, &c., could not account for this hidden oppression. On perusing the "Masonic Conspiracy," all was now "light;" darkness rolled off, like a grievous "burden." It was the opposition, concocted in the secret lodge of some Mystic Brotharhood," says the "Conspiracy." Masons and honest men were moved, by calling forth the honest and heartfelt indignation and Christian heroism of the one, and the wrath, deception and threats of the other. Some of the more frank of our Masonic citizens, who are willing to think and judge without partiality or prejudice, soon heard to say, after reading the "Conspiracy," "I've got all the Masonry I want."

But gloom was plainly visible on the countenance of every adhering Mason, and as they stood in groups on the street corners, over and anon was heard, "Where did he learn these things? Has he been a Mason?" While from others, threats were extorted, such as, "He has undertaken a bigger job than he is aware of, and if he persists he will be ground to powder!"

I thank God that he has raised up men who are disinterested enough and have moral integrity enough to stand firm for truth, fearless of pecuniary embarrassment, and say the Lord forgive those who are crouching to sin for the sake of patronage, that they may estimate me intense thirst for gain.

The tendencies of the "Conspiracy" are they way compatible with my observations of the outward workings of Masonry, and many of our best citizens concur in this opinion.

I hope the "Masonic Conspiracy" will be circulated and read by all. It is one of the most esteemed text books of my library. It speaks well for the ability and high sense of right of the author, as do the other works of the same author—his "Watson's Institutes Defended," especially.

About a fortnight after the appearance of Rev. J. Lovingston's book, a friend informed me that he was "taking The Christian Cynosure, a paper opposed to secrecy." I asked him if he would allow me to read a number of it? He at once handed me several numbers, which I immediately read, and found it just what I wanted. I immediately enclosed one dollar forit, and received several numbers. I am much pleased with it. You may consider me an animal subscriber. I am now getting up a club, and will send the money, with their address as soon as I have thoroughly canvassed this place and vicinity.

May the Lord favor this movement toward a moral reform in our country.

I am not vindictive, and do not wish to appear so, but shall endeavor to do what seems judicious, in opposition to all secrecy.

Yours truly,
JNO. C. TAYLOR.

MASONIC EXPERIENCE.

FARMINGTON, CT., Dec. 4, 1869.

EDITOR CYNOSURE:

Mr. Finney's book I have read with interest. I was surprised to find he had given place to my renunciation of Masonry. In that renunciation, I said, "that for these years I have been astounded to hear prayers offered at the Lodge by a man who was considered an infidel." I ought to have said, without any qualification, a *Deist*, for such was the fact, and he was not in any manner that Judge Finney who was of that belief, and they were the most zealous, while others were hard drinkers. I also said in my renunciation that I was induced principally by curiosity to become a Free Mason. But another motive had a powerful influence. I ran a stranger to experimental religion, and had often heard Masons say that any one living up to the principles of Masonry, would be saved, or words to that effect. So I have heard a Mason, twenty-five years old say not, two months since, one for many years a member of a Christian church. I know a member of a Christian church, who says if he was obliged to leave either, he would leave the church, rather than Masonry.

In 1816 God's spirit was powerfully poured out in the place where I then resided, the church was revived, and a large number of the impenitent were the subjects of enerving grace. They, I believed, gave their hearts to Christ, and within a year, I think, I attended two Masonic lodge meetings, but found them no place for a *Christian*, and so I have continued to feel. This was about nine years before the abduction of Wm. Morgan. I then silently withdrew from the lodge, and never have attended any Masonic meeting since.

I read the doings of the Leggy Convention, for reproducing Masons, Elder Bernard's book and Morgan's, and also Avery Allen's Bundle of Free Masonry. I find for many years been well acquainted with him. I know whon, and where, he was made a Mason. In 1832 or '33, he came to this town, and exhibited the Royal Arch degree of Mason to a large organ. I then living who was one of the three who was by Mr. Allen made Royal Arch Mason, to my knowledge, as I assisted in the exhibition.

Within a few years I obtained, and have read, Bernard's and Avery Allen's Bundle of Trash. These publications on Masonry all substantially agree, and as far as my knowledge of Masonry extends, are *true* and *correct*, and yet many who are sworn to secrecy, are ashamed, and never reveal" are faithful to their oaths, and deny the past.

President Dunehard, I wish you to make any use of what I have written you please, and if you consider it worth a place in your paper, I will look back numbers of your good paper, and some reading matter, from time to time, and trust to your humble servant, in disseminating the truth, I shall be very glad to help on this great work, to free our good heritage from a craft that so much threatens our ruin.

Yours, in the bort of bonds,
ABRAHAM HARTZELL.

N. B.—If you can get aught out of this that can help the cause, use it at your pleasure.

A. H.

CHELSEA, MICH., Dec. 6, 1869.

EDITOR CYNOSURE:

Dear Sir:—About the middle of September last, John Lovingood's book, entitled "The Masonic Conspiracy; or What it Claims to Be and What It Is," was offered for sale in this place, and in twenty-four hours the news of the book was general throughout the place; Masons and Masonic Rooms were alive; Chelsea was caused by the revelations of its victorious author. Men who had hitherto experienced unnatural difficulties in business matters, &c., could not account for this hidden oppression. On perusing the "Masonic Conspiracy," all was now "light;" darkness rolled off, like a grievous "burden." It was the opposition, concocted in the secret lodge of some Mystic Brotharhood," says the "Conspiracy." Masons and honest men were moved, by calling forth the honest and heartfelt indignation and Christian heroism of the one, and the wrath, deception and threats of the other. Some of the more frank of our Masonic citizens, who are willing to think and judge without partiality or prejudice, soon heard to say, after reading the "Conspiracy," "I've got all the Masonry I want."

But gloom was plainly visible on the countenance of every adhering Mason, and as they stood in groups on the street corners, over and anon was heard, "Where did he learn these things? Has he been a Mason?" While from others, threats were extorted, such as, "He has undertaken a bigger job than he is aware of, and if he persists he will be ground to powder!"

I thank God that he has raised up men who are disinterested enough and have moral integrity enough to stand firm for truth, fearless of pecuniary embarrassment, and say the Lord forgive those who are crouching to sin for the sake of patronage, that they may estimate me intense thirst for gain.

The tendencies of the "Conspiracy" are they way compatible with my observations of the outward workings of Masonry, and many of our best citizens concur in this opinion.

I hope the "Masonic Conspiracy" will be circulated and read by all. It is one of the most esteemed text books of my library. It speaks well for the ability and high sense of right of the author, as do the other works of the same author—his "Watson's Institutes Defended," especially.

About a fortelight after the appearance of Rev. J. Levington's book, a friend informed me that he was "taking The Christian Cynosure, a paper opposed to secrecy." I asked him if he would allow me to read a number of it? He at once handed me several numbers, which I immediately read, and found it just what I wanted. I immediately enclosed one dollar forit, and received several numbers. I am much pleased with it. You may consider me an animal subscriber. I am now getting up a club, and will send the money, with their address as soon as I have thoroughly canvassed this place and vicinity.

May the Lord favor this movement toward a moral reform in our country.

I am not vindictive, and do not wish to appear so, but shall endeavor to do what seems judicious, in opposition to all secrecy.

Yours truly,
JNO. C. TAYLOR.

MASONIC EXPERIENCE.

FARMINGTON, CT., Dec. 4, 1869.

EDITOR CYNOSURE:

Mr. Finney's book I have rord with interest. I was surprised to find he had given place to my renunciation of Masonry. In that renunciation, I said, "that for these years I have been astounded to hear prayers offered at the Lodge by a man who was considered an infidel." I ought to have said, without any qualification, a *Deist*, for such was the fact, and he was not in any manner that Judge Finney who was of that belief, and they were the most zealous, while others were hard drinkers. I also said in my renunciation that I was induced principally by curiosity to become a Free Mason. But another motive had a powerful influence. I ran a stranger to experimental religion, and had often heard Masons say that any one living up to the principles of Masonry, would be saved, or words to that effect. So I have heard a Mason, twenty-five years old say not, two months since, one for many years a member of a Christian church. I know a member of a Christian church, who says if he was obliged to leave either, he would leave the church, rather than Masonry.

In 1816 God's spirit was powerfully poured out in the place where I then resided, the church was revived, and a large number of the impenitent were the subjects of enerving grace. They, I believed, gave their hearts to Christ, and within a year, I think, I attended two Masonic lodge meetings, but found them no place for a *Christian*, and so I have continued to feel. This was about nine years before the abduction of Wm. Morgan. I then silently withdrew from the lodge, and never have attended any Masonic meeting since.

I read the doings of the Leggy Convention, for reproducing Masons, Elder Bernard's book and Morgan's, and also Avery Allen's Bundle of Free Masonry. I find for many years been well acquainted with him. I know whon, and where, he was made a Mason. In 1832 or '33, he came to this town, and exhibited the Royal Arch degree of Mason to a large organ. I then living who was one of the three who was by Mr. Allen made Royal Arch Mason, to my knowledge, as I assisted in the exhibition.

Within a few years I obtained, and have read, Bernard's and Avery Allen's Bundle of Trash. These publications on Masonry all substantially agree, and as far as my knowledge of Masonry extends, are *true* and *correct*, and yet many who are sworn to secrecy, are ashamed, and never reveal" are faithful to their oaths, and deny the past.

President Dunehard, I wish you to make any use of what I have written you please, and if you consider it worth a place in your paper, I will look back numbers of your good paper, and some reading matter, from time to time, and trust to your humble servant, in disseminating the truth, I shall be very glad to help on this great work, to free our good heritage from a craft that so much threatens our ruin.

Yours, in the bort of bonds,
ABRAHAM HARTZELL.

N. B.—If you can get aught out of this that can help the cause, use it at your pleasure.

A. H.

CONGREGATIONALISM IN TENNESSEE.

CHATTANOOGA, TENNESSEE,[2]
November 29, 1869.

EDITOR CHRISTIAN CYNOSURE:—

We have just closed a very interesting Convention of Congregational ministers and delegates of the South. We had over twenty members present, mostly ministers, two colored. Three lay delegates were colored men, also. The earnest Christian spirit of missionaries was quite encouraging. We met on Tuesday the 24th, and closed on Friday, the 26th of November.

The reports from the churches were full of interest and encouragement. The putting away of the evil influence of secrecy from the better class of people here are beginning to respect the missionaries.

On Thursday afternoon a council examined P. S. Fermster, licentiate, and ordained him.

In the evening Dr. Fairchild, of Beroa, preached the sermon. Bliss, of Memphis, offered the ordination prayer. Your unworthy servant gave the charge to the candidate, and Bennett, of Nashville, gave the right hand of fellowship.

We passed a resolution on Friday, before closing, advising our members and ministers not to unite with secret orders, or the pupil church. The vote was, I think, unanimous. You see we are starting right, and guarding carefully the purity of the church.

The church and school here are prospering, and some one of the selling sites is got, or to be saved. Also, at Lockout Mountain, five miles from here, there is a growing interest among the students.

The Lord prosper His work.
S. C. FEMSTER.

A BRIEF REVIEW.—No. 3.

In the last quotations which we have made from his pamphlet, Mr. Chase says that the Scriptures, in both their letter and spirit, "seem to condemn works of morality, and religious duties *'to be sure of me.'*" Do the Scriptures, we inquire, seem to condemn works of morality and religious duties, for the reason that they are done in public, and not in "secret? Is anything like this taught in the Bible? This, it seems to me, is the impression Mr. C. would make on the minds of his readers. And I am constrained to believe, that in this he "meddles the word of God deceitfully." Turn to those passages of Scripture on which he bases his remark. For they have to pray in the Synagogue, and in the corners of the streets, that they may be seen of men" "For ther disfigure their faces, that they may appear unto men to fast." (Matt. 6, 5, 16.) "But all their works they do for to be seen of men." (Chap. 23, 5.) What does the Saviour here censure, and even "seem to condemn?" Plainly, the selfish motive by which the Scribes, Pharisees and hypocrites did these things. They prayed and performed all their works of morality, to be seen of men, to gain their applause. They had no higher object. This our Lord condemned, and not the doing of those things publicly, before men. The Scriptures "*seem*" not only to require, but actually do require, the people of God to come out publicly, before the world, and to perform "their works of morality and their religious duties" before men, not merely to be seen of men, for the sake of their applause; but that by seeing their good works, they may glorify God. Hence the command is—"Let your light so shine before men, that seeing your good works, they may glorify your Father who is in Heaven." That they may by your good works which they shall behold, glorify God in the day of visitation." Christians are, therefore, *required* to perform their good works publicly, before men, not that they may gain their applause, but that they may be glorified. But when we get into a secret chamber, with closed doors, and darkened windows, and under a sacred pledge not to let the world know what their performances are—how do they let their light shine before men? Or, in the language of John 3: "He that doeth truth," says Jesus, "cometh to the light that his deeds may be made manifest that they are wrought in God." (John, 3, 21.) The evil doer, the Savior tells us in the preceding verse, "hateth the light." He shun it, will not come to it, lest their deeds should be reproved. But those who practice the truth have no fears of coming to the light. They are willing that all the world should see their good deeds. But when we go into the dark, shut themselves up in secret, we have reason to suspect that they are doing something which they ought not to do. Jesus said of himself, as he stood before the high priest: "I spake openly to the world; I ever taught in the Synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." It will be safe for us to imitate his master: and if we do so, we shall not discover any secret activities for the undesirable purpose of doing good in this sinful world.

Again, Mr. C. says: "The Good Templars hold public temperance meetings, where addresses are given, the arrangement and preparation for which, are made in our own private meetings; the same as the preparation for a public meeting on the Sabbath, the preparation for which is, or ought to be, made in the minister's study, and the closet of each member. "What resemblance is there between the private meetings of the lodge, where each one is pledged to keep secret, whatever business may be done—and the private studies of the minister, and the secret devotions of the members of the church, preparatory to public services? Is the same spirit in both? Is there any? No, indeed! Just none at all. There is no more fitness or propriety, in this illustration than there is in saying that "the family is a secret society," or "praying, as he does, on page 53, that the followers of Christ "took an obligation of secrecy." His language is: "At one time Christ was so pressed upon by the crowd from all parts, to hear his teaching" (Luke, 5,) "that he called his immediate friends, not to let it be known that he was along; in other words, his intimate followers took an *obligation of secrecy*." Where is the evidence that those disciples of Christ took an obligation of secrecy? But supposing that they pledged themselves, (of which there is no evidence,) that they would not disclose to the multitudes that he was along, what has this to do with the organization of secret lodge bound exclusively to it?

"Again," he says, "when Jesus chose the twelve apostles, he did not do it before the multitude, but went up into a *mountain*, and called the twelve *unto him*, and there, alone, in secret, he chose and ordained them." Where do we there organize them into a secret society? Did he there, and then, place them under an obligation *not* to reveal the mysteries of the kingdom, which they had learned of him? If not, what is there in this transaction that favors such an organization as the Good Templars, or Free Masonry, or any other secret clan? No. He chose them for the very purpose of making known his Gospel throughout the world. "Go ye into all the world and preach the gospel to every creature." This was the great commission. They were to keep nothing back, were to proclaim the whole gospel to every creature. Nothing to be concealed, but everything to be revealed. What ye hear in the ear, that preach ye upon the house tops."

Now, if secret organizations are better adapted to promote public good, Jesus would have taught us so. But, and what is the fact, the method—would have organized the first church on this platform, and would have given directions to organize all others after this pattern. Then it would do to say that the church is a secret society. But we say that now, would be slandering the character of Christ and of the church. There is no more likeness between the church of Christ and the Good Templars, or any secret order, than there is between light and darkness. The church is on open organization, and its business is to publish the glorious gospel of Christ throughout the world. A Good Templar's Lodge is a secret organization, whose members are pledged to keep things secret. And no one can become a member of the order without taking the pledge of secrecy. But it is urged, that—To promote the cause of temperance, it is necessary that we have some efficient organizations, and Mr. Chase, in closing his pamphlet, asks—"What better can you suggest than the Good Templars?" I reply, upon organization. Christians and churches, as Gospel principles, will accomplish tenfold more than all that all the secret societies have done or ever will do.

J. G. S.
Clinton, New York.

☞ The true Christian is like the living spring which is not impoverished by sending forth its grateful waters. He is not afraid to freely bestow of that which he has freely received, and the more he gives, the more abundantly does God supply him; but there are too many like stagnant pools, withholding that which tends to poverty. Like the servant with the one talent, they are afraid to use their possessions for God's glory.

Cynosure Tracts,
NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN—DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. BATES, of Pleasantville, Pa., of Sconding Mason, who has taken 17 degrees A 8 page Tract @ $2.00 per 1000. 25 cts. per 100.

TRACT NO 3,

MASONRY.
A View from Woman's Stand Point,

By IDALINA,

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 32D DEGREE."

A 8 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

4 page, 50 cts. per 100, @ $4,00 per 1000 This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND DIS FATHER'S

Opinion of Free Masonry. (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry. (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

TRACT NO. 7, or

Satan's Cable Tow,

A 4 page tract @ $4.00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Loudon Co., Miss.

S. C. FEMSTER, } Ex. Committee.
ELI TAPLEY, }
P. S. FEEMSTER, }

CAMPAIGN DOCUMENTS,

CONFESSION OF THE

MURDER
OF
WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF BACINE COUNTY, WIS., IN THE SUMMER OF 1848,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12.00 per 100
Orders may be sent to the Office of the

CHRISTIAN CYNOSURE,
88 La Salle Street.
CHICAGO.

Light on Free Masonry.

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$3.00.

An Inquiry into Free Masonry,

By Elder L. G. Storrs,
Sixth Edition, Price 60 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,

By Rev. DAVID MACDILL, and Drs. ERSKINE and J. DELANCARD.

This is a thoroughly and discriminating discussion of the subject, PRICE 40 cents.

CAPMAIGN DOCUMENTS.

The Mystic Tie
OR
Free Masonry,

'A League with the Devil.

Articles of Confederation;

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed on the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES
OF THE
Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, President J. Blanchard, sermon of Rev. C. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES
OF THE
National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG

May 5th, 6th and 7th, 1868

ntaining addresses of Rev. Drs. Fairchild, of OoGoerin; Cooper, of Philadelphia; Marsh, of Chicago; Blanchard of Wheaton; of Rev. Mr. Daied, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body,

AND THE CONSTITUTION OF THE

National Christian Association,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00 Sent by Mail on receipt of price.

SECRETISM!

In relation to the Purity of the Church,

and the

Safety of the State.

A new 8 vo. Pamphlet of 24 pp. It treats
1. Of Secretism in General,
2. The Nature of Secrecy,
3. Secretism is opposed to the Church of Christ
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry Is a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy, 5 cents, 8 Copies $1.00

Truths for the People.

A Work for the Times.
FREE MASONRY,

shown to be the idolatry of the Nineteenth century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook,

PRICE - Single Copy 15 cts. 5 Copies $1.00

Finney on Masonry,
Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will acknowledge it pronounce it the greatest work of his life. HE SEEMS LIKE ONE SNATCHED OUT OF ETERNITY. The President Finney was a Lawyer and a Mason before he became a Christian and reproves Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader no keep thinker said after reading this book—"I say one reads the preface of the book he don't want to read the book—Why, there is no same fascination about this book that I found in reading 'Uncle Tom's Cabin,' and he is a quiet and pleasant man that even his enemies can not call him vindictive."

PRICE—$1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,

By Rev. JOHN LEVINGTON.

514 pages, price $1,00. Send $1,00, and it will be sent prepaid.

This is probably the most telling expose of Masonry ever yet given. The People is turned inside out and a darker picture on hard by be conceived of. To be prepared to any Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should in and by all. And it is especially adapteland designed to rescue the deluded Mason of three degrees, from the ruin to which he is being led.

Western Tract and Book Society
DEPOSITORY.

CATALOGUE OF BOOKS,

☞ We respectfully invite the Christian public to examine the catalogue, prices, literary merits, moral qualities of these books with those of Eastern publishers. All the books published by the Society, is carefully examined and approved by each Committee. The Board is responsible for its action. And none are admitted which are not evangelical in sentiment, practical, and devoted of high literary merit.

The Pioneer Library. 8 vols; bound in fine cloth, with elegant lettering; in handsome box.....$ 8
Bertha's Christmas Dream; 16 mo.....
Kill the Fiend.....
Life of Abraham Lincoln.....
Secret Societies.....
Strange Visitor.....
The Orphans.....
How shall I Subscribe; Paper.....
Charley by the Sea Shore.....
Christian Liberty. Paper.....

BERNE'S WHITE CHICKEN, by Fanny. Illustrated.....
THE CROSS THE WAY OF FREEDOM. 16 pp. 12 mo; Illustrated. 15 cts. Mo. A thrilling narrative.....
Always do right.....16 pages; 12 mo.....
Christ's Sick. 16 pp.; 12 mo.....
Stories for Children. 16 pp.; 12 mo.....
The Good Friend. 128 pages; 18 mo.....
The Little Sister. 128 pages; 18 mo.....
A Short Way to Heaven; 16 mo; Illustrated. 15 cts.
Something seemed to go wrong. 16 pp.; 12 mo; Illustrated.....
Jane Lee; a pleasant story; cloth.....
BUNYAN'S study for young people. 252 pages; 18 mo.....
CAROLINE JONES, or Sorrow and Joy and Loved Ones. 192 pages; 18 mo. Three Illustrations.....
CHRISTIAN'S FRIEND. 96 pages finely bound. Contains the Confession of Faith, Covenant, &c.
COME TO JESUS. GO TELL JESUS. Tract two pages; 12 mo.....
CHRIST AND ADORNMENTS. 112 pages; 18 mo
THE CHURCH'S DUTIES IN THE TEMPTATIONS OF THE TIMES.....$4 per 100; 5 cts. each.
THE CHRISTIAN AND HIS CROSS. From the French of Theodore Monod. 96 pages; 18 mo.....
THE BRUNKARD SAVED. 64 pages; 18 mo.....
DOCTRINE OF BAPTISM. Three Discourses by the third of the "Fanny Library." Fully explains the Baptist view of Baptism.....
EXAMINATION OF THE Bible upon Secret Societies, which appeared originally in the Independent, now in Pamphlet form.....
This is a great help to Christ, particularly to the young.
EMMONS' FAMILY, or Choice of the Better Part. By Mrs. H. B. Stowe. 64 pages; 18 mo.....
EARLY DEATH. Tract of 16 pages; 12 mo.....
FAITHFUL WORDS. By J. H. Hackett. 32 pp.
FABLE OF INFIDELITY AND FACTS OF FAITH. Excellent. Hundred copies of this work have been sold.....
THE FIRST LESSONS IN THEOLOGY.....
GERTRUDE LEE, or the Northern Gentile. 18 pages; 18 mo. Illustrated. Price 5 cents each or more to the dozen.....
GIANT KILLER, or Boy Battling with all sorts First; 185 pages; handsomely bound and illustrated. One of the A. U. S. S. best publications.....
GOSPEL MINISTRY. By John Brown of Haddington. 96 pages; 18 mo.....
GOD AGAINST SLAVERY. By C. B. Cheever, D. D.
GOSPEL TRUTH. Hebb Christianity Illustrated. 176 pages; 18 mo. Illustrated.....
HELEN HESTER. A Holiday Gift. 192 pages; 18 mo. Illustrated. (Nearly out.).....
HARRIET AND HELEN, or the Orphan Girls. 192 Pages; Illustrated.....
HOME IN THE SOUTH, or Two Years at Uncle Burnett's. Illustrated by Wheaton.....
HIDDEN FOE. Whatever Her on the Other Side. Address of the Seventeenth Degree. 18 mo.....
JAMES WELLS. 192 pages; 18 mo. The second volume of the Pioneer Library.....
JESUS ALL AND IN ALL. 32 pp.; 32 mo. Illustrated. This is one of the most beautiful books published. This is one of the most beautiful books published. This is one of the most beautiful books published

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, JANUARY 11, 1870. WHOLE NUMBER 37.

The Christian Cynosure.

EDIT'R.—The Christian Cynosure is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" has a seven column folio paper, and published once in four weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably cash—single copy, one year, six months, 60 cents. Postage, six cents per quarter, but on clubs of twelve, and as one paper, is but nine cents each, per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the slip on which your address is printed is designed to show when your subscription time ends; but in case of colonists the number usually remains unchanged, whether prompt or not.

ANOTHER MASONIC MURDER.

Masonry the Same All over the World.

Testimony of a Murder Committed in a Lodge Meeting at Belfast, Ireland, on the Night of June 4th, 1813; and which was Given in Boston, Mass., Before a Magistrate, and also Before a Committee Appointed to Investigate at a Meeting in that City, Called to Consider the Matter, on the 13th of March, 1830.

This being a time when similar developments in this country, connected with the abduction and death of Morgan, were brought out, the public mind was in a state of earnest inquiry about them; and the testator in the above case, a Mr. Anderson, had no hesitancy in coming before—"That he once saw some thing in a lodge-room, which induced him on going to sea soon after, to throw his open and his Masonic certificates overboard;" but he had strength of mind to tell what it was. Still the disclosures then made, and the disputes about them (as he said) brought what he had witnessed, fresh to his mind, and he bidded—"That he could not keep that a secret any longer, which had been forced on him for seventeen years; that the public ought to know the *nature* of the Masonic constitution, and that he was desirous of making oath to what he saw himself."

This led to a public meeting for the purpose, and to the appointment of an Investigating Committee, to sift and sum up the evidence in the case. In proceeding to do this, and make their report, that committee say:—

"On Monday last, Mr. Samuel G. Anderton, of Boston, a Knight Templar, voluntarily appeared before a Notary Public and Justice of the Peace, in this city, and in the presence of several members of the State Committee, and other citizens, assembled, made solemn oath to the following statements, disclosing a most barbarous murder, of which he was an eye-witness, in a Royal Arch Chapter of Free Masons:"

Here follows the

AFFIDAVIT OF MR. ANDERTON:

Being solemnly sworn, according to law, he stated: "I am a native of Belfast, in the city of Boston and Commonwealth of Massachusetts, of lawful age and sound mind, do here testify and say that I am a native of this State, my childhood being passed in the town of Marblehead, my father's name was Thomas Anderton, of that place—a sea-faring man—and my mother's maiden name was Mary Weeks. I was sent to sea a little before I was eighteen years of age. My first voyage was to the brig Eagle, Christopher Lemar, Master. From that time to the present, I have followed a seafaring life—have made many voyages, unnecessary to enumerate in detail. When in the fishing business, I have usually sailed from Marblehead, and when in the employ of merchants, from Boston. In both those places I am well known. After various voyages, I sailed as chief mate, in the ship Columbus, with Captain Stevens, bonded with timber, bound to Belfast, in Ireland. The timber was discharged opposite to Carrickfergus Castle, Whitehead Roads. We were in port I think about seven weeks. While there I became acquainted with several persons who were Free Masons; and from their representations of Masonry, I was induced to offer myself as a candidate to a lodge called the New-Blue, No. 252. The first night I attended I was initiated as entered apprentice—passed to the degree of fellow craft, and was raised to what they called the sublime degree of Master Mason.

"I attended the lodge several evenings afterwards, and became acquainted with a number of Masons, among whom was one by the name of William Miller. He was a miller by trade, a man of considerable intelligence, good food of inquiring and talking about the liberties of my country. He invited me to call on him, which I did, sometimes at his mill, where he worked, and once I took supper with him at his house. I likewise became some acquainted with a friend of his, another Mason, by the name of James Kennady, and we used to be in and out at the tavern there kept by Christopher Lemar, where the lodge-room, in the same building where the Masons met.

"The Lodge I think met in the third story, and the building was situated on a wharf, near the end of Lime Kiln Dock.

"At Belfast we took on board one hundred and thirty-five passengers, and sailed for Perth-Amboy, in New Jersey, where they were discharged.

"As we some otherwailing, in different ships, I was at length discharged at New York, on my own request, and returned to my family at Marblehead, with a view of moving to New York. But the war taking place soon after, in 1812, I concluded to rail under letters of Marque to make reprisals on the enemy.

"I went on board the schooner Sword Fish, Captain Evans, of Salem, in the capacity of Prize Master. We were captured; twenty-seven days out, by the Elizabeth, a sixty-four, and the Hermes sloop of war, and taken to Portsmouth, in England. Three days after we were put on board the St. Antonio prison ship, for some time, and then sent to Shrewsham, and confined in the prison ship Glory. My officer in command there was a Mason, and as such I made myself known to him. One evening he ordered me ashore, and as I passed by him, he put a guinea in hand, and said: 'Anderton, do the best you can.' I readily understood his meaning—thanked him, and made my escape. After some time I found an opportunity to work my passage to Ireland. This was in the spring of 1813, and I went to Belfast and called on my old acquaintances there. In our intercourse together, some of them spoke very highly in favor of the upper degrees of Masonry. This excited my curiosity, and I solicited the representation of the great advantage, as well as knowledge, to be derived from them, to offer myself again as a candidate for the higher degrees. I found that William Miller, (with whom I had been so intimate before,) had become a Royal Arch Mason, and I believe his friend, James Kennady, had become a Knight Templar. On the 4th of June, which was the King's birth day, I had a conversation with Miller on the subject. He told me the Masons had offered to make him a Knight Templar free of expense, and that Kennady had urged him very strongly to attend that evening,' which, he said, 'to please him (Kennady) he had agreed to do.' I told Miller I was rather coldly upon the subject, and said nothing in favor of the institution. However, as I had agreed to go, I accordingly went. The whole number of Masons there of all degrees, was seventy-one or seventy-two. That night I took the degrees of Royal Arch and Knight Templar. The number of Knight Templars in the Encampment, was about a dozen. There since heard of the degrees Mark Master, Past Master, and Most Excellent Master, but I heard nothing said about such degrees there.

"Soon after I was dubbed a Knight Templar, and during the same evening, I was told that a Mason would that night be raised to other his obligations, by saying that 'Joshin and Boaz,' (a book revealing Masonry) was a true book; and something else they said he had done about that book, or told about Masonry, which I cannot now recollect. I went home with and he had broken his oath—called him a d—d perjured wretch—said that he had forfeited his life, and ought not to live any longer among men, or Masons, and so on, and said he would be present. The number of Masons then present in the Chapter, I should think was from thirty-five to forty, who had taken the Royal Arch and Knight Templar degrees.

"I should have been very glad to have cleared out and left the room, could I have been indulged in that privilege. But I was told that 'it was never allowed on such occasions.' The doors were locked, and I was retained on, and we were ordered to cast lots to see who should officiate as executioners. The names of all present were put into an urn, and what were called blanks and prizes, put in by another, to be drawn by the Worshipful Master. I have since had suspicions that some unfairness was used in this drawing; for it was so managed that the lot fell on three foreigners—that is, on one Steele, one Bano, and myself! The Steele and Bano alluded to were both ship's mates, masters of vessels, and strangers to me. I cannot say which was drawn first, next, or last, for I was struck with horror and astonishment, such as I cannot describe. My life had often been exposed in great peril and danger; I have been twice shipwrecked, and several times met the enemies of my country in bloody combat, amidst the roar of cannon, and the groans of dying men. But I can truly say, that never before did I feel so much fear. Amidst all my other dangers, I felt that I was doing my duty; but this I considered would be murder, in cold blood. I had found, by the conversation, that the man who was there to suffer death, was the same William Miller, before mentioned. I told them I could not engage in it. I begged and entreated, and told them I would as soon have my own throat cut, as commit such an act. My feelings were at last overcome, and I consented myself in such a manner, that after some time, I was excused. The Swede and Bane, according to my best remembrance, did not object. Several others said they would help execute any one who broke his obligations, and that every Mason ought to help do it—or words to that effect.

"They had prepared a canvass cloth cap, or bag, to put over the offender's head, coming down a little below the neck, and rigged with large, or strong cords, fixed in the lower parts of it, so as to slip easily, and so that when the cap was on, and the cords drawn each way, right and left, the cap would be gathered tight under the man's chin, so as to shut his mouth, and at the same time draw so close round his neck and throat, as to strangle him.

"It was now at the black hour of midnight, when a little before the lodge was closed, the traitor, who has broken his Masonic obligations." With that he (Miller) exclaimed—'O my God! are you going to murder me? O my wife! O my children!!' The agony, the strong struggle, the half smothered utterance of these words, and the final shriek—as the cap went over his head and face, pierced me to the heart, and was enough, as I should think, to have softened the hearts of savages. If they had not taken Masonic oaths. These horrid sounds of the tortured victim, soon died to ring in mine ears.

"No sooner was the murderous cap down over his face, and his whole head enveloped, than at the same instant, the Swede and Bane appeared to spring with all their might and strength, drawing each in opposite directions by the ropes or cords around his neck. Poor Miller, after the most frantic struggles, like a person in a fit, then settled down upon the floor, in the most dreadful convulsions.

Other Masons then fell upon him, while the Swede and Bane, bracing their feet against his body, still pulled by the cords, and there—while struggling on the floor—they cut his throat, and then cut his left side and breast open, so as to shew his heart!! Some very few Masons present, seemed by their looks to disapprove of the murder committed, while the rest, using the most profane, revengeful language, and with their fists clenched grinned with horrid approbation!

"The body was then carried down stairs, which several Masons had kept watch for fear of detection, and was thrown over into Lime Kiln Dock!

"I got away from this scene of Masonic murder as soon as possible, with the most awful impressions.

"Before I left Belfast, I heard by common report, that the body was taken up the next day, and that a coroner's inquest decided that William Miller was murdered by persons unknown; or something to that effect. I left Belfast in a British ship, called the Giles, in ballast, for New Redford. The next day after we got to sea, I threw my apron and Masonic papers overboard. I arrived in port, and returned to my family at Marblehead.

"I investigated the Constitution, and er Constitution of Masonry. Was in the United States service until September, after the peace, in 1813. I removed to Boston soon after, and followed my business to this time; and further I say not."

"SAMUEL G. ANDERTON."

Here follows—

THE OFFICIAL CERTIFICATE.

United States of America,
Commonwealth of Massachusetts,
County of Suffolk, and City of Boston.

On this 15th day of March, 1830, personally appeared before me, John W. Quincy, a Notary Public and Justice of the Peace, duly commissioned and sworn, and dwelling in Boston—the above named Samuel G. Anderton, and after being duly cautioned and sworn, he made oath that the above declaration by him subscribed, is true.

In testimony whereof, I, the said Notary Public have hereunto set my hand, and affixed my official seal of office, on the day and year aforesaid.

JOHN W. QUINCY,
Notary Public and Justice of the Peace.

REPORT OF THE SPECIAL COMMITTEE.

Three days after the above, on the 18th of March, a numerous Convention of the county and ward committees, from all parts of the city of Boston, and other citizens assembled, by appointment, at the Merchants' Hall, for the purpose of hearing the report of the Investigating Committee, respecting the facts in connection with the murder above made, under oath, by our fellow-citizen, Mr. Samuel G. Anderton.

Said committee appeared before the meeting, and stated that they had attended to the duties assigned them, and that they would respectfully

REPORT

That they had Mr. Samuel G. Anderton to be a man well known to many of our merchants and other citizens, and that the certificates of his life, connected with his testimony, so far as they relate to Boston, Salem, Marblehead and Charlestown, are found to be correct. His name is on the books at the Custom Houses; the different ships and vessels in which he sailed are well known to many of our merchants, and his good character is attested by many masters of vessels. Your committee have made careful inquiry and research, and have examined a respectable number of recommendatory certificates in his favor

The Christian Cynosure.

THE DUT OF MINISTERS.

It was two centuries after Christ, before the words "Clerical" and "Lay," or even the ideas those words convey, came into existence. Up to that time, as Vinsey properly says; "*A call to be a Saint was a call to preach.*"

Still there were Church officers, and among them those who habitually "labored in word and doctrine." And the disciple who "used an office well, purchased to himself "a good grade, and great boldness." This is all there is to ministers. The measure of their power is simply the measure of their source, self-denial, faith, and the Holy Ghost.

What are they to do in this fight with secret societies? Answer. They should inform themselves of their evil tendency; avoid the appearance of their evil; by refusing the taggery and "degrees" of the lesser lodges. Seek by all means to save the good members who have been drawn into them. Exercise their own discretion, and "be led by the Spirit of God."

To abuse a young minister who has older and stronger men in his church than he is, because he does not read a notice, or give his church for a meeting against their known and declared will; is to abuse him for not doing what he has no right to do. And a good deal of such abuse is merely venting malice against Christ's body "which is the Church," in the name of reform. It is not his duty to denounce at once, any weak or tempted brother who has been drawn into the Lodge. But it is his duty to refuse to receive new members, who have sworn to have their throats cut, unless they will quit the lodge.

CHRISTMAS IN THE ADVANCE.

Will every reader of the Cynosure, (now that the Christmas revels in honor of "Santa Claus" are past,) read and prayerfully ponder the following three notices of that Pagan festival, with a Romanish name.—*Christ's Mass.*"

Rev. W. W. Patton tells us that once, "in a burst of Protestant zeal," he preached a sermon against slavery Christmas in any way. Then he was a young minister, and opposing slavery. Now he is editor of the *Advance*, and protecting secret societies, by assuming a position of editorial indifference between them and "Those who are interested" in removing Masonic inscriptions and dates from our public buildings! See, too, how he comes down on the "Jews" for dropping the date "Anno Domini." When and where has he condemned the Masons (who are legion, where the Jews are tens) for doing the same thing? Notice, also, how deeply this editor feels for Christmas, and remember how he has dealt with the Sabbath! The following is from the *Advance* leader, Dec. 23d, ult.:

"Christmas is emphatically the children's day; unless we concede that the parents are equally fond of it! But even then the case is not changed; since the parents like it for the joy it brings to the little ones. Then are those who would deprive the children of this crowning pleasure of the year; who would dip a huge pen in ink (or gall,) and blot the joyous Christmas from the calendar! Our amiable contemporary, the CYNOSURE—which thinks the delight in Christmas a sad heresy—would do this with a very solemn expression on its face, rivaling that upon the countenance of the Pharisees, when they took offense at the songs of the children in the temple. And the editor would not stand alone, but would be backed up by the unanimous vote of all the—*Jews!* How there would rejoice at the abolition of Christmas! Its annual occurrence must bring a pang to their hearts. And then the business of the civilized world pause, and universal rejoicings and congratulations and gift-makings take its place; and all because of the birth of Jesus whom they crucified. Yet, if the Jews could blot out Christmas, and change the universal habit of dating events "*Anno Domini*," or from the birth of Christ, they would have plucked out two thorns from their flesh. But Christendom is not quite ready to part with either of these references to His coming who was "The Desire of all nations."

Here follows a letter describing Christmas as it is in fact; not in the rose-colors of the *Advance* editor's theory since his conversion. See what this pet day is where it has had time to bear its fruits with no opposition, as in the North:

Correspondence of the Cincinnati Gazette.

NASHVILLE, Dec. 23d, 1869.

CHRISTMAS AT THE SOUTH

is, for the most part, a day of noise and revelry. We have never been much given to celebrating the Fourth of July as a holiday; for thousands of us know no reason in the world why it should be a holiday. This is one of the countless signs of that sectional ignorance and sectional narrowness which possess us, which we can't help showing to our daily walk and conversation. But Christmas has always been a high day here, from the very beginning of the early Colonial times.

CHRISTMAS DAY IN NASHVILLE.

Hardly had the sun gone down on Christmas eve before tipsy men and half-grown boys, in all quarters of the town, began roughing the streets by twos, by threes and by half dozens, whooping and screaming, and creating all the hideous ruffianism of the London *Mohocks* of a hundred years ago. Smaller boys and idle men crowded the sidewalks, heavy at firing guns, pistols and fools crackers. In fact, before 8 o'clock, these *Mohocks* had each full possession of all the thoroughfares, that ladies could not and would not go abroad to make purchases of Christmas gifts at bookstores, toy shops and other such places. And so it went on, hour after hour, till by daylight of Christmas morning these night revelling ruffians were past the possibility of further activity. But as they slunk away to sleep off their debauch, a fresh relay took their place and carried on their work. All day long the principal streets were infested with gangs of young and middle aged men of high as well as of low degree, whooping, and screaming, and firing. On Cherry street, near the Maxwell House, I saw one such group firing revolvers pointed every way and any way among the by-passers; and it was declared everywhere on the street that they were firing ball, and that several had been hit. All the while, along the same crowded thoroughfare, here, in broadcloth and polished boots, there ringing bunches of lighted crackers under the feet of horses going by. Many were of course frightened, and accidents happened, and mischief was done. I passed one fine carriage that had been scattered in wreck along the pavement by the running away of the team, scared by the crackers.

Nor were these charming pastimes in any way interrupted or meddled with for a moment. Our new conservative-rebel police stood by, all day, quietly enjoying all this pleasantry and these innocent freaks of high spirits, making no arrest, uttering no remonstrance. This conduct of theirs is easy to explain, however. Under our new City Government every thing is to be just contrary to what was done under Radical rule. The Radical police force compelled good order on public days; therefore, on public days we will give full swing to license, mirrule and riot.

Now, while it is true that Saturday was a worse Christmas than usual—a good deal worse—it is just as true that it was of a piece with them all, that they have all been of this same sort ever since the cabins of the first outriders were built on the river bank, at this spot now called Nashville. Precisely such orgies and revels, and ruffianism, were the rule here in the days of the rising young lawyer named Andrew Jackson.

ALL PARTS OF THE STATE

send up stories of drunkenness and violence—of next shot; of men killed; of boys and assaults, on this same Christmas day. So, Nashville has no monopoly of our "Christmas" way of celebrating the Nativity.

But lest we should do injustice to the new convert zeal of our brother of the *Advance*, for mark-made religious festivals, we insert below, (chipped from the Cincinnati *Gazette*,) another Southern writer's view of Christmas, who is in sympathy with Dr. Patton. Read and ponder. The *Gazette* says:

"There is a genius buried in the Knoxville *Press and Herald*. We propose to give his that gushing the benefit of the circulation of a metropolitan daily. Thus writes the youth of Okatimoss: 'Throughout Christendom is this day observed, and just so long as the Christian adores his God, so long as man worships at the shrine of lovely woman, so long as the sunflower shall turn to the sun, so long as the flower shall welcome the gentle rain, so long as the sun-bird shall murmur the music of the sea, just so long will Christmas be what it is now, a season of joy, of rest, and of happiness."

"SHIPWRECK."

S. W. Ritchie takes us to task for saying, in our notice of Mr. Tilton, "The almost speaks against believing." And though friend Ritchie does not mark his letter for publication, as he addresses it to the "Editors," we give the following extracts from it:

"Can a man believe contrary to the evidence presented to his mind?"

"I tell you honestly, my impression is, one-half of the educated divines are infidels. Would you believe the man a Christian who believes the Garden of Eden was a mere fanciful place?"

"You could hardly imagine the amount of the infidelity in the Orthodox churches of the present day."

"I have for years regarded Him, (i. e., Christ,) as a great teacher, and strictly honest and faithful man, but not likely divine."

"You say, 'The Apostles were inspired men or cheats.' They might have been honest. I incline to the opinion that they, too, were honest men."

"We have an organized society of Spiritualists in our town, who frequently converse with the dead through the Planchette and other media. We might conclude the dead have little to do, and are very much dissatisfied with their condition, as they seem to be looking back or hanging about the banks of the Jordan, ready to be questioned by every enthusiast who is stupid enough to live on humbugs."

"Andrew Jackson Davis cures cancers by the will."

"These things only serve to teach what foolish whimsical creatures we are."

The above extracts present fairly the tenor of friend Ritchie's letter of believing unbelief; in the conclusion of which we fully coincide, only we put him in as one of "the feeble whimsical creatures;" whereas, he talks of though he thought himself a very Solon, to whom Christ and the Apostles are very much obliged for his good opinion of them! In giving a list of human characteristics, friend Ritchie should have added to "feeble and whimsical," "impudent and self-conceited."

He, to-wit. S. W. Ritchie, has "for years regarded Jesus Christ 'as a strictly honest and faithful man.'"

Very well. That august person said he was coming after awhile to judge this world, and if He is "a strictly honest man," He will come; and then friend Ritchie will have an opportunity to settle several little points with Him.

Moreover, we would kindly remind our friend that his "*strictly honest and faithful man*" told His Disciples to teach all men, Mr. Ritchie included, we suppose, "to observe whatsoever He had commanded;" and added, "He that believeth not, shall be damned." And if that saying of His was "strictly honest and faithful," it will hardly help friend Ritchie and us, provided we are found among "the unbelieving," that "educated divines" and "orthodox" infidels are in the same crowd!

The Apostles, too, were "honest," or at least, Mr. Ritchie "inclines" to think them so.

Well, good friend Ritchie, of Rensselaer, Indiana, those "honest" Apostles speak of some, who "concerning the faith, have made shipwreck!" May God grant that no reader of the CYNOSURE, nor other friend of light and hater of darkness, be found on board when that *wrecked* ship goes down!

ISHMAELISM.

"And then the crowning obstacle is in the fact that the newspaper which is the professed organ of the Anti-Masonic reform, is perverted from its legitimate object to become censor-general of every body and every thing which does not square with the idiosyncrasies of its editor, and it thus gains the character of an Ishmael—"His hand will be against every man, and every man's hand against him."—*Advance, Dec. 9th.*

"Nothing will please the difficult and nice, Or nothing more than still to contradict."

—*Satan's Reply to Christ, in Milton.*

The Christian public has no interest in personal altercations between editors. But every one is deeply interested in the sentiments of those who aspire to guide Christian popular sentiment. There is no power on earth so benign, when rightly directed, or so dangerous and disastrous when wrong, as that which passes for, the orthodox religious sentiment of a country. Every conscientious believer stands behind it. Hence the strifes of newspapers and denominations for the prestige and control of "orthodoxy."

It is, therefore, the appropriate business of the CYNOSURE, and the wish of its readers, that it should point out the exact position which such a power as the *Advance* aspires to gain and wield, holds, on the great question of the secret substitutes for the Christian religion which govern pagan, and abound in Christian countries.

This great obvious public end, and no private malice or pique, has hitherto moved, and will hereafter guide our endeavors to move the subscribers to the *Advance* in Illinois to ask the directors of that paper to grant us a change of editors. It is because we profoundly believe that the present editor is wrong in head and heart, on the great issue which Christ tenders to the false religions of this earth; which issue, our National Convention at Pittsburg clearly set forth—that we ask, and shall ask, the Congregationalists of Illinois to insist on a change of editors, or an entire change in the editor himself. How can a mind which has lately recommended the insertion of twelve monthly religious festivals, upon the simplicity of Protestant Puritan Church-worship, sincerely oppose any system of religious inventions, Masonic or other?

We will the indictment of the CYNOSURE by the *Advance* editor as an "Ishmaelite," for indeed our hand is against most of the ideas and practices which he seeks to engraft on the churches, to-wit: reclaimed worldly amusements, as billiards, and the like; a Sabbath resting, not on God's law, but on argument; the study of mystic philosophy, as Swedenborg; and now, (added to all these well known elements of the Papal corruption of religion,) the Romish withholding of the Bible from the schools of the people!

We hail this editor's indictment of the CYNOSURE as an "Ishmaelite," moreover, because it is his solemn declaration that our malice is *general* against "everybody," and not special as against himself.

This, his concession, is true. We bear no malice, and seek to pay no grudge against any rational creature of God, least of all, against himself. If we charge on him the attempt to mix and adulterate the Christian religion, as did Aaron and the Jewish leaders, and indeed, the Christian doctors who darkened the dark ages by their attempt to conform the true religion to the taste of the world; it is because we believe the charge true and the danger imminent! Aaron, Dr. Potton's predecessor and prototype, as an inventor of religious festivals, is called in Scripture, "the Saint of the Lord;" and though not permitted to come to Christ in the Mount, with the sterner Moses and Elias, (both of whom sinned in other ways,) it is no proof of malice against a Christian brother, to say if it is true, that, like Aaron, he is putting the religion of Christ on the old beaten track of conformity to the world, shortening the law, lengthening the indulgence, and inventing festivals, called religious, in which the wicked can worship with God's children; and reclaiming amusements, in which God's children can play with the wicked; so that as at Sinai, and in all Popish countries since, an orthodox people may "sit down to eat and drink, and rise up to play!"

We do not know whether the word "*Ishmaelism*" has yet crept into Webster; but let no one whether its meaning includes the CYNOSURE, or whether the *Advance* indictment can be quashed.

An Ishmaelite, then, must mean one actuated by general malice; who hates without cause; whose "hand is against everybody," and that not for a good and sufficient reason. If the multitude goes to do evil, he is not an Ishmaelite who refuses to go with them. It was a stupendous, but not an Ishmaelitish speech, when an Apostle said: "We know that we are of God, and that the whole world lieth in wickedness."—1st John v, xix. He was the gentlest and most loving of them all. Christ was not an Ishmaelite when he charged worldly motives on religious teachers; nor Paul when he withstood Peter to the face, accused him of truckling to the world, and published his indictment "in all the churches."

The *Advance* now concedes that "*Free Masonry is bound to be discussed.*" But how can the CYNOSURE "discuss" Free Masonry, and make it unpopular, while Henry Ward Beecher sustains a Free Mason in his church, Missionary Money; makes Masonic speeches himself, and permits his said Missionary Macay to laud Free Masonry as a "noble order," and that, in his Friday prayer meeting, and insists off all reply to him; nay, allows the said Macay, in that prayer meeting, to attack and condemn the *Independent* for its righteous not in publishing President Finney's articles, (which it is said,) the *Advance* refused? How can the CYNOSURE make Free Masonry unpopular, and at the same time, praise and laud the churches which keep it up?

But we need not go to New York—take the course of the *Advance*. It charged the first name of our paper as a "violation of the moral law." It warily shunned to tell its readers where our paper was published, lest haply, some one might wish to see it. We must three times to the *Advance* office to get a small notice of our Aurora Convention inserted, and failed. After ougreat r and precious Aurora Convention, the *Advance* neglected to take the least notice of it for weeks after the Chicago dailies had done so. At our Chicago Anniversary, in Farwell Hall, last June, nineteen Christian denominations were represented, *but the Advance was not represented there!* And now this editor who shunned and hated this movement long before there was a CYNOSURE, coolly tells his readers that the cause is a good one, but the "crowning obstacle" is, that the CYNOSURE is become "an Ishmael!" If condemning and exposing such hypocrisy be Ishmelitish, Ishmael was a gentleman and a Christian.

SECTARIANISM—A DISAVOWAL.

In answer to our good Brother King, whose letter appeared in the last CYNOSURE, we say once for all, and before God, who trieth the hearts, that the CYNOSURE would not, if it could, turn one sect or denomination over to another, or indnce or advise the members of one Christian sect to join another. The men who now present the most effective opposition to the movement against the secret orders, are to-day, Orthodox Congregationalists, as will be seen in the next CYNOSURE. But this we say: we wish every sect on earth would drop its human inventions and govern itself by the simple law of Christ.

The editor of this paper lectured in the Congregational Church at Geneva, Illinois, about two hours, to a large and attentive congregation, on Monday evening, January 3d, instant.

The long murder story on the first page, duly sworn to, is inserted by special request, from Boston, Massachusetts. Read it.

The Freedmen, whom Chief Justice Chase calls "The warde of this nation," will now receive attention in every CYNOSURE. Read General Howard's letter in this paper.

NOTICE—TO THE CHRISTIAN PUBLIC.

The editor of the *Advance*—(December 30th)—calls on me "to retract unqualifiedly what I have said about paid Missionary matter in his columns, or I shall be guilty of "deliberately and consciously" hearing false witness. As it in time we were disciplined or cease such criminations, I shall say what I have to say in the next CYNOSURE, and propose to end, this business by the law of Christ.

J. BLANCHARD.

ANNUAL REPORT CONDENSED.

The Executive Committee of the National Christian Association opposed to secret societies, at a recent meeting, directed that certain prominent portions of the Secretary's report at the annual meeting in Chicago, should be published in the CYNOSURE. We have therefore, arranged and condensed from the report, the portions which seem chiefly to these two points.

I. The essential features of the evil we oppose.

2. The object for which funds are needed in prosecuting this *work*.

1. One prominent feature in the evil we oppose is—that it constitutes a real soul-slavery, as much worse than the slavery of the body, as the soul is superior to it. The obligation of life-long secrecy respecting things unknown, supersedes manhood and moral agency; and usurps both the liberty of conscience, and the prerogatives of God. We labor to destroy this soul-slavery—to promote a public sentiment which will pronounce the imposing of such obligations of life-long secrecy so be a moral outrage, like man-stealing and murder—and so to proclaim liberty to the spiritual slaves of the dens and castles, the lodges and chapters of artificial mystery. That this bondage may not be heavier and more galling in some secret orders than to others, is not claimed. But we declaim that it is great in all. Disguise the dark usurpation as you may; call the bond a trifle; say it is intended only as a means of good; it is after all the same bitter fountain of evil. This is more readily seen to be sure, in the violence of the Ku-Klux or the revolutionary conspiracies of the Golden or Imperial Circles, or the depredations of bandits; or the vast frauds of thieving rings—than in Orders which aim at retaining public confidence by profession of exclusive virtue. But a truly broad and liberal view of the subject must compel the admission that the secret orders and rings whose acknowledged sim is conspiracy, plunder, and violence, are not sinners alone nor above all others in this matter. A clear discrimination, a wise and careful analysis, would show—that the same essential principle of evil, the same fountain of corruption, is in the very centre of all the secret orders. It is found in their soul-enslaving obligations of life-long secrecy. Therefore, as our fathers resisted British taxation not on account of the millions levied, but simply on the ground of the principle of taxation, without representation—and as we opposed slavery not for its loeidents and abuses, but for its damning claim of the right of property in man; so must we oppose secrecies, not for the particular development of glaring crimes, in this order or that, but for the soul-slavery which they impose by supersealing manhood, truth conscience, and God, in their obligations of life-long secrecy concerning things future and unknown. By this bond of iniquity, men are drawn into connivance with crime, into favoring the wicked at the expense of the innocent, into deceit, into false witness, into the perversion of justice, into the perpetration of nameless crimes not stopping in many cases, even at murder and treason.

2. False liberality is another prominent feature of secretism. Usurping by a blind assent to the obligations of secrecy, the prerogatives of truth and of God—next, and naturally comes hostility to the God and the truth thus outraged and dethroned. In most cases the very same of the only mediator; the true God manifest in the flesh, is cast out and tabooed—and this under the specious pretense of liberality toward the multitude of his rivals and enemies. But where His name is allowed a position of worship and honor, it is only an equal place with his rivals—with the idol gods whom any portion of mankind see fit to honor. Hence, also and under the same specious pretext, is the same honor and fellowship extended to the worshippers of false gods, as to the worshippers of the true God. Every heretical system receives the same respect as the most orthodox, and all attempts to discriminate and put a difference between the true and the false, the holy and the unholy, is denounced as a narrow and persecuting bigotry. And thus to bond, and disgrace the lovers of truth and holiness, is vaunted and glorified with the name of liberality. Even charity is polluted by being applied to this wretched fellowshipping of all that is false and vile in systems and in men. Now the very essence of such liberality is infidelity. Thus to acknowledge and worship the true God, is to disgrace and reject him. It is a point blank denial of all that constitutes the peculiar claim of the true religion and its author. Viz., that *His* teaching is the truth, and all different teaching false, and that He is God and there is none else. And until a man admits this exclusive claim of Christianity he admits nothing. No man can serve two masters. He that would be a Christian therefore must be nothing else. So also a man is known by the company he keeps. He who seeks and finds the association of brotherly fellowship in religious rites among wicked men, skeptics, and heathen—is himself all these; and no man can enjoy such fellowship of sinners and enjoy also the fellowship of saints. Hence the mingling of men of all religions and of no religion, in one undiscriminating brotherhood of especial endearment which is the peculiar glory of all secret orders indicates a false liberality, a specious charity, a perverse spirit which loosens all the bonds of Christian law, and leaves every man in unrestrained license to walk not after Christ's law, but "after the imagination of his own heart." The life is seen with especial distinctness in Free Masonry, for it combines men of all religions under heaven in a loving fellowship of worship, and professes to treat all their Gods and systems with entire equality at respect and honor. But the exclusive claims of Christ render the doing of this an impossibility, and show that the attempt to do it is an absolute rejection of him and his religion. For to attempt to treat Jesus and Juggernaut alike, is to proclaim that Juggernaut is as worthy as Jesus, or that Jesus is as false and foul as Juggernaut. And either is a total rejection of Jesus. Hence the liberality that attempts this, is proved to be spurious and false. It can only receive all that is false and reject all that is true. Because it does this, and yet puts forth its claims to liberality and charity with all the specioueness of the deceitfulness of unrighteousness—we are warranted in the assertion that true liberty and true piety have no more dangerous antagonists than the secret lodges of our time. But liberty and piety, such as Christ came to establish, must live, and therefore secretism must die. Christ must destroy it by the brightness of his coming by the light of truth and love.

WHY FUNDS ARE NEEDED.

If now any one shall ask, if Christ will destroy this darkness, what need of our efforts or our means? We reply Christ works by means and uses his people as reflectors of his light, as the incarnation of his love.

1st. We want means to bring the power of the press to bear upon this great evil. The CYNOSURE was started for this purpose—started with not a subscriber or a dollar—started in the faith that the cause of light and open measures, is the cause of Christ. It has thus far been sustained solely by spontaneous and unpaid labor of agents and editors. As a journal, it may be success or a failure. But the cause it advocates is immortal—it is the cause of liberty against deception, of equity against partiality, of guilelessness against hypocrisy, of light against darkness, of true religion against all its counterfeits, of Christ against every Anti-Christ.

That it should continue to be sustained as it has been by unpaid and spontaneous effort—might seem in some aspects of the case very desirable. For is not the stone that is cut out of the mountain without hands, that which outgrows the mountains? And does not the voluntary labor of love which receives least compensation from men, often receive most of blessing from God? Happy then is he whom no incentives necessity robs of this hoarding, that his reputal has been of no mean expense —even though in his labors there may have been an expenditure of the vital energies, of intellect and soul which seven thousand a year could not buy.

But can any one long persist in such a monopoly of this volunteer service in this cause, and not offend unpardonably the whole brotherhood who are justly entitled to an equal share in the work. It was well that to begin it. Even as in the beginning of Canaan's conquest the walls of Jorico were thrown down without adequate natural means, and thereby all parties were assured of the presence of no omnipotent hand. To this fact thus revealed the Israelites had more cause to take courage, and the Canonites more cause for paleness, and melting of heart, than if these walls had been knocked to pieces by a modern battery of a thousand guns. Even so now we may well glory in our weakness and poverty, and the reproach of folly and fanaticism, if only thereby it is demonstrated that the finger of God is in this work. This we should not take as an indication that God will perform the work without appropriate means and effort on our part, but as a Divine summons to set the proper agencies in array, and consecrate every appropriate means to the work; and bestir ourselves while God is with us. The CYNOSURE is hopefully commenced but there is need that its circulation should be pushed from 5000 to 500,000. There is need of this because, when you have gained a very low but most honorable exception, such as the *American Baptist*, the *American Workman*, the *Christian Telescope*, the *Banner of Christ*, the *Christian Statesman*, and a few others like them, that have not bowed the knee to the image of Baal, there is nothing to be found in all the journalism of the day, secular or religious, but approbation of the secret orders, or silence concerning them profound as the grave. This silence the mystic brethren interpret as an emphatic assent to their claims. And the ignorant and the young who look to these staid Orthodox journals for sound instruction and safe advice, infer that there is surely no great wrong or danger in the secret orders. Well has the author of truth himself declared, "He that is not for me is against me," and well may the Apostles of secretism say "he that is not against us is on our part."

To supply all this lack of fidelity in the journalism of our county, and to produce a sensation that shall break this silence, and stop this commendation of secretism—the CYNOSURE needs to be pushed with an enterprize that requires funds, a little beyond the price of its paper, type setting, and press work.

BOOKS AND TRACTS.

But funds are needed to provide an anti-secret literature, on a scale commensurate with the evil to be removed. The books which grew out of the excitement about the murder of Wm. Morgan, and the protection of his abductors and murderers, should be reproduced, and an ample supply of them provided. Tracts, the product of skill and care should be provided by the millions, and a mutual insurance adopted to ensure their universal circulation. The literature of 1826-30 that true "Anno Incis" of Free Masonry, while it was kept before the people, should be driven out of sight. What we should hinder its doing the same again? The fact that it did not kill but only scotched the serpent, may be accounted for, by the fact that it was too soon withdrawn, or that it was too political and not sufficiently religious, either or both. These defects must now be remedied. Books and tracts we must have new and old. And that we may have them funds must be raised and it must be made for the interest of some of our best writers to devote the whole time and strength to the preparation of this literature.

ONE WORK OF THE KIND NEEDED

Will only suffice any defect of the old works as to the religious element, has already resulted from the present movement. The letters of Rev. C. G. Finney—a work respecting which we may say in passing—that if the production of that book were the only result of the present movement, its friends would have ample reason for congratulation as having achieved a grand success. It is a work that will be read, and that no candid Christian can read without the overwhelming conviction that Free Masonry is a delusion, and a cheat, that no good man should countenance.

FALSE HISTORY.

Then too, the literature of the secret orders needs to be reviewed, especially their so called histories, and shown up in their emptiness and mendacity. For they have not only received all the exploded traditions and pretensions, which were current before the explosion of 1826, but to such audacity, has this spirit of imposture reached, that it unhesitatingly mingles its dead fables and fancies with the sole current of true history, and such writers as Fletcher Brennon, of the *American Free Mason*, and Emanuel Rebold, their prodigy as a historian, are found inventing history to confirm the boldest theories of infidelity, and to establish historically the antiquity of Free Masonry. As the spider spins, as she passes along the cable she makes when she passes from one house top, and spire, to another,—so these pretended historians span with perfect ease the vacant chasms of ages, on historic bridges elaborated in their own brains. If they find history to their purpose they use it. If not, they modify or make it, and set it forth with an air of profundity, learning and assurance wonderfully calculated to deceive. These false histories need refutation. This mortal poison of dead blood injected into the living current of true history must be taken away, or history itself be disorganized; all knowledge of the past become dubious as the oldest and most fabulous legends, and all that depends upon it, be lost. No wonder that Masonry seeks to blot out the light of history. For true history is a fatal witness against Free Masonry. It has only fables and fancies for itself. It would leave nothing else to Christianity. It would murder not its members only but history itself for revealing the truth.

A BUREAU OF STATISTICS.

Another need of our cause which requires funds, is a Bureau of Statistics, to collect facts in relation to this whole subject. We need to know the numbers that worship in the chambers of Imagery. The amount of taxes which they extort—how many professed Christians and ministers are confederate with these orders, and who they are—how many of our Senators and Representatives and judges, and who they are that belong to them, and what proportion of all public offices are held by lodgemen. Again, it is wanted to collect cases of Masonic vengeance. Of Masonic favoritism in the distribution of offices or employments—of the protection of criminals, and the perversion of justice

LECTURES.

Also to ascertain the proportion of conversions in Christ among lodgemen as compared with those who have never been taught to worship after the rituals of secrecy—and other facts of like bearing This requires funds.

LECTURES.

We need funds also to bring the power of eloquence to bear against the secret orders. If we had all the books, and all the tracts, and all the facts we need, we should still need the living speaker to persuade men to read and interest them in looking into the facts. Christ not only insured the recording of all the precepts and facts of the Gospel by sending the *inspiring comforter*, but after all this he said "go preach." So we must do. But all this requires funds.

We here add that in view of these statements the members present at the annual meeting in Farwell Hall

Resolved, That we need and will endeavor to raise within the current year, ten thousand dollars to be expended for the purposes of the Association under the direction of the Executive Committee.

Two thousand were pledged on the spot. A part of this has been paid in, and nearly all is by the terms of the pledges due. But the amount from others is still far below the ten thousand. Who will put their hand of help to this effort?

With the closing paragraph of the report, we shall here finish the present extract.

"The acceleration of the movements of these forces of darkness, is such as distinctly to denote an approaching crisis at hand. Every day increases the throng that with gaping wonder press to them temples of mystery. And almost every week, chronicles the startling up of some new order. Every day the sheet of glorification, like "Great is Diana of the Ephesians," swells louder and louder. And *pari passu* advances the work of the national demoralization. Such a turbid innundation of infidelity, Sabbath desecration, intemperance, intrigue, bribery, favoritism, infanticide, assassination, and impunity for all crimes, our fathers never saw; and few nations ever see and suffer. And yet all these dark orders boast of their purifying and elevating power. They are to be the refuge of safety when the tornado of corruption leaves safety no where else. Strange that when two such striking phenomena as the unparalleled increase of the secret orders, and of national corruption, present themselves before our startled vision simultaneously—that men do not even stop to ask whether their coincidence existence, is a merely accidental coincidence, or whether they sustain to each other the indissoluble relation of cause and effect! The friends of these orders regard their unexampled growth as the assured establishment, and triumph of their mysteries. We read in it the evidence that Satan has great wrath because his time is short, and hence his amazing activity; and our confident hope is that Christ is about to destroy all this power of darkness, by the brightness of his coming. This thickening of the combat declares that what we do we must do quickly; for the time for action has come. H.

☞ The culture of the faculties is to precede the truest use of the faculties. Man must make the most of himself before he can make the most of the world in which he is placed.

☞ When a conqueror abandons himself to his triumph, in that very confidence he often finds destruction.

Correspondence.

AMERICAN MISSIONARY ASSOCIATION,
28 Lombard Block,
CHICAGO, December 18, 1869.

EDITORS CYNOSURE:

I send you a letter for publication from one of our heroic teachers, who has just occupied a new place in Tuscumbia. The dividends of her pictures, both of the surroundings there, and of the journey, will be certain to interest, while her true missionary spirit, and the account of her hardships, will, I trust, awaken the sympathies of your readers for the good cause. Yours respectfully,

C. H. HOWARD,
Sec'y American Missionary Association.

She writes from Fayetteville, Arkansas, November 15th, 1869, saying:

"I arrived at Memphis thus far, forty-eight miles. Sabbath School, organized November 7th, with twenty-five pupils; November 11th, between sixty and seventy present. The rented building occupied, is only a frame, both boards outside, a fire-place at one end, four doors and four windows. The cracks between the boards, and around the doors and windows, are so large that it has been impossible some days this month, to keep comfortably warm, with a good fire in the fire-place. I have no desire to complain, however, only to inform you of our situation. 'Tis the only building in town that can be rented for this purpose. If any one who reads this, or hears it read, has a surplus of this world's goods, and wishes to accomplish what he can with it, for the Master, there is a fine opportunity to assist the colored people here to erect a building suitable for school purposes. We shall be happy to hear from any such friends.

"I should like to take all my friends to Fayetteville the way we came—such a variety of experiences—but that would be impossible. Our item will suffice: Wednesday, October the 20th, 11 o'clock, A. M.—Are just out of St. Louis; freight train loaded off the track; in a filthy, crowded car, about a dozen children crying; a man about eighty years of age is smiling aloud the twelfth chapter of Paul's Epistle to the Romans, in which we are exhorted to be patient in affliction' [we do not decide whether he is reading to pass away the time, or to try to edify those around him; very few are listening, and how could they if they would?—twenty-three children are in the car, and two of them and one woman in the seat with your humble servant.

"If my descriptive powers were sufficient, I should like to give you an introduction in the little town of Fayetteville, in Northwestern Arkansas; but I forbear, only to say, it is considered a very healthy location, and has about 1,400 inhabitants, nearly half colored.

"Some of my friends no doubt would have been highly gratified, could they have taken a peep into my school room the other day. A married woman, sixteen years of age, occupied a part of one of the benches. By her side was a pillow, and a little 'wee bit' of a creature of a child, three months old, lying open it, covered with a quilt. The child was quite troublesome, but the mother succeeded in learning and reciting a lesson for the morning. Was not that 'pursuit of knowledge under difficulties'?

"For my encouragement, one of the colored preachers, in addressing a few words to the children, said: 'I hope you will all attend to this glorious Sabbath School.' After the school, an old aunty remarked, 'I am delighted in you.'

"November 16th.—Please allow me to sketch a little: Rain all night; muddy road; find the stream where we usually cross, so high that we shall be taken a long way past it around. Arriving at nar shell of a house, I find the children trying to kindle a fire with a few wet sticks they have picked up, there being no wood provided. The rain changes to snow, and every wind blows; the more folks upon us, we we sit to hear our classes recite; a little fire in the fire-place, and twenty-five children shivering all around it. How do you like the picture? The reality, but 'tis only our dark spot. There are many brighter ones—yes, friends, sunshine even. So, never fear for she one you have sent in work among the freedmen. While she has the sunshine of Christ's love, she will try to be faithful to the trust reposed in her, and win some souls to His service.

"Only a very few of the white people here are favorable to the colored school.

"Please remember in prayer, yours truly,

"DORA FORD."

Our letters during the last two weeks have been very interesting. We feel the thrilling heart throbs of earnest Christians all through our country, while reading them.

Our friend, by talking and lending Anti-Masonic books, has roused up the people of Medford, to search and see whether these things are on. He sends for more "*Anti-Masonic*" medicine for a patient, of whom he says: "If I can cure him, I shall be glad beyond all description." Words of encouragement from Mrs. S. B. Allen, who is an earnest worker in the Anti-Masonic cause. She sends another subscriber.

Bro. CALVIN HATCH sends us four subscribers and seven dollars, saying "I intend to labor for the cause as long as my Master gives me ability."

F. A. SEBOSO, from Ripon, Wisconsin, sends us two subscribers, with an encouraging letter. He writes that "The Cynosure is the most live paper that we take. It strikes at something as though it meant to hit it." Can you not find some subscribers in Ripon College? The young men ought to have the paper in their reading room.

Rev. H. DURFEE, of Grinnell, Iowa, writes: "I praise God for your paper. I think it is one of the best weapons, under God, to overthrow the works of darkness that I know. Other benevolent societies came from the Church, and for an age, that even the Good Templars Society is used to build up Free Masonry. The very man that plead with me to join a long while to join them, recommended Free Masonry very highly to me. A Mason told me, not long ago, that he thought that Free Masonry was sending more souls to hell than anything else in this world."

JOHN MCCULLOCH writes in an excellent spirit. Says "I wish I had fifty copies of your excellent paper, to distribute at every two weeks among the people." We send him a package for distribution, and hope he may obtain many subscribers for the paper. Have you an Anti-Secret Society Association at Pella?

PETER COOK writes that the eyes of the people have been opened to the evils of secrecy in ministers, and relates the following, as having recently transpired at Elkhart, Indiana:

"The preacher in charge on this station, M. E. Church, Elkhart, with the assistance of the Presiding Elder, both of whom were high and strong ordaining Masons, held lately a protracted meeting here, day and evening for five weeks ['great and powerful efforts (humanly speaking) were made by these sons of light, but the report made by many who attended, is, that the close of the meeting left the state of the church was (in all appearances) worse than at the beginning. There were no conversions. Near the close of this, a meeting was commenced three miles from here by these men; did not believe in the worship of the Beast. And the report now is, that some thirty have been converted. This circumstance has confounded some of the would-be wise, but is a strong confirmation of the word of the Lord—'God hath chosen the foolish things of the world to confound the wise.'"

JOHN JONES, from Phoenixville, sends us valuable suggestions and an account of the dedication of a Masonic Temple, from which we take the following:

"PHOENIXVILLE, Dec. 15, 1869.

EDITOR CYNOSURE:

"The Free Masons have recently erected a very spacious hall in this place, and it had to be dedicated, of course. Much pains was taken to notify the people of the time, and curiosity prompted a goodly number of people to go and see and hear—ourselves among the number. The programme commenced by quite a respectable looking set of men marching through the streets of the Borough, with little white aprons on, attended and preceded by several bands of music, more befitting a company of school boys than grown men. The spacious hall compared the order of the day, the moon and stars; and dwelt very much upon the obligation of obedience. And thought he displayed his wit, by saying he would tell us the secret of Masonry, and effected to look very smart, when he added that he was not to tell it to those who had no right to know it, and requested us not to tell."

J. J.

OUR NEW YORK subscribers will appreciate the following from their fellow-citizen, WM. SHATTUCK:

"Those banded together by secret obligations, grips or passwords, and also all who are to the habit of doing or signing their words of justice by taking as a bevorage any intoxicating substance, should be considered disqualified, either from voting or holding office. Political knaves, no doubt, will laugh at these remarks; but the honest yeomanry, of my own State, at least, have reason to join me. The Five Points of the city of New York, is more than a match in iniquity to ancient Sodom and Gomorrah, whose illegal votes govern the State."

FRIENDLY SYMPATHY.
To a Friend in Kansas.

WESTERN PENNSYLVANIA,
December 6, 1869.

Dear Sir:—After much reflection, I have come to the conclusion that your persecutions, slander and abuse, originate in secret societies.

The simple fact that you are not a *Mason*, is good reason why you should be opposed in all your public movements. That order has taken the political control of this government out of the hands of the people, and conversed it to the aggrandizement of its members, and the building up of their secret midnight machinations.

From the dead carcass and dry bones of the beast that fell when Morgan's body cried from the depths of the river, has sprung the hydra-headed monster that is now swallowing both Church and State. In every department of society, we see his forked tongue branches dished to intimidate, or his tail entwined around the neck of some poor soul to drag him down to ruin.

Masonry is an oath-bound conspiracy against all the balance of the human family.

It corrupts legislation, stultifies executive officers, debases party—and in fact, every public, democratical society, and strikes a death-blow at equal human rights. In the army, during our late war, low ignorant Masons were elevated to offices of honor and emolument, while men of courage and ability were left behind. Outsiders are hardly allowed to hold a county office, to represent their district in the State Legislature. Railroad interests, the commerce of the country and internal trade and traffic, are all chained of right, to belong to Masons. They make our money and stamp upon it the insignia of their order. We see a red spot on every bill in circulation. As a Masonic emblem, it means [something]—"We weigh this nation in our balances." The square signifies—"We measure the length, breadth and depth of every man's right of action." The key reminds every Knight of the Dark Lantern that the country of the United States is open for his use, and that no prison door can long remain locked where he may be incarcerated. Noticing the small, and barefaced operations of this order, we find ourselves disregarding their dangerous and official oaths and the clear letter and spirit of the law, to show favoritism to a brother, in small actions for debt. Also, Constables running with a warrant in their pockets in an opposite direction, to allow their brother to escape arrest. Still lower, we may see them encouraging an ignorant man to trade horses with a brother, if that brother is going to vote in the operation, but breaking up the trade, if the other man is going to win.

In a country town of a dozen stores and shops, mostly conducted by Masons, as they are those times, aided and encouraged by a lodge of forty or fifty members—the people find high prices on goods, low prices on produce, and no competition in the market.

The order is bound in, disrupting, either by evaporation or absorption. It will be driven by the winds and storms of an exasperated populace to the frozen regions of despair, or sink by its own dead, damnable weight, into the regions of the dark, whence it originated. The members say Masonry is a *religious* organization! Yes—because it casts much tremis across, and tears their tongues out by the roots, for telling the *truth*.

They say it is a *benevolent* institution. Because it tears open mco's left breasts and throws their heart and vitals over their left shoulders for exposing their awful blasphemous faiths!

They say it is a fraternity, or brotherhood, because it cuts a brother's body in the midst, and divides it to the North and South, and burns his bowels to ashes in the center, because no speaks evil of a brother Master Mason behind his back or before his face.

Their say it is humane in its dispositions because it smites off a Mason's right ear and chops off his right hand, if he refuses to grant a brother's request, or should him in his crimes.

W. H.

SECRET SOCIETIES.
Is it Right to Join Them?—No. 3.

BY REV. M. S. DICKINSON.

Secrecy in a social organization is not only an element of weakness in respect to any good purpose sought, but becomes a counter force by bringing it into opposition with the principles and teachings of the Gospel. The Gospel is an expression of infinite benevolence. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life." The divine love embraced all men. To all men God give the Gospel of His Son. Of all men this Gospel requires the enlargement which is the opposite of that which the Gospel teaches. In the one case, it is selfishness. In the other, it is benevolence. Can men consistently give countenance to or encourage the selfish principle than involved in the matter of secrecy? Can men, who are in all voluntarily set in such an association, without giving countenance to the principle which is thus involved in its very nature?

But the Gospel requires by express and emphatic commands, all those whom it addresses, to come out from all secret societies and modes of action throughout the whole world. The Son of God gave us His last command before leaving the world: "Go ye into all the world and preach the Gospel to every creature," which to these words, he added. "Teaching them to observe all things whatsoever I have commanded you." The messages of the Gospel to men, and its appointed methods of acting upon them, are all conspicuous proofs that Christianity has no secrets. No Scripture is of any private interpretation. The Bible allows no man or body of men to monopolize any of its truths or institutions. Men are commanded to let their light so shine before men that they may see the world. This is the economy of the Gospel.

How different from this the economy of secret societies! Instead of letting their light shine out upon the world, they surround it with the utmost care, under a bushel. The cumbersome machinery of promises, oaths, signs and passwords, is called in requisition to conceal from the world their secrets—and that is peculiar to them in distinction from other societies. Now if they seek, in whole or in part, the same end that the Gospel seeks, they certainly do so in exactly the opposite way. The Gospel soldier wins his victory by coming to the light. The secret society soldier fights their champions, armed with darkness, as their peculiar weapons. The Gospel requires those who receive its truths to reflect the light which they receive upon the world by means of the conduct and lives. We have a record of the discussions, controversies and divisions in the early churches. No veil of secrecy is drawn over any of these matters. We thus see the working of the Gospel upon the minds and hearts of men in such cases. Such instruction is of untold value to us. But in secret societies the immediate working of their principles—their inner life—is not studiously concealed from public observation. Just where the Gospel teaches—must impress—they, they most earnestly strive not to teach at all. This fact is more or less marked in all secret societies, according as they adopt the principle of secrecy, more or less fully.

In all the respects named, secret societies, to the extent that they are secret, are in their organization and modes of working, at direct variance with the spirit and teachings of the Gospel.

It follows, therefore, that the influence of secret societies upon their members, and upon communities, must be at variance with the influence of the Gospel. The Gospel seeks to subdue, and so far as its influences prevail, does subdue the natural tendency of the human heart. In this respect the influence of secrecy in the organization of a society is opposite to that of the Gospel. The whole effort to keep from the knowledge of all men save a few individuals, a secret so deep that it will be under the controlling feature of a society, continually stimulates and gives exercise, and so increased strength to men's natural selfishness.

Let us notice some illustrations of this fact. The benevolence of the Gospel embraces all men. It requires such benevolence of all who embrace it. Hence, under the full influence of Gospel truth, we are assured by Paul that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" But no influence counter to this is apparent in all secret societies. They usually exclude women from membership. Free Masonry, the prolific mother of almost the whole sisterhood of modern secret societies, thus presents the qualifications for membership in the order. "An applicant for the rights, lights and benefits of Masonry, must be a man—no woman. Free and free born; no bondsman; of suitable age; of mature and discreet age; of good moral character; good and true men; of unbiased judgment, and held in public repute. Ignorance would discredit the craft. Physically perfect; a perfect youth, having no maim or defects in his body; mentally perfect; submissive to Masonic rule." Now why this exclusiveness? If Free Masonry has been in center, why exclude one of the sexes from enjoying it? If it has light to impart, why deny that light to the ignorant? If it has bounty to bestow, why withhold it from the sickly, deformed and maimed, the ones most likely to need it? The reason which the order assigns for such exclusiveness is that persons lacking the qualifications specified, would not be of use to that body. There is in this very reason a direct antithesis of interest, selfishness, as the cementing principle. Other secret societies have in a measure deviated from the original type, and not the same moral likeness appears in them all.

The same thing appears in the pompous titles given to the officers of secret societies. The selfish heart, pleased with the possession of a secret, most carefully kept from the knowledge of the rest of the world, is stimulated thereby to crave other emoluments. And on the principle that supply always keeps pace with demand, there are found in these organizations posts of honor, made attractive by such a clan of titles by pompous titles. Any one who notices the various changes which are rung upon the titles Patriarch, Master, Knight, King and Priest, will not be long in coming to the conclusion that there is something in secret societies which fosters in man the desire of being called Rabbi. But what says our Lord on this very point? "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." The Gospel spirit is not the spirit of office.

But the worst of the case has not yet been referred to. All men have some form of religion. Selfishness does not lead men to abandon religion. It leads them rather to embrace a system of religion that is agreeable to itself. This fact finds an illustration more or less, fully in secret societies. Springing, as they originally did, from ancient heathen worship, they retain, at least, a semi-religious character. Their lodges and ceremonies are largely borrowed from obsolete systems of worship. Some of the lodges of the Jewish High Priests appear more or less modified in many of the secret societies of our day. So, too, many of their rites and ceremonies are borrowed from the Old Testament Scriptures, with a free intermingling of the rites of heathenism. There is thus introduced just enough of the form of religion to satisfy in a measure the demands of conscience. But the truths of the Gospel, its vital symbols and forms, borrowed from an economy long since obsolete, never penetrate to heart deeply enough to lead man to renounce himself and his faith in Jesus Christ. Under the guise of religion such forms and rites rather quiet their souls in the delusive sleep of death. A religion of forms reflecting divine truth so faintly as to leave the supreme claims undisturbed, and the heart unmoved in its sins, is Satan's master-piece for decoying immortal souls to ruin.

Hence, as a matter of fact, the moral tendency of a secret society is almost always to lower the standard of religious truth. So strong is this tendency, that in many cases it soon becomes apparent to observers. It may have been formed for some useful purpose. But from its very nature it so appeals to the selfishness of the heart, and so little holds, that selfishness in check, by its more subtle blance of religion, that the original purpose of the institution is soon lost sight of, and a purpose of lower order, but more agreeable, takes its place. Enjoyment, rather than improvement or usefulness, becomes the object sought. Such has always been the tendency in these organizations. Such must it be. For, from their very nature, they stimulate an element in human character which always draws downward. Let the words of Paul furnish an illustration of this assertion. Referring to certain secret associations among the Ephesians, he said: "It is a shame to speak of the things which are done of them in secret."

(To be continued.)

WORSE THAN AN INFIDEL.

There are things, Paul being judge, worse than infidelity!" He that is right on the creed, but does not provide for his own, especially they of his own house, "is worse than an infidel." because he is an orthodox hypocrite, not a professed infidel, but means his name. Garrison was an infidel to both Church and State—Bible and statute. For a time, he would neither vote nor pray like other people. The Bible was "*musty parchments*," and the Constitution "*a league with hell*;" when, in the Gospel, according to Garrison, there was no "hell," and the very word, as he used it, was swearing.

But, while Garrison was an infidel, his sly orthodox persecutors, who dodged the slave question, were worse. They did not love their slave neighbor as themselves; and so, turning away their ear from hearing the law, their prayers became an abomination. They smiled and kept in with the slave-holders; cursed the abolitionists, and said they "were as much opposed to slavery as any one." They thus helped the ungodly, and loved them that hated the Lord Jesus, in the worst they whipped, and the babes they sold or killed.

So, in this present war against Masonry, which was the soul of the slave power, and the stronger and more dangerous of the two. If a man is not a hypocrite at heart, he will shut smile on Masons who are swindling our young men, by selling revealed secrets, and swearing them to have their throats cut, and say. "Are we not Puritans?" "*We be Abraham's seed !*".

WHEATON COLLEGE—WINTER EXHIBITION.

The fall term closed with an exhibition on the evening of December 21st. The Chapel was crowded. About one hundred dollars was taken at the door, for the student's library.

"The *Advance*" was personified in a tableaux-pantomime, kicking a dead lion, labeled "Slavery;" then stringing and howling to a lady labeled "Popular Amusements;" and then shrinking from "Popular Sentiments," labeled "Popery." In the back ground, appeared a tall young lady, labeled "Christianity," at whom "Popular Amusements" was offering a vase, labeled "Pelson;" while the ruffian, "Masonry," was in the act of stabbing her with a dirk, in the back.

Another pantomime, presented a College Secret Society, members masked, in a dark apartment, plotting rebellion to the college; giving deep grams for the hated "Marking System," and generally devising methods to relieve themselves of the nuisance of College authority. If the nurses of the church, who are providing billiards, cards, ten-pins and dancing, lest fashionable Christians should die of fidiness for want of more amusements, had been there, they would have seen that along with a good deal of sensible and sound speaking, young folks can get up a very pleasant evening's entertainment of amusements, some of which has been domiciled in the brothel or the saloon, and so made an "purifying" or "reclaiming." The fall term had been very successful. The winter term begins January 5th. Write for Catalogues.

THE PILGRIM MONUMENT.

The Grand Lodge of Massachusetts took possession of the Pilgrim Monument and laid its corner-stone with great pomp, and turned off the Anti-Masonic agent, ten years ago. That naked corner-stone lies there still, though thousands of dollars have been paid in. It would seem from the following that the rest is to be delayed:

"The innumerable school-boys who on declamation days have so often and so fiercely inquired 'Our Pilgrim Fathers! Where are they?' are hereby informed that they are 'no where.' At least such would look to be the way of it, judged by the success of Mr. Warren, President of the Pilgrim Society, who vainly endeavored to raise $1,000 to repair the monument over Plymouth Rock, and has given up in disgust, returning the two hundred dollars which had been subscribed to the enterprise. As Pilgrim himself, he could not raise a dollar."—*Detroit Tribune.*

A CARD.

All persons desiring to communicate with me, are earnestly requested to direct to the care of Wm. S. Rentoul, 421 Walnut street, Philadelphia, Pa.

If any who subscribed, through me, fail to receive their paper, I desire them to understand that it has been, and will be, from no lack of effort or good will on my part.

R. D. PEASE.

We have received a copy of the Elgin *Watchman*, (which is a large, good looking sheet,) containing an article written by J. N. Davidson, in reply to "Fair Play," who has made a special plea for secret societies. The article is a strong one. We make a brief extraction:

"As to the charities, of which "Fair Play" says so much, we would simply say that like any other insurance company, the Masons are *charitable* to such as have paid their dues.

"Fair Play" also says 'money paid for *initiation* and dues is the same as cast in bank.' Their own figures will show that of the money thus paid, more than *seventy-five* per cent. goes for fitting up halls, purchasing regalia, and providing suppers, wines, liquors, cigars, &c., and but very little for 'widows and orphans.'"

"STRIKE FOR THE ROCK."

BY EMILY HOWARD.

Billy and Tom lived by the sea side, and were great friends as dogs and boys. Tom's father was an old fisherman, so he had fitted up a little skif for them, and they could step their own mast, and trim their sail equal to any boys along shore.

"Then hoop o' mine 'll sail nigh onto as close to the wind as any un us," the old man would say, while a gleam of pride would come into his eyes, and sometimes a little moisture that was as real as the salt spray itself.

So one very stormy afternoon one day the boys trimmed their little sail, and began to skim over the water, down the bay, only one old tar, who leased on the fluke of a boner, cocked his eye at the sky, and said

"Them the mackerels up ahin' 'll fetch a stiff breeze afore night: but old Cowles' boys mought be as up to's as me."

"Let's make Misery, Tom," said Billy, "and see if there's a clothes party there."

"Haul in on that sheet, Tom, and fetch her a p'int' starbd," said Billy, who stood to the boom, while Tom held the tiller.

"Misery" was a rocky island down the bay, where many clambake parties went ashore, and had a good dinner. Sometimes the boys could turn an honest penny by lending them a hand about getting thatround for the fire, and one thing and another.

That day there were no clambake parties, and they kept on beyond Misery, when all at once Tom, who had given up the tiller to Billy, said:

"Look ot there to windard, Billy; what's that creeping along the water? Hedn't ye bet her haul in a bit?"

Billy looked, and he could see the squall coming, showing itself in the changed color of the water and atmosphere, making the sea dark, and the sailer more hazy.

"Bear a hand here, Tom, quick! This here's gwine ter fall fun!" cried Billy, as, with one hand on the tiller, he tried to use the other on the rope that he had tangled about the belaying pin.

Tom sprang to his aid, but he was too late. The squall struck their sail, and over she went, to leeward. The mast came out, and there lay their little boat, bottom up, while both boys were in the water.

But I said they were little water dogs. They were good swimmers, and their light, duck clothes were but slight impediments to their striking out freely.

Billy clung to the keel, and tried to climb up on it, but it was round, and wet, and slippery, (may be that was what made it so fast a boat when it was right side up) and he couldn't get on it.

But at once he heard Tom's voice, nray sir, crying out:

"Strike for the rock, Billy;! Strike for the rock."

So Billy left the boat, and swam to the rock that Tom had just reached. The squall went on by almost as soon as it had come, and the boys stood safely on the firm rock that reared its head above the waters.

"Don't yo mind, Billy," said Tom; "this old rock don't shake and tip over with the wind, and we're safe here. Let's take off our breeches, and swing 'em; sense pilot 'll see us"

But sharp eyes had been on that trim little sail, and, when the squall went down, more than one pilot who was cruising round, waiting for a ship to heave in sight, looked to see if it was still there, and missing it, trimmed his sail so as to bear on that spot, saying to himself:

"Them's Cowles' boys; they mustn't go down to Davy Jones's."

Soon the boys were all right again, and with their boat righted up, and their sail reset, could go home to relieve the anxious mother's heart.

There is a great ocean on which we are sailing. Temptations come like squalls, and as suddenly, sometimes; and habits are like heavy gales. Many may wreck us, and there's danger of being lost and ruined. Under them, many a little skiff that carries all a boy's hopes of life, may capsize.

There's a blessed refuge for us, then, the "Rock Christ Jesus." When you are in danger of doing wrong, "*Strike for the Rock, boys! Strike for the rock!* Ask your dear mother, and she will tell you how.—*Little Corporal.*

"IT ISN'T FEDDERS."

BY AGNES MITCHELL.

One morning little Lulu was playing on her mamma's bed. Standing up as stiff and straight as a drummer-boy, she would play that she fainted away and that some kind friend caught her "dust in time." Then she would fall back, and the soft pillows would stretch out their loving white arms to her, and down she would go, "dust so easy."

Soon her mother came in, and seeing some little brown shoe heels mixed up among her snowy ruffles, pulled the fainting lady out.

"Get right off the bed, Lula dear," said she, so she has the room. But little Mrs Gymnastics was by no means tired of the fun, and did not hesitate to keep right on. One more faint, then another, and another.

"O, it's dust spendid! only if ma hadn't been so cross." (She overheard her grumble.) Pretty soon she threw herself down, as she had done twenty-three times before, but also, instead of the soft pillows she fell upon the foot board and nearly fainted "for true," for she hurt herself badly. Hearing the cry she set up, her mother came in.

"O, mamma," she said, wofully, "after ou stop to it *didn't feddern any more*!"

Little children, don't it generally the case, that when you go right on after you are told to stop, it "don't feathers any more"?

The Bible says so, I believe. Look in Proverbs, xi. 6.—*Little Corporal.*

☞ Matter in the shadow of which spirit in the substance offer all.

ACKNOWLEDGMENT OF RECEIPTS.

N. S. Dickinson, 25 cents; C. W. Ruggals, 10 cents; N. R. Johnston, E. W. Pettys, Bluffton, O., and Thomas Hoyt, 50 cents each; James S. Gourlie, A. McConnell, J. A. Mack, J. C. Myers and F. A. McGouth, 60 cents each; Jno. C. Taylor, 75 cents.

J. D. Walker, M. M. Donaldson, Hiel Lewis, Elisha Drowning, James Clayton, John Houry, John Gamble, Harvey Posse, J. M. Marks, J. H. Middlekauff, N. White, Anson Jacobee, S. Alberty, Nelson Callander, A. Sandford, Adam Bowser, F. H. Kilmer, Mary A. Hosmer, Mrs. Folsiner, Jacob Burton, D. Dobbs, Josiah Shaw, E. J. Hayes, J. J. Woodman, Geo. W. Wright, W. W. Kelley, J. M. Duffield, H. H. Curtis, Jno. C. Taylor, T. S. Jackway, H. W. Rothe, Thomas Hoyt, Mrs. Leppett, W. Tillburn, M. V. G. Kephart, Peter Huve, Chas. Preston, Jacob Hiestand, L. Barriman, Peter Cook, Wesley Follett, D. O. Dull, S. Mills, Samuel Inave, Henry M. Randall, J. F. Bisellin, E. T. Colburn, E. Owen, F. D. Deacon, S. McArthur, Mrs. E. Watts, John Hubbard, J. N. Davidson, Wm. Whitten, M. P. Cromwell, John Patterson, Benj. Hill, Rev. L. S. Hand, O. M. Cook, J. R. Dunn, J. R. McDonald, D. Caulkins, E. B. Arnold, Jarvis Gage, D. K. Duff, M. H. Alberty Nowell Callender, S. B. Allen, J. M. Merrill, J. Young, T. K. Cochran, Chester Briggs, R. Powers, B. Sanford, Wm. Danforth, G. L. Longardner, P. Smith, James Baird, S. Simmons, A. H. Bayles, W. Troy, T. B Arnold, Rev. J. D. Freeland, Rev. S. D. Stone, Cornelius Wendle, Miss B. Douglass, J. H. Kinsley, Thomas Baker, T. King, F. F. Shepardson, P. Carpenter, John H. Baldwin, S. Titus, Evan Jones, John McCullough, Elson Herrick, J. C. Irelue and Z. W. Sears $1.00 each; Mrs. J. O. Andrews, $1.25.

W. Barlow and Rev. H. Durfee, $1.60 each

Jarvis Gage, J. B. Harford, Geo. Hopkins, E. Howard, C. N. May, I. A. Hart, Isaac Prescott, Jas. H. McDonald, D. Caulkins, E. B. Arnold, Jarvis Gage, D. K. Duff, M. H. Alberty Nowell Callender, S. B. Allen, J. M. Merrill, J. Young, T. K. Cochran, Chester Briggs, R. Powers, B. Sanford, Wm. Danforth, G. L. Longardner, P. Smith, James Baird, S. Simmons, A. H. Bayles, W. Troy, T. B Arnold, Rev. J. D. Freeland, Rev. S. D. Stone, Cornelius Wendle, Miss B. Douglass, J. H. Kinsley, Thomas Baker, T. King, F. F. Shepardson, P. Carpenter, John H. Baldwin, S. Titus, Evan Jones, John McCullough, Elson Herrick, J. C. Irelue and Z. W. Sears $1.00 each; Mrs. J. O. Andrews, $1.25.

W. Barlow and Rev. H. Durfee, $1.60 each

H. L. Kellogg and W. F. Shaw, $3.00 each. Lewis Ketchum, J. E. Gates and C. Hatch, $4.00 each; C. D. Bradley, $4.50; S. Mohler and C. F. A. Gentrichen, $5.00 each; Jas. McNob, $6.00; Austin Johnson, $9.00; Mr. Baldwin, $13.17; R. D. Pease, $20.00.

Donations—J. M. Duwaldsen, $4.00; First Reformed Presbyterian Congregation, Philadelphia, $10.60.

Membership—Rev. T. P. Stevenson, $10.00; Mrs. E. Gallup, 50 cents.

On Pledge—I. A. Hart, $20.00; M. S. Drury, $1.00.

JAMES S. HICKMAN.

MINUTES
OF THE
Aurora Christian CONVENTION
OPPOSED TO SECRET SOCIETIES.

Containing speeches of Rev. L. A. Hart, President J. Blanchard, sermon of Rev. O. G. Finney, with resolutions, letters, &c., &c., a powerful work of much value and power. 16m

Minutes of the National Christian Convention
Opposed to Secret Societies, held at
PITTSBURG,
May 5th, 6th and 7th, 1868,

Containing addresses of Rev. Drs. Patterson, of Oberlin; Buchanan, of Philadelphia; Marsh, of Brooklyn; Blanchard, of Wheaton, of Rev. Mr. Erlet, a Seceding Mason of the Newcastle, Penn., Lodge, together with Resolutions and Proceedings.

AND
WITH THE CONSTITUTION OF THE
National Christian Association
Opposed to Secret Societies, etc.

Price of each, 25 cents; or five copies for $1, sent by mail on receipt of price.

EZRA A. COOK.
Publisher,
88 La Salle street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church, and the Safety of the State. A New 8 vo. Pamphlet of 84 pages. It treats

1. Of Secretism in General.
2. The Unconstitutionality.
3. Secretism is opposed to the Church of Christ.
4. Secretism is hopeless the safety of the State.
5. Secretism is a Secret Despotism.
6. Selling Secrets.

This work is now published. Send in your orders at once. 1 copy, 25 cents; 5 copies, 60 cents; 10 copies, 100 cents, post free. Address as follows:

EZRA A. COOK,
88 La Salle Street, Chicago.

Light on Free Masory,
BY ELDER D. BERNARD.

In which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP,
BY A MEMBER OF THE CRAFT.

The whole containing over five Hundred pages, lately published and republished. Will be sent by mail, post paid, to any address on receipt of the price named in the following scale of discounts: Single copy, $2.00; 5 copies, $9.00; 10 copies, $16.00; 100 copies, post free, $150.

Address as follows:
EZRA A. COOK,
88 La Salle Street, Chicago.

Light on Free Masory,
BY ELDER D. BERNARD.

In which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP,
BY A MEMBER OF THE CRAFT.

The whole containing over five Hundred pages, lately published and republished. Will be sent by mail, post paid, to any address on receipt of the price named in the following scale of discounts: Single copy, $2.00; 5 copies, $9.00; 10 copies, $16.00; 100 copies, post free, $150.

Address as follows:
REV. J. W. SHUEY,
Yellow Springs Office, Dayton, O.

Ezra A. Cook & Co.,
88 La Salle Street, Chicago.
BOOK SELLERS,
PUBLISHERS,
JOB PRINTERS,
LITHOGRAPHERS
Manufacturing Stationers.

Paper, Envelopes,
BLANK BOOKS, STATIONERY
&c., &c.

Special attention paid to
Job Printing, Lithographing
and the Manufacture of
BLANK BOOKS.

We make a specialty of
FINE WORK
Send for Sample and Prices.

A full line of
Blank Books, Bank Pass-Books Blank Drafts &c.
OF OUR OWN MAKE ALWAYS IN STOCK.

SEND FOR CATALOGUE OF BOOK PAPERS AND TRACTS.
See Column on 4th Page headed
Campaign Documents.

Power with God and with Men
By Rev. JOHN LEVINGTON,
A work of great value; price $1.25.

CHRISTIAN BAPTISM.
By the same author, Price, $1.25.

BEAR THE CROSS.

An Old Poem, Altered and Enlarged.

1 In Christ Jesus, life, and pardon.
For as sinners we brought nigh.
Peace with God, as His own children
And eternal joys on high—
Won't you enter that relation
And receive that great salvation.
Bear the Cross

2 There are pleasures in the Savior
Pleasures that shall never decay,
They shall cheerful, pure and perfect
In the realms endless day:
If you wouldn't possess those pleasures
And be rich in Heavenly treasure,
Bear the Cross.

3 There are hopes that never crimson
Glorious hopes that shall not die,
Hopes that bud, upon this low earth,
But which ripen in the sky.
If those hopes, that ne'er shall perish,
You desire to have and cherish,
Bear the Cross

4 In our Savior's face are beauties,
Oh, how blissful to behold!
Shedding floods of brightest glory
Through the Heavenly arteries of gold;
Would you these behold those beauties
Versus trifle with His duties—
Bear the Cross.

5 There are songs and alleluias
Raised around immanuels throne—
Sweetest songs of blissful music,
Such as earth has never known;
Would you join that Heavenly throng!
And these blissful notes prolong?
Bear the Cross.

Then said Jesus unto His disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. And whosoever doth not bear his cross and come after me, cannot be worthy unto me.

QUESTIONS PROPOSED.

EDITOR CHRISTIAN CYNOSURE.—

Let us have a word of comment on the following questions:

1. What not the "Union League," of 1861–65, a *secret society* of the *Masonic* type?

2. Has it not now merged into the "Grand Army of the Republic"?

3. Is not the policy of content easy and natural between the latter and the "Knight Templars," the *ninth* degree in Masonry, whose exponents declare that this degree adds to the *four* elements of Ancient Free Masonry, "the *military* and the *religious*." (See Wm. H. Allen's Address, in Philadelphia, June, 1859.)

4. Are the Good Templars now seeking for political organization and power, and do they not coalesce with these other secret orders?

5. Is not a grand consolidation in the future for political and military power with them *possible*, if not probable?

Please give your views. RURAL.

ANSWERS TO THE ABOVE QUESTIONS.

1. No. The Union League has no life-pledges or oaths to secure permanent secrecy—no irresponsible powers—no wicked law-crushing penalties—no systems of grips and signs, and no selfish end or object; but on the contrary, the common good. It was merely loyal men consulting in secret to support the Government.

2. No. That is a selfish combination for power, on a military basis, and is calculated to control the Government. Carried out, it would soon dispose of civil offices to suit itself, right or wrong, and might sell the Chief Magistracy at auction to the highest bidder, as did the Roman army, to enrich themselves.

3. Yes. Like the above, to Knight Templars, Masonry, and other permanent secret orders, aim at supreme dictatorial power for selfish ends, and to gain it, is their success.

4. Yes, yes. They are seeking for the "Most Worshipful Grand Right Worthy" position in the world.

5. Well, the grand and fatal tendency all is that way. In Washington city of them Farewell Address—"the insidious ways, in his associations. All combinations and secret under whatever plausible character, with the real design to *direct, control, counteract or vac*, the regular deliberation and action of the constituted authorities—are destructive of this fundamental principle (of Union for the common good) and of *fatal* tendency"—that they become *potential* engines, by which cunning, ambitious and unprincipled men, subvert the power of the people, and usurp to themselves the reins of government."

So we say.—That a grand consolidation of these secret combinations for supreme power, would be both "*possible* and *probable*," if there was no *Christ* to reign. But blessed be God, CHRIST is yet to reign supreme on earth. Still, Satan will get all the power he can, and do all the mischief he can, and will do it in secret; so too F.

LETTER OF REV. JNO. LEVINGTON TO A BROTHER.

MARINE CITY, MICHIGAN.

Dear Brother—Yours of the 10th is at hand. You say that I am "ill prepared with regard to Masonry," yet what I have given as Masonry, is Masonry, and you know it, as far as you have gone in the diabolical degrees. And yet you intimate that it is all untrue. You say, "You have misstated this time!" How is this? In compliance with that piece of Masonic craft so much practiced, and which, in my book, I have given you cause to know that I understand. You say, "The book will multiply Masons." Now, I not only understand this, but happen to know that Masons both think and say very different from this, when "cowans" are not present. You also speak of "the spirit you have written in." Allow me to remind you that a man's love of the right, and his hatred of the wrong, are, and must be, reciprocally proportionable. My hatred of the wrong, in the measure and evidence of my love of the right. You now see why I hate Masonry, and speak accordingly. You say, "I have delayed what I feel to be a duty?" A duty according to what law, Masonic or divine, which? You also say, "I do not value Masonry as many do." Why then have you bound yourself by so many horrible oaths and obligations to *keep*, and defend it? And why do you still adhere to those oaths? And why do the "many" you speak of, "value Masonry?" If you are right, *they* are wrong, and vice versa. Why do either you or they value that which is a clumsy fabrication of falsehood, including downright blasphemy, excluding Jesus Christ, and based upon the ridiculous Hiram Abiff story? How is this? Could you judge of the *nature* and *design* of Masonry, while hastily passing through its crafty and bewildering ceremonies, and that clouded and blindfolded, as well as I can, after long investigating and scrutinizing the whole system in my quiet study? Moreover, you, perhaps, have only taken some ten or a dozen degrees, whereas I have carefully studied scores of them: you, and for years, carefully studied the *facts* of its *origin, design* and *working*: and that in the light of its own and other historic records, which are indisputable. Could you investigate and analyze, as I have done, even if you had the material in your study? Would you submit to such labor, and incur the consequences, as I have done? Or would you prefer to take the oaths, attend the lodge, and receive the laudations, smiles, and confidences of Masonry? How is this? Again, you say, "Masonry is not what you think it to be; no sane doubts your honesty; oh! more than know Masonry, as I do, are like me, exceeding sorry you have taken out of our hands the means of a full hearty defense of your literary course." I thank you for your good opinion of me, and hope I shall never give you cause to think otherwise of me. But while I have no doubt this is the opinion of all who know me, I have been slandered and crushed, notwithstanding, and you know it How is this?

Now can I accept of the insinuation, that what I have written of Masonry is mere thinking? As far as you know Masonry, you know I have given Masonry as it is, so far as I have gone. True, I have given some of my thinking about Masonry, but I have given that upon which I think, others can judge of my thinking and think for themselves. As to my literary works, Masons have opposed them with all their craft, and that before I wrote on Masonry, as I state in the book referred to, and give the reasons. And I know that they will, and are still opposed to all truly Evangelical, for Masonry is essentially anti-christian; hence, it excludes the very name of the only Savior.

Finally, you say, "Do not be afflicted by my flatness." My brother, I regret to say that I have failed to see your frankness, nor do I expect to see it while you adhere to and attempt to defend the Masonic Conspiracy. See Rom 12. Suppose I quote Masonic oaths, &c., just as they are, what is the point in question—Is that so?" If you say yes, you are both frank and truthful. But will you say no? "I trow not," for by that honest reply, you would violate your Masonic oaths and obligations of your fellow life. If you say no, you will be recognized as a good Mason, though you have thereby set God at defiance, violated his law, wounded or seared your conscience, and attempted to deceive me. If you attempted for you cannot, you will not deceive me; I am too well posted up. If you adopt the only remaining alternative left you, viz: remain silent or employ hypocritical and evasive laughter; even this is only another mode of lying and deception. And possible, still more unmanly and degrading. Why, my dear sir, he who adheres to Masonry, can neither act the man nor the christian. O, for God's sake, and for your soul's sake, shake off the vile thing and be a man and a christian. Then you will be truly frank: not before. When a Mason who has not the oaths tells me I am mistaken, and my book, good impression of me, he does not leave a ho given me on my character, and gives me credit for honesty. My book is unfinished evidence that the system I apple with in evil, only evil, and that continually. Trifling variations there may be, as to the parts of the lodges, but the exhibit is substantially correct.

I am, as ever, truly yours,

JOHN LEVINGTON

EXTRACT FROM A COMMUNICATION FROM WESTERN PENNSYLVANIA.

I took a Mason, not long since, that the Anti-Masonic issue of 1828, which I took before the people within four years. He replied, "we don't care if it is. We have the President and Congress, the legislatures, the courts, the capitalists, the members of the bar, and the smart men of both city and country—and what can the people do? They have neither brains nor money, to help themselves." If this is true, serfdom is drawing near the doors of the great mass of the people. Has the dark spirit of Southern slavery been raised, only to cast its darker folds over the length and breadth of our fair land? But let us see how the next President will be made without the vote of this great mass of people, who have neither brains nor money to help themselves.

Alto Congress, legislators, and courts. Let us see if capitalists and smart Masons can drive their trades and prosper without buyers—lawyers without clients—doctors without patrons, and officers without soldiers to shout, and he shot at Masonry may boast its mighty power, but that power is only the power of darkness. Truth and light, and the Gospel of Christ, will dispel it, as the sun drives away the darkness of night.

GOVERNOR SLADE ON MASONRY.—NO. 2.

The institution of Free Masonry appears to me to possess attributes which demand the serious attention of the whole community. Long before I ever heard of the name, or the abduction, or the murder of William Morgan, the mysterious peculiarities of the Institution, and the extent and apparent strength, of the combination of which it is composed, attracted much of my attention, and excited no small share of my jealousy. I often asked myself—why so much parade about Free Masonry? Why its profound, impenetrable secrecy? Why its exclusion of females from all participation of the "better part" of the community? Why the expense of erecting magnificent Lodges, with their costly decorations?—Why the frequent nightly conclaves? What the mysterious bond which holds in fraternal embrace the Jew, the Turk and the Christian? And what the strange power which has so long succeeded in effectually concealing Masonic signs and secrets from the knowledge of a jealous and prying world.

Upon these, and similar inquiries, I have often asked—What *good* comes of Masonry? What *feasts* are produced which a reasonable mind can regard as set all companionable, in valid and importance, with the imposing ceremonies, and high pretensions of the Institution? I never could answer these questions, myself, and I never found a Mason who could answer them to the satisfaction of my own and true private reason. I saw many a real Christian so deeply absorbed in its mysteries, as to manifest a strong tendency of mind to substitute Masonry for religion; while many an unprincipled profligate was found to be associated intimately and on good men in the bonds of Masonry, was the "communion of saints," and the prelude of Heaven. I saw a beneficence, apparently deriving its motives less from the command of Christ, than from the existence of a brotherhood whose tie was mystery, and whose charities revolved around itself. And I saw distinctions made, in various ways, between the *initiated* and the *uninitiated*, having no foundation in any good, and fixed, and justly valued principle of human action.

I need not add that I have always been opposed to Masonry; and I can scarcely feel it necessary to say that the revelations of the last three years have greatly deepened and strengthened my previous convictions and feelings with regard to the institution. What I had before seen through a glass darkly, I now behold with open vision. Masonry is stripped of its disguises, and its character is unveiled to me, and I feel constrained to say that the disclosure of its mysteries has amazed and confounded me. A high regard for many excellent men, who have been drawn into the institution, and who are still connected with it, has made me slow to believe the disclosures concerning it, and careful to discover an explanation of its oaths and ceremonies which should free it from my early objections, and exonerate it from the charge of abduction and murder of my fellow citizens. But every attempt at such explanation has only served to strengthen a conviction now, full and unhesitating, not merely of the uselessness of the Institution, but of its pernicious tendencies. Its incompatibility with the genius and spirit of our free institutions, and of the duty of all, Masons not excepted, to unite in exterminating it from the country.

It is not my present purpose to go into a general investigation of Free Masonry. But there is one view of it which has made a very deep impression on my mind, and upon which I cannot longer refrain from expressing my opinions.

A few citizens have been violently torn from all family, and carried off, and murdered. And this has been done in the very heart of our country—in defiance of the laws—in defiance of Heaven! This fact is one of appalling magnitude—and in defiance of immediate neighborhood. It is true, was not my from whence nor. It is true, was not my own, nor was taken. I have not witnessed the agonies of his widowed wife, and orphan children; nor have I visited the cell whose walls yet re-echo to the echo of his dying groans. The aid of an avenging Heaven is needed to convince my understanding or move my heart. It is enough for me to know that a human being has been *kidnapped* and *murdered*, that these acts have been perpetrated by a *combination of individuals*, in defiance of the laws of an *extensively organized institution*,—and that that institution is co-extensive with the country of which I am a citizen.

That Morgan was violently carried off and murdered, is now generally admitted. There are a few who yet pretend that it is all a fiction. But the legal investigations which have taken place in the western part of the State of New York, though greatly embarrassed in their progress, by the efforts of Masons, have established a body of facts, which leave no room to doubt the abduction, but point, with unerring certainty, to the murder itself.

There is not the slightest pretense that this was an act of *private* malice. Masons do not deny, they admit, that this man Morgan was carried off and murdered for an alleged violation of the obligations of Masonry. The only question, is—does Masonry, fairly understood, *authorize* such an outrage upon the rights of a free citizen—such a gross violation of our laws? If it does, no good citizen, can hesitate a moment to raise his voice against the institution, and aid, in all proper measures to accelerate its downfall.

That Masonry does authorize the act in question, appears, from the fact that the leading instructors of the deed, with their aiders and abettors, *so understood it*. They supposed them selves to be executing, according to their faith and just import, the laws of the institution. The *very Morgan* exemplifies Masonry—knowing going Masons. They had taken the oaths They had become familiarized to their administration. They well understood their admitted import. They had often heard the charges given to the initiated explain and qualify them. They had entered fully into the spirit of Masonry: and they could not be supposed to be mistaken upon a question involving so serious a matter as the life of a fellow man, and of an offending brother. And yet these were the men who deliberately deprived a brother of his liberty and his life, upon the *express ground* that Masonry justified and required the deed. Need I draw a conclusion from such premises as these?

But it is said they were infatuated men. True, they were infatuated But, let it be forever remembered, *it was the infatuation of Masonry.*

It is also said that they did not contemplate the murder of Morgan, when they conceived and executed the purpose of carrying him off. What, then, I ask, did they contemplate, as the final catastrophe? With any Mason, will any human being, tell me? Were they so short sighted as to imagine that Morgan would "*stay put*," in any place in which they could put him, short of the grave? Could they expect even the dungeon of Fort Niagara, or any other dungeon could long *conceal the living* subject of their crime? Give to the fact, that the carrying away of Morgan was *deliberate* and *concerted*, its just weight—and it is extremely difficult to resist the conviction that murder by the hands of *somebody*, was looked to, as the final result.

But whether the *original projectors* of Morgan's abduction looked *distinctly* to his violent death, as the result, or not, affects the question but little. Here lies the fate we have to meet *constitution among the fraternity* during his five days confinement in the magazine of Fort Niagara, and *that constitution resulted in his sudden and inexplicable disappearance, under circumstances which admit no doubt of his murder.* The original abduction, however, if that had been all, would, under the circumstances, have thrown a weight of responsibility upon Masonry, which, in a virtuous and intelligent community, it could not have long sustained.

Now let me inquire—what construction have the lodges to which these kidnappers and murderers belong, put upon the penalties of Masonry which have thus been professedly inflicted? Have they not received a vote of confidence to their bosoms, and cherished them as worthy brethren? *Did any body ever hear of their expulsion?* And why should they not be expelled if, as is said, they acted without Masonic authority? Can these lodges believe or conceive language than *this*, that *they* too, believe that Morgan's liberty and life were Masonically forfeited?

If there is yet further proof that, Masons themselves being judges, the outrage committed upon Morgan, was the legitimate fruit of Masonry. Let me not be understood to mean, however, that *all* Masons thus judge; because I know there are many, of whose sincerity and truth I cannot entertain a doubt, who say they do not believe that Masonry authorizes the taking of the life of an offending brother. I have now only to do with those, who, by their conduct, *have given* to the penalties such a construction. And I find strong, and conclusive proof of this in the report to the Governor of New York, of John C. Spencer, appointed by the authority of that State, to prosecute the investigations relative to the abduction and murder of Morgan. Mr. Spencer states, that although he possesses "no evidence to justify the belief that the members of the Masonic institution, *generally*, have been engaged in any combination" to impede the progress of the investigations, "*yet no conscientious scruples have been received* from the members of the Masonic fraternity, although *the occasions demanding it have been frequent*;—that "with but few exceptions, witnesses who still belong to the institution have been reluctant in attendance on courts, and apparently indisposed to testify;—that witnesses have been secreted and sent into Canada, and into different States of the Union;—that "they have been *apprehended* of process being issued to compel their attendance,"—and "*have been enabled to evade its service*;"—that, "in one instance, after a party implicated had been arrested and brought into the State, he was decoyed from the custody of the officer, and finally driven off;"—and that these "occurrences have been so numerous as to force upon the conviction" of the report, that they are the result of individual effort alone, and have evinced the concurrence of *so many agents*, as to indicate an extensive combination, to screen from punishment those who have taken a participation in offenses upon William Morgan."

In a confidential communication to the Governor of New York, by Mr. Spencer, dated the 20th of March, 1826, speaking of this subject he also says—"The difficulties which I encounter my path in this undertaking are of the most formidable nature:—1st, from the difficulty of discovering witnesses: 2d, from the few and slight means afforded by law to compel their attendance: 3d, from their evident and manifest to testify, and 4th, from the unceasing and unlimited exertions of the Masons in the places where I have been, to thwart any effort by getting witnesses out of the way, and by every other device to which human ingenuity can resort. I am sorry to be compelled to give this account of the conduct of the Masons. There are some honorable exceptions; but they are few."!!

Now why all these efforts "to screen from punishment" the guilty agents in Morgan's abduction and murder, if those acts in the opinion of Masons, find no justification in the penalties of Masonry? Why have not the Masons, as a body, promptly stepped forward to render every possible aid in bringing the offenders to condign punishment? And what unprejudiced mind does not perceive in all this, palpable evidence, that the crimes which an extensive "combination" of Masons thus seek to "screen from punishment," *Masonry regards as not worthy of punishment?*

I have thus far spoken of the construction which *Masons* have given to the penalties in question. In my next number I will look a little into the penalties themselves, to determine whether they justify such a construction.

"Few things more strongly indicate the sentiments, and tend at the same time to form the character of a people than their songs. Of this the Christian's "Psalms and Hymns and Spiritual songs" are a striking illustration, but not more striking than is the proof of the correctness of the remark in the text which is furnished by the following extract from "the most approved Masonic songs" collected by Brother Luke Tarbuss," and published in Boston in 1825.

"Hail Masonry Divine!
Glory of ages, shine,
Long may thy lodges reign;
Wherever thy lodges stand,
May they have great command,
And always grace the land,
Thou art Divine"!

"Glorious Art! which frees the mind,
With sweet harmony and love,
Surely thou was first designed,
A foretaste of the joys above"!!

"Still louder Fame! thy trumpet blow,
Let all the distant regions know,
Free Masonry is this;—
Almighty wisdom give it birth
And Heaven has fix'd its seat on earth,
A Type of future bliss"!!

Quotations of similar import might be easily multiplied.

I am of course understood to mean, that all who aided, counseled, advised or consented to the death of Morgan, were guilty of his murder. Two of the assassins only, it is probable, finally consummated the deed.

[*To be continued.*]

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1.

HISTORY OF MASONRY

By President J. BLANCHARD, Wheaton College. A 14 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN-BESOTIC AND CHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2.

MASONIC MURDER.

By Rev. J. R. Bamb, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees. A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point,

By IDALINA,

This is a 4 page tract @ $4.00 per 1000, or 60 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 33D DEGREE."

A 2 page Tract @ $2.00 per 1000, or 20 cts. per 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

4 pages, 50 cts. per 100, @ $4.00 per 1000. This is a tract as a reprint of a tract published in in 1831, and is a very widely document.

TRACT NO. 6,

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry,

(1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry,

(1832.)

Both of these letters in one 4 page tract at $4.00 per 1,000, or 50 cts. per 100.

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowndes Co., Miss.

S. C. FREMSTER, } Ex. Committee.
ELI TAPLEY, }
P. S. FREMSTER, }

CAMPAIGN DOCUMENTS.

CONFESSION OF THE

MURDER

OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1869,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, Single Copy, $12.00 per 100

For sale at the Office of the

CHRISTIAN CYNOSURE,

88 La Salle Street,

CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Sixth Edition, Price 25 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold a fellowship entering Masons, Price 20 cents. The three bound in one volume, price $1.20. Sent free of charge on receiving the price.

SECRET SOCIETIES.

By Rev. DAVID MACDILL, and Drs. E. BEECHER and J. BLANCHARD.

This is a thorough and disenthralling discussion of the subject, PRICE 40 cents

CAMPAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry.

'A League with the Devil.

Articles of Confederation!

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cents, 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, President J. Blanchard, sermon of Rev. C. O Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES

OF THE

National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG!

May 5th, 6th and 7th, 1868

containing addresses of Rev. Drs. Fairchild, of Cincinnati; Cooper, of Philadelphia; Marsh, of Boston; Ayers, Blanchard of Wheaton; of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body.

AND THE CONSTITUTION OF THE

National Christian Association,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00. Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church, and the Safety of the State.

A new 8 vo. Pamphlet of 24 pp. It treats
I. Of Secretism in General,
II. The Institution of Secrecy,
III. Secretism opposed to the Church of Christ,
IV. Secretism jeopardizes the Safety of the State,
V. Free Masonry in Secret Despotism,
VI. Selling Secrets.

PRICE—Single Copy 5 cents, 8 Copies $1.00.

Truths for the People.

A Work for the Times.

FREE MASONRY

shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook,

PRICE Single Copy, 15 cts. 3 Copies $1.00

Finney on Masonry,

Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"If any one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Toms Cabin," and he is as mild and pleasant that even his enemies can not call him 'underbred.'"

PRICE $1.00 FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,

By Rev. JOHN LEVINGTON.

314 pages, price $1.00. Send $1.60, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. The Temple is erected inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to rescue the deluded Mason of three degrees, from the ruin to which he is being led.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS.

For We respectfully invite the Christian public to compare the appearance, accuracy, and typographical qualities of these books with those of Eastern publications. As regards their publication by the Society, it is carefully examined and approved by each member of the Board of Publication, and none are published that are not evangelical in sentiment, practical as a system of holy living and piety.

The Pioneer Library, 5 vols; bound in fine cloth with side labels; in handsome box.....
Bertie's White Children.....
Life of Christ in Verse.....
Life of Abraham Lincoln.....
Secret Societies.....
Sermons Stories.....
The Orphans.....
How shall I locate? Paper.....
Christian Utterance. Paper.....

BERNE'S WHITE CHILDREN, by Pansey. Illustrated.....
The Christian's WAY OF FREEDOM. 50 pages; cloth; illustrated; 16 mo. A thrilling narrative.....
Always do right. 128 pages; 32 mo.....
Starting Out. 128 pages; 32 mo.....
Stories for Children. 32 pages; 32 mo.....
The Good Child. 128 pages; 32 mo.....
The Hazel Tree. 128 pages; 32 mo.....
Aarons Rod, Manna, and Serpent; or the children and the seeking sound mind and the religious principles in the family. 128 pages; 32 mo.....
BUXTON, a study for Young Men. 160 pages; 32 mo.....
CAROLINE JONES, or Outstretched Arms. 32 pages; 32 mo. Illustrated. 12 mo.....
CHRISTIAN'S FRIEND. 108 pages; 32 mo.....
Conduct, Character, and Consistency. 32 mo.....
COME TO JESUS. GO TELL JESUS. 32 mo.....
Child's Christian Companion. 32 mo.....
CHRIST AND ADORNMENTS.....
Christ the Friend of Sinners. 191 pages; 16 mo.....
THE CHURCH'S DUTY. 16 mo.....
A SECRET SOCIETY. 32 pages; 16 mo. THE TEMPERANCE CAUSE. 16 mo.....
THE CHRISTIAN ARMY. 16 mo. THE CROSS. Evening Thoughts. 16 mo.....
THE BROTHERHOOD. 16 mo. THE CHRISTIAN'S CREED. 16 mo.....
DOLLY'S JOURNEY SAVED. 96 pages; 18 mo.....
the Child of God. 16 mo. Dr. Judson's Wife. 16 mo.....
Helen Lamb [illegible]. Every Minute. Daily equal to Eternity. 16 mo.....
ESSAY ON PRAYER. 16 mo. Evening Thoughts. 16 mo.....
Young [illegible] PRAYER, with special references to [illegible] men in Congress. 160 pages; 16 mo. [illegible] is a prize Essay of great popularity and merit.....
[illegible]
JOHNSON'S FAMILY, or Captain of the School. 32 pages; 32 mo. H. B. Stowe. 32 pages; 16 mo.....
EXECUTION TIMES, or Society and Domestic Influence. 16 mo.....
FAIRCHILD'S PROMISE. By H. B. Stowe. 16 mo.....
FAIRCHILD PROMISE. By J. H. Mercer. 16 mo.....
FIVE HUNDRED THOUSAND COPIES OF THIS WORK. Fourteen Thousand copies of this work have been published.....
THE FIRST LESSON IN THEOLOGY.....
GERTRUDE LEE, or Home Influence. 32 mo.....
HARRIET AND HELEN. A prize Essay. It is strongly recommended by [illegible].....
HARRIET AND HELEN, or the Sabbath Breaker. 32 mo.....
HOME IN THE SOUTH, or Two Years Life with Slaves. Uncle Tom's Cabin illustrated.....
HIDDEN FOE. Who toes Her on the Other side. 32 mo. Illustrated.....
HOW SHALL I LOCATE? Paper.....
JESSIE WELLS. 216 pages; 16 mo. The second of the Pioneer Library.....
JESUS AND I. 32 mo. Illustrated.....
JESUS WALKED WITH HIS FRIENDS. 32 mo. Illustrated.....
KING'S HONOR. 192 pages; 16 mo. Book of commandments and duties for the young; it is intended for example.....
LILA, THE PEERLESS, or the Unbeliever Three Illustrations. "He is a Thief, Robber, Deceiver, and Liar." Life of Christ.....
LIFE OF ABRAHAM LINCOLN. 96 mo.; 150 pages; illustrated. "If I had a million of lives to give to God in fulfilling humanity, I would cheerfully offer them all." In this way of it that by placing one thousand of these books in the hands of one thousand Sabbath Schools, we shall [illegible].....
LITTLE KEEPSAKE. 32 pages; 32 mo. Love to Christian fidelity and order, by Rev. [illegible].....
LITTLE THINGS. 32 mo.....
LETTERS TO CHRISTIANS. 16 mo. Letters to Christians. 16 mo.....
LIFE OF ABRAHAM LINCOLN. 96 mo.; 150 pages; illustrated. "If I had a million of lives to give to God in fulfilling humanity, I would cheerfully offer them all." In this way of it that by placing one thousand of these books in the hands of one thousand Sabbath Schools, we shall [illegible].....
LITTLE KEEPSAKE. 32 pages; 32 mo. Love to Christian fidelity and order, by Rev. [illegible].....
LETTERS TO CHRISTIANS. 16 mo. Letters to Christians. 16 mo.....
LOST JEWELS. 192 pages; 16 mo; illustrated.....
LOST JEWELS. 192 pages; 16 mo; illustrated.....
LITTLE DUTIES AND HIS FRIENDS. 32 mo. Illustrated.....
LITTLE DUTIES AND HIS FRIENDS. 32 mo. Illustrated.....
LITTLE DUTIES. Little Comforter. Little Children. Little Lucy. Little Comforter. Little Children. Little Duties.....
LOST JEWELS. 192 pages; 16 mo; illustrated.....
LITTLE KEEPSAKE. 32 pages; 32 mo. Love to Christian fidelity and order, by Rev. [illegible].....
MARY'S HOME. 32 mo. Illustrated.....
MARY TENNER DUTY. 32 mo. Illustrated.....
MOUNT OF OLIVES. A work on Prayer, by Rev. [illegible].....
MIND OF JESUS. By J. B. Mandell, D. D.....
MY UNCLE'S FAMILY. Two Months of the Sons of Jesus.....
MY UNCLE'S FAMILY. Two Months of the Sons of Jesus.....
NO 5 MINUTE TO SPARE. 16 pages, 16 mo.....
PASSOVER BOOK. Passover Thoughts. 32 pages; 18 mo. Subject; the Lords Supper in the Passover.....
NAMES EXPERIMENT. 96 pages; 16 mo; illustrated. This is the history of the Pioneer Library series; a very sweet little book.....
NELLY HOLMES.....
THE ORPHANS. By Mrs. Reed; illustrated; 3 vols; 18 mo. Illustrations; the fatherless God's protection.....
PRAYER. PRAYER THE CONVERTED.....
PRAYER. 16 mo; 128 pages; illustrated. A book of prayer for the young.....
RECREATIONS. Sabbath Recreations. 16 mo.....
SECRET SOCIETIES. Address of Rev. [illegible] and Drs. J. Beecher and J. Blanchard. This is a thorough and disenthralling discussion of the subject.....
SHELL COVE, or Christ's Love to Children. 32 mo. Illustrated.....
SHELL COVE, or Christ's Love to Children. 32 mo. Illustrated.....
Rev. Chas. E. Bobb, Editor Christian Banner.....
STRANGE STORIES OF HUMBLE LIFE by Rev. Arthur Mursell.....
SLAVE TRADE. A Book of great interest to the young.....
SECRETISM. Secretism in General. 24 pp. 8 vo. Pamphlet.....
SERMONS. Sermons to Children. 32 mo.....
SERMONS. Sermons to Children. 32 mo.....
SERMONS. Sermons to Children. 32 mo

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] CHICAGO, TUESDAY, JAUARY 25, 1870. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 2. WHOLE NUMBER 38.

"In secret have I said nothing."—JESUS CHRIST.

The Christian Cynosure.

☞ The Christian Cynosure is devoted to opposing secret societies, but no great agitation of reform will be ignored in our columns. As the "Cynosure" is but a seven columns folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents. Single copies, ten cents per quarter, but on clubs of ten, sent to one place, it but adds cents each. Letters should be addressed to Ezra A. Cook, Publisher, Chicago. No paper will be sent after the end of the time for which payment is provided, unless renewed. Subscribers will receive notice when their time is out, but in case of renewals the number previously remains unchanged unless prior advice is given.

MASONIC INSCRIPTIONS UPON PUBLIC BUILDINGS.

To the Editor of the Chicago Tribune:

Will you allow me a word upon the subject? A petition, drawn up by some of our most influential and public spirited citizens, is now being circulated praying the Constitutional Convention in session at Springfield, to insert a provision in the fundamental law of the State, forbidding any secretion denominations, or any associations from advertising themselves by inscriptions on corner-stones of public buildings, which practice is offensive to a large number of the people and in conflict with the national and State constitutions. The occasion of this movement was the inscription upon the corner-stone of our new State house of the cabalistic insignia of Masonry—its date, "A. L. 5868." A similar petition was presented to the last Legislature, which, perhaps apparentlyferring to discuss the matter, first received with a laugh; then moved to refer it to the Committee on Swamp lands, and then recovered its self-respect by referring it to the Judiciary Committee, where it slumbers. This is a matter of conscience and settled principle, not only with many religious people, but with many other public-spirited citizens, and it cannot be put down with a laugh or a vote. What right has that one association among all the rest to come forward and arrogantly put its inscription upon our public buildings, built by a tax upon the mass of the people? Suppose my own denomination, the Congregationalists, should come forward and assume the right to inscribe public buildings "A. P. R. 249," the year of Plymouth rock, the year when the Pilgrims set up the first Congregational church in this land, what would all other denominations, if citizens, say? Suppose the Mormons, or the Baptists, or Catholics, should secure an invitation to put their peculiar emblems upon the edifices which are the common property of the people? You know that there would be such an outcry as would soon displace the offensive inscriptions. Nor does the use of a mimic trowel and compass and square give the Masons any peculiar right, or their ceremony any peculiar fitness to such occasions. It is a mere form. Nor has the assumed date of Masonry any appropriateness to this land or any other. No public or private document would have any validity should it refer to it for the date. The era of our Lord's birth is the date of Christendom; and no other is legitimate in civil affairs. Besides the assumption in thrusting aside this era of the Christian nations, it is so strongly associated, in the minds of many, with science and the religious convictions of very many who have a right to be heard in a matter of such common concernment. Another thing of the same kind is just now brought to our notice by the canvasser for the Plymouth Monument fund.

That corner-stone was laid by the Masons of Massachusetts, a State which, forty years ago, was moving to annul the lodge, as incompatible with republican institutions. At the time of that ceremony in Plymouth, in 1820, aged citizens, clergymen, ladies, and all were thrust out from the sowing, to make room for the order, which was displaying itself, much to the annoyance and indignation of the old Puritan present. Upon the inscribed plate deposited within that corner-stone, was engraved the insignia of Masonry.

What right has that single association thus to thrust itself into such an isolated position, and so to perpetuate what many citizens believe to be a misrepresentation and a slander viz., that the Pilgrims had any open or secret affiliation with a system, whose mystery and secretion are so repugnant to the very idea of Puritanism?

PHILO CARPENTER.

JANUARY 1, 1870.

SECRET SOCIETIES.

Is it Right to Join Them?—No. I.

BY REV. N. S. DICKINSON

That there is evil in the organization and working of secret societies, appears further, in that they render necessary unconditional confidence and membership, which no moral right to comply with. From the nature of the case a pledge of secrecy must be exacted of every candidate for admission before any secret of the order can be made known to him. A man who is thus compelled, in order to become a member, to make a solemn promise, the full purport of which he cannot understand. He must promise he knows not what. Such a promise no man has a right to make. No man has a right to ask a man to make it. No man can rightly bind himself to perform any act until he knows that the act is right. Hence he must first know what it is, in order that conscience, the divinely appointed judge of the right and wrong in human conduct, may decide respecting it. Now a secret society withholds from a candidate for admission to membership the very facts upon which conscience needs to sit in judgment. It does not permit him to know what the secrets are which he must most solemnly promise to keep. By asking a pledge which includes more than is brought to his knowledge, it asks him to lay aside the guide which his Maker gave, and take another in its place. Did not sin enter our world in such a way as this?

Is it said that the testimony of those who know what is involved in the promise which is exacted, must be taken in regard to the rightfulness of what it requires? We may, and must rely upon testimony in many cases. The validity of testimony in its proper sphere, we would not call in question. But because testimony is valid in its proper sphere, it does not follow that it is valid out of that sphere. Now it is the office of testimony to prove facts. And it is the office of conscience to decide what a man's duty is in view of those facts. By testimony we may become assured what the facts as secrets are which an association would require us to conceal. By the decision of conscience we are to learn whether we can consistently conceal them. To change this order is to substitute as a guide in moral conduct other men's opinions in the place of our own consciences. God never authorized any person, or any combination of persons, to tell him he could consistently do. He has given every man a conscience to decide what is right and what is wrong.

The assurance given to a candidate for admission to a secret society that the promise which he is about to make will involve nothing inconsistent with his political or religious duties, is simply a tacit invitation to receive and act upon the decision of some other man's conscience in the place of the decision of his own. God has never given to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But if the statement made to the candidate were true, then why not give to the required promise a corresponding limitation? Why not require the candidate to simply promise that he will keep the secrets of the society so far as he finds them to be of such a nature that he can consistently keep them? Such a promise would be in the place of the one which he is required to make now. But even then it would not give to any man the liberty to do any such thing.

But a matter of fact, obligations of the kind referred to, are found to conflict in their influence with human duty. A promise or an oath can, indeed, never obligate any man to do what is morally wrong. And yet men often feel the binding force of a promise or oath more sensibly than they do obligations imposed simply by moral law. Thus Herod's rash promise and oath practically overbore his sense of obligation imposed by the divine command, "Thou shalt not kill," and also the force of his own personal wishes. For his oath's sake and for the sake of them that sat at meat, he commanded the head of John to be brought to him. So men now will often be governed by a rash promise in opposition to the dictates of duty and personal interest.

[To be continued.]

AMERICAN JANIZARIES.

It ought to fill every lover of true liberty with concern, to see what an important part secret, irresponsible organizations are now playing in our National and State affairs. Not only is our religion becoming tainted with a new species of selfish idolatry and paganism, but our whole system of politics is being corrupted to the very core. A combination of secret machinery is being fitted into the temple of liberty, the operation of which will enable a few men to control the whole community. As secret societies enabled the slave holders to organize a disastrous rebellion against free institutions; so this same kind of agency, which is now busily at work all over the country, will inevitably lead to another rebellion against liberty: for the two are utterly incompatible.

We noticed an incident at the times, recently, which shows clearly how secret societies may operate to the destruction of our liberties. Some of the regular troops of the army were called out the other day to suppress an illicit distillery in Brooklyn, New York, and they were assisted by a company from the Grand Army of the Republic. Now this Grand Army of the Republic, every one knows, is a secret society, which may possibly be made up of the least deserving soldiers and officers of the late war.

The proper kind of force for the Government to have called on, was the militia, and not a secret society. The only self-willed force for a free government is the militia, and not a secret society. Who knows to what head these secret societies are amenable? They are certainly not responsible to the State, nor to the United States, whose laws they circumvent and destroy. Besides, if their organization is serviceable for the suppression of whisky distilleries, is it also equally useful for enabling its members to get and hold office, to the injury of the country and the discouragement of honest, independent? men. There seems to be a tendency every where in the United States, to abandon the militia organization, as being too onerous; the restraints of civil duty are found to be a yoke, not being pleasant and agreeable to free, self-indulgent men. Every body likes his ease, and is disinclined to submit to the least personal restraint for the sake of public liberty. He professes to belong to a secret organization, which pretends to be but a substitute both for religion and for the military; the service of which is easier and more agreeable, and the rewards of which may be very much greater.

We have already called the attention of the readers of the Cynosure to the case with which the clerks in Washington, by getting up a secret organization among themselves, might control the whole government, and run it to their own account. Nothing is to prevent them from showing, over one, the most brutal and offensive favoritism to those of their own mystic order against every outsider, however good or worthy he may be.

It is bad enough for any purely religious man to take the open oaths prescribed by the government; but for a secret, irresponsible organization to step in and prescribe unmanly oaths for men, is a most dangerous practice, fatal for holding the offices, or serving the interests of the country, is utterly intolerable among men of character and standing. The more ready any man would be to take such oaths, the less he would be worthy to be trusted being entrusted with any office whatever. And yet, it is such kind of men that are likely to get office in these days, for Masonry boasts of being on the increase.

J. SENIOR GRAND WARDEN
of Anti-Masonry

THE COMMON SCHOOL CONSPIRACY.

BY ORRAY SMITH.

Henry Clay was our pre-eminent compromiser. Repeatedly did he succeed in bringing about compromises over which we old abolitionists sorrowed—compromises in which slavery gained much and freedom little; in which injustice got the advantage of justice; and in which there was immensely more of the destruction, than of the protection and preservation, of human rights. But the compromise, which is now a foot, may, in its wide and far reaching results, prove a much more baneful one than any of the strife and righteousness than any of Mr. Clay's. Many a wise and worthy man amongst us favors this compromise. It would not be fair to say that our Garrisons and Greeleys, and Beechers, and Tiltons will fall far to eclipse Mr. Clay's fame in the ingenuity and art of compromising. But is it too much to say that the compromise, to which they are here leading their influential names, is as far abroad as to step out of so wide a sweep, as to dwarf to the comporion even Mr. Clay's huge compromises? Our common school is disturbed and a remedy, which three eminent gentlemen accept, is to rent the Bible out of it. The billows of agitation are rising fearfully high; and, in order to sink them to repose, the Bible, like another Jonah, must be thrown overboard. Since it is reading the rebel, by name, like the evil spirits of old, undergo exorcism. An agreement to exclude their writings from the school would be a gross insult to the memory of Shakspeare and Milton, and a cowardly, cowardly policy on the part of those who, for the sake of peace, come into the agreement. But the Bible is more than Shakspeare and Milton. It inspires the reader of it with the truest views of human equality and brotherhood. Christendom accepts the Bible's representation of Him; and hence, in the judgment of christendom, to shut the Bible out of the school would, in a violent not unimportant sense, be to shut God out of it. Surely, surely, the last in such a compromise would be greater than should be incurred. Tho poor sort of peace, which the school would get in exchange for the Bible, would not pay for the loss. The Bible is too precious and too full of God to be sold away from the school for such or, indeed, for any consideration.

"No treasures on earth the valud—
Nor shall The word be sold
For loads of silver well rolled
Or heaps of choicest gold."

How revolting to Mohommedans would be the proposition to shut the Koran out of their schools!—to Hindoos to shut the Vedas out of theirs! And how naturally will both conclude that Christians must sit very loose to their religion, if they can consent to throw it out of their schools!

THE FREEDMEN.

AMERICAN MISSIONARY ASSOCIATION,
53 Lombard Block,
CHICAGO, January 10, 1870.

EDITOR CYNOSURE:

The following letter from a freedman—one of the pastors of some ten churches that have been organized in connection with our schools in Louisiana—represents one important phase of our work. There pastors who have themselves been slaves, but have come out of the terrible ordeal without the smell of fire upon their persons, morally, and with vigor of mind and body enough remaining to learn to read, and desire further "to improve," while at the same time laboring like Paul, with their own hands, for their support, deserve to be encouraged and encouraged.

Too many, alas, of the colored preachers in the South, so find to be unworthy shepherds.

Our purpose in this part of our work is to seek out such as are truly worthy and competent, and assist the new and feeble churches in sustaining them. Only one hundred dollars a year is given in this instance. His letter speaks for itself as to the fruits.

Yours respectfully,
C. H. HOWARD,
Sec'y American Missionary Association.

NEW ORLEANS, LA., Dec. 23, 1869.

MR BEAR SIR;—

I became one of your ministers last April, and was installed the pastor of the Gretna Congregational Church, by a council, June 13th, 1869. Then we had no place of worship, no school, and our people were about disouraged. We had called ourselves "Free Baptists," but had never been visited, nor received any aid from them. By the aid of your Association and the Government, we have built us a school house, 40x60 feet, where we can worship God with ease to ourselves. We had also a good school, in the summer, taught by one of your teachers. We feel that, by your assistance, our little church is doing more than any colored people than all the other churches in Gretna. Our children had never had any advantages, and their parents had been brought up in slavery. The children have learned to read, and their parents desire to do so. Many of my people had spent their lives on plantations, and were very barbarous, but they are improving in their manners and life. My advantages have been small, but meeting with the ministers, where we are exhorted to improve ourselves and our churches, is a help to me. I feel anxious to learn, and be prepared to elevate my people, and be a good shepherd.

I would go to school all the time, but have a family to support. My people have been working hard the past months to pay for the building of our school house. We hired some of our own men to do the work, and have them nearly paid. I worked on the building until it was done. When our debts are all paid, we shall get along much better. My people can help support me, and I shall have more time for study.

With all these difficulties, we have prospered. My congregation has doubled since we went into the new house.

Our Sabbath School numbers one hundred and fifty scholars. We have had a precious revival, which still continues, and have received into the church seventy-five converts. Others have join berother. We don't admit them unless they are "soundly converted." Twenty-three more have been examined, but have not yet united with us. If members walk disorderly and don't give evidence of being converted, we discipline them. We have had to exclude five, the last year. *We want a pure church.* We preach against intemperance and adultery. I have married twenty-three couples in the past six months. Eleven children have been consecrated. Twenty-five adults have been baptised. I have a mission station two miles be low Groton, in Freetown, where Rev. J. W. Healy, Agent of American Missionary Association, proposes to aid us in building a chapel. A good church and school could be gathered there.

We are a poor people, and feel greatly obliged to you for your aid. We shall ask God to reward you, for we cannot.

I have two children, four and ten years of age, and would be glad of any clothing for them or myself.

Hoping to hear from you soon, for I am needy, I am yours in Christ,

W. T. WARE.

To Gen. C. H. HOWARD, Western Secretary A. M. A.

MASONRY DESTRUCTIVE OF LAW.

EDITOR CYNOSURE:

A case has recently occurred in our village, which shows how secret societies may be made instrumental in weakening and destroying the law, while in the only safe guard of a people's liberty.

A gentleman accidentally found some young men or boys in his grounds taking fruit without permission, and went to protect his property. But one of the boys, quite a young man, showed no disposition to be averted from his object, and threatened to shoot the owner of the fruit, cocking a double-barreled gun and pointing it at his breast. The gentleman, who is not used to being cowed in that way, opened his coat and told the young man to fire, advancing upon him in a resolute manner, which he believes, was the only means of saving his life. It is certain that the gun was not fired.

The young man was brought before a Justice of the Peace and fined twenty dollars and costs. That is—for a serious, State's prison offence, which the young man acknowledged to have committed, even saying in the court that if the threatened man had said another word, he would have shot him—a merely nominal sentence was given, as if it had been only a slight breach of the peace!

Now for so serious an offence against the law, why was so slight a sentence given? The young man was committing a trespass, wasting property that did not belong to him; and then, when expostulated with by the owner of the property, threatened to shoot said owner, on his own grounds, pointing a loaded and cocked double-barreled gun at him, in the most threatening manner. And for all this, a sentence was given that might well have been awarded against the trespass alone.

The facts of the case are, that the Justice of the Peace, the Prosecuting Attorney, and the attorney of the young man, were all members of the same secret society. In such a case as this, decence occurs, men will be very apt to think that secret societies have a great deal to do in weakening and destroying the wholesome sanctions of the law.

To show how common such acts of violence are becoming, and what need there is of exacting a rigid execution of the law, instead of relaxing it, as in the instance above given—we add the following comments on similar cases, which have recently occurred in New York:

"At least six men have been shot with pistols during the past week. There cases have been found their way into papers, but the police could tell us that not one-half the attempted murders of this kind are made public. The victims are often carried to their homes, and kept the whole affair quiet, to prevent publicity. Never was it more common than now for boys and men to carry pistols in their pockets, and to use them on the slightest provocation, real or fancied. No law is more urgently needed than one against this practice. If every man or boy caught with a pistol in his pocket, unless in some very exceptional instances, was liable to six months' imprisonment, we should soon hear less of street assassinations. It is to be hoped that one member of the Legislature will take the matter up this winter. A bill of two clauses would be quite sufficient to meet the difficulty."

It is evident that this compounding with the American citizen for his right to arm himself them, but on the contrary, it is the best way to encourage them; and it is equally evident to all thinking, right-minded men that Free Masonry is an institution admirably well calculated to encourage this very practice, and to whitewash them over, and thus defeating the law and disintegrating society.

In the same county, not long before this young man was tried for a similar offence, and sentenced to Sinto's prison for six years! Thus, there has been respect for persons in opposition to law and justice; and it is found that those who have hold a hand in it. And why should they not, when we have all seen the example so recently set them by the administration of that great Mason, Andrew Johnson, in compounding with treason, the worst of all offences against free popular government? If treason, accompanied with wholesale slaughter, is compounded with, through the instrumentality of Masonry, why should not murder and attempt to murder be also? When we see this done on an evidence of what Masonry is doing for society in our quarter of the country. Such cases have very seldom—perhaps never—occurred among us before. They are increasing, together with the growth of Masonry. W.

TOBACCO.—VS. RELIGION.

Experience of Rev. Geo. Trask.

He says—when fifteen years old, I began to smoke. My father smoked, my minister and Squire Billings smoked, and I thought I should be a man forthwith by copying their example.

Born and bred in a smoky atmosphere, I soon became o nighty smoker, as "Nimrod was a mighty hunter."

I was an church, when fidelity to my idol would allow; and often was I moved with ideas of "wrath to come", and hurried home to drown the stirrings of God's Spirit in tobacco fumes. Often have I writhed under mighty truths from Sinai and Calvary; often have my memoreburn, like the boochamalee cup, relieved every twinge of pain and every fear.

Sometimes I took the anxious-seat with other youth; and our minister, in order to secure my submission to God, would propound many questions. "Do you feel yourself to be a great sinner? Do you believe in the great doctrines of the Gospel? Have you any idols that you love? Do you drink? Do you gamble? Do you dance? And I have gone home feeling "poor and miserable"—like Colonel Gardiner, wishing myself a dog; and have smoked one pipe of tobacco, and, in ten minutes, been in a state of complete hallucination—feeling rich, and in "need of nothing."

I have something more humiliating to confess. Doctors speak of an abnormal state of the body; metaphysicians speak of an abnormal state of the mind.

I had abused my system, by the use of a propitious amount of rank poison many years, and I began to feel its sarcastic grasp and destructive effects. Every faculty of my nature, physical and mental, had become changed. My native taste for simple food and delicious fruits was essentially annihilated; and I now, with a loath, that I could sometimes say, as a wicked man toper said, "I'll give more for my old pipe than for all the milk, and honey, and fruits, the Lord ever made."

I had previously spent scruples respecting the waste of money upon costly "Havanas"—a sum sufficient to feed a little family; but I had come to regard this waste with almost utter indifference or playful scorn.

I had sometimes been troubled with the idea that I had no right to obtrude my smoke and saliva upon my neighbors, and poison God's pure air, but I had smoked out all such sentimental notions, and had come to regard the remonstrances of fastidious men and superfine women as a delusion.

But there came no epoch in my life. I was led, as supposed, upon a death bed, and there renounced this fatal poison and was saved.

A REQUEST.

We ask the special attention of friend Scranton, of the *Morning Republican*, Scranton, Pennsylvania, to the following article. It is from an old authentic document, and possibly he may understand, how others know something about Masonry, when he finds it has been publicly arraigned, tried, and condemned, by Masons themselves. It is entitled "Masonry Unveiled," and is as follows: —

A convention of Free Masons, opposed to secret societies, was held at Le Roy, in the county of Genesee, New York, on Tuesday, February 19th, 1828. The convention organized at 1 o'clock P. M., and Elder David Bernard, of Warsaw, addressed the Throne of Grace. Leonard B. Rose, Esq., of Castile, was called to the Chair, and Elder David Bernard appointed Secretary. Voted that the Rev. James Cochrane, of Batavia, be requested to deliver an address to the convention upon the subject of its present meeting.

Mr. Cochrane then rose and delivered an address.

The object of the meeting having been stated, it was agreed that the principles and obligations of Free Masonry be *freely* discussed; therefore,

Voted, that the first obligation in Masonry be read. Mr. H. A. Read read the obligations of an "Entered Apprentice," as published by Captain William Morgan. The Chairman addressed the convention on the binding nature of Masonic obligations. Mr. S. D. Green, of Batavia, followed him, on the same subject. Mr. H. A. Read, of Le Roy, spoke largely on the principles and obligations of the order; he was followed by Mr. Hascall, Esq., on the same subject. The Secretary then addressed the convention on the *antignity* of the Institution, showing that it was not *ancient*; on the *morality* of the Institution, showing that it did not practice morality; on the benevolence of the Institution, showing that it was not *benevolent*; on the *ceremonies* of the Institution, as far as the Royal Arch degree, showing that they were not only degrading to human nature, but blasphemous; and on the principles of the Institution, showing that they were opposed to *Christianity*, and gave his reasons for believing it the duty of honest Masons to expose its obligations to the world.

Voted, that the second and third obligations in Masonry be read. They were accordingly read as published by Morgan.

Voted, that the fourth, fifth, sixth and seventh obligations be read, and submitted to the convention, in manuscript. They were accordingly read by Mr. Read.

Mr. Read then spoke very extensively upon the obligations of Masonry—showing that they were highly opposed to good government and subversive of the principles of justice and good order.

The convention then adjourned until, 2 o'clock P. M.

During the adjournment, Solomon Southwick, Esq., of Albany, who had been invited to attend the convention, arrived, to take his seat as a member.

After the usual respectable concourse of citizens having convened, and being anxious to see the man, whom they considered the champion of their liberties, was admitted into the convention chamber, when Mr. Southwick was introduced by Elder Bernard. He briefly addressed them upon the subject of self-created societies in any government, particularly a republican government; reminded them of what jealousy the people of the United States had watched the introduction of societies and combinations anti-republican in their tendencies, and instanced the decline of the Cincinnati society, composed of many of the veterans of the Revolution, and the opposition to that article of our Federal Constitution which authorizes secret sessions of Congress, although they had not until lately become suspicious that the Masonic institution had been all this while growing up amidst them, with their indulgence, to subvert their liberties. He remarked that he had not the least anticipation of being called upon to address his fellow-citizens, that he was wholly unprepared and consequently exhausted with his journey.

The citizens then departed, and the convention then re-organized. The following resolution was then passed unanimously:

Resolved, That the book written by Captain William Morgan, and published by Colonel David C. Miller, entitled "Illustrations of Masonry," is a fair and full exhibition of the three first degrees of Speculative Free Masonry; that we solemnly and unanimously testify to the above, we cheerfully subscribe our names thereto. We certify according to the degrees we have taken.

Entered Apprentices—Platt S. Beech, Henry Peck, David C. Miller.

Fellow Craft—George W. Bindgett.

Master Masons—Leonard D. Rose, George W. Harris, James Cochenno, Jonathon Foster, Edmond Badger, Ommans Bowers, Jason Gretton, James Grey, Benjamin Cooly, Enos Bachelder, A. R. Hotchpiss, John Tomlinson, Samuel D. Green, Pohatiah Dewy, Adam Richmond, David Webb, John Ammock, James Taylor, William W. Phelps R. Bliss.

Mark Master—Solomon Southwick.

Royal Arch Masons—Miles P. Longson, David Bernard.

Knight of the Red Cross—Richard Hollister.

Knights Templars and Illustrious Knights of the Cross—Anthony Cooly, Cephas A. Smith, Augustus P. Hascall, Hollie Pratt, Herbert A Read, James Ballard, John Harwell.

Now mark: This is "Masonry Unveiled," so that we can all see it. And it is done by Masons, too, who know precisely whether Morgan's book was correct or not. And here they testify, a whole row of them, from their different degrees, "solemnly and unequivocally," to its truth. Haven't we got the genuine stuff, friend Scranton? Don't you believe it? Do but hold on, a little, and we will give you several more articles from the same document, and let you know a part of what we do—[ED.

THE LAW OF THE UNITED BRETHREN CONCERNING SECRET SOCIETIES.

"We believe that secret societies are *evil*, in their nature and tendency, (a secret society is one whose initiatory ceremony is secret,) and any member or preacher of our Church who shall be found, connected in any way with such society shall be admonished to sunder such connection. If the offender be a lay member, he shall be so admonished by the preacher in charge. If a preacher or exhorter, by the presiding elder. If a presiding elder, by the Bishop; if a Bishop by the presiding elder of the district in which such Bishop may reside.

If such offending person fails to comply with the admonition within six months after it is given, he shall be reported to the class, quarterly or annual Conference as the case may be, and his name be erased from the record and he no longer considered a member of our Church, provided that, should the accused deny such connection, the case shall be tried according to Sections 10 & 20 of the discipline."

The Presbyterian adds "It is said that the last decree was occasioned by secret societies by the Catholics, Friends, Free Will Baptists, Free Mission Baptists, Free Methodists, Wesleyan Methodists, portions of Congregational Churches, Dunkards, Communited Presbyterians and the United Presbyterians." But the latter have a forbearance clause which nullifies their testimony, and discipline, so that while in theory condemning secret societies, they are yet over run with Masons and Odd Fellows.—*Associate Presbyterian.*

REV. C. G. FINNEY.

We are happy to learn that Rev. C. G. Finney, instead of being in failing and feeble health, as has been rumored, is preaching with undimmed eye and unabated force, the Word being with power as that source and hundreds, more especially of the students in Oberlin, are turning to the Lord and rejoicing in the love of Christ and in the hope of eternal life." Would God that all the Lord's servants were thus fruitful in their age, that all our colleges and all our churches were thus freed from the distracting influences and strange vanities which divert them from the one thing needful, that they might know nothing but Jesus Christ and him crucified; and in that knowledge might grow and thrive, and the perishing among them might be blessed in Him and attain to salvation. Have not the Church in Oberlin honored God in fearlessly testifying against the Baalism of this age? And is not this blessing a fulfillment of the promise "them that honor me I will honor"? And if so on whom shall the antithesis be fulfilled. "They that despise me shall be lightly esteemed!

H.

"As Oberlin correspondent writes: "I doubt if Brother Finney ever preached with greater power (than now.) More than 150 young people mostly students profess submission to Christ.

THE BUSINESS RESULTS OF 1869.

The old year goes out with gold at 120 per cent., as against 133 per cent., at the close of the previous year. The gold-bearing funded public debt of the United States is now $2,197,000,000 ninety millions of dollars, the greatest amount of debt, $3,017,000,000 as against $2,107,324,000 at the close of 1868. The reduction has been by purchases by the present administration since the 4th of March last under the sinking fund act of February 25th, 1862.—*New York Tribune.*

The Christian Cynosure.

PARTICULAR NOTICE.

The Executive Committee of the National Association will meet at the CYNOSURE office 88 La Salle street, Chicago, Ill., on Tuesday, the first day of February next, at 2 o'clock P. M. At the time of the Cincinnati Anniversary is to be fixed along with other important business. It is hoped every member of the Committee will report promptly, by letter or in person.

J. BLANCHARD, Chairman.

A CALM AND FINAL APPEAL.

"What have the '*personal matters*' of the Editor of the CYNOSURE to do with opposing secret societies?"

Ans. Read this article and you will see. I write in the first person singular, because it does not relate to my associates.

In 1865, the Master of Wheaton Masonic Lodge, prosecuted me as President of Wheaton College, for suspending a student, who, against the College law, had joined a secret lodge. Our Circuit and Supreme Courts sustained the College.

Pending this controversy with the Lodge, I offered at Peoria, Ill., May '65, its State Association the following resolution:-

Resolved, That all rites and ceremonies, not given of God, but invented by men for promulging morals and religion, are of the world, and not of Christ; and so, essentially, are Gentile worship, or worship of Devils.

This resolution was bitterly assailed, and I, as the mover, was scouted by some brethren of the Association. Rev. M. E. Whittlesey of Ottawa, attacked and derided me in the Peoria *Daily Transcript*, laid out on tables next morning: said the Association "endured me while I spoke my "accustomed speeches" against secret societies with much more like offensive matter.

In the Association itself, Rev. Henry L. Hammond objected to my resolution going on the minutes, even, because, he said; "It will disgrace Wheaton College; disgrace this Association, and disgrace Brother Blanchard:" and Rev. G. S. F. Savage and Prof. S. C. Bartlett spoke eagerly to prevent my resolution, above given, going on the minutes of the body. In private letters to the "*Transcript*," which were forwarded to me, I was ridiculed and abused by one of the above-named brethren as "*An Old Salt*," with other offensive matter.

Up to that time, nearly five years ago, I had generally voted with the majority of my brethren of the State Association, and supposed I stood on an average with them, and knew not that I had enemies there. I supposed them, and now suppose, that those brethren wanted the friendship of Free Masons, and others whose "*rites and ceremonies*" my resolution condemned: that they wished to squelch that resolution, because, if it became popular to oppose Free Masonry in our churches, they would have to oppose it or become unpopular, not only with the Masonic multitudes, but with the churches themselves. *That is what is the matter now.*

Of the thousands on thousands paid to the *Advance* for its *eighteen columns* of advertisements, which crowd out, and compel Dr. Rev to pay for inserting, Home Missionary matter (in the *Advance* Supplement), out of Home Missionary contributions(!!) I say, of the thousands paid for those advertisements, a great part is paid to Dr. Patton by Chicago Free Masons! I myself paid Dr. Patton one dollar for a four or five line notice of our Pittsburg National Convention against secret societies, and that in very small type. If Free Masons should cease to advertise in the *Advance*, as they would, if its editor heartily opposed their Order, it would of course, cause his loss and make him trouble. I am abusing nobody and complaining of nothing; but stating simple facts to show why those brethren bitterly opposed my Peoria resolution and *personally* ridiculed, brow beat, and denounced me.

I believe, before God, this is a true statement of the case. If in my "idiosyncrasies," I had offered some foolish extravagant resolution about devil-worship, those brethren would have laughed at it and let it pass. It was precisely because my opposing secret societies was making them trouble, by compelling them to take ground on the subject. This was the matter. This was why they abused me *personally*. They saw, they *felt* without stopping to see, that if our churches opposed Free Masonry, they as church leaders must take sides for the lodge or against it, and they did not wish to loose the friendship and support of the Masons in the churches and outside. I saw it too, and was willing to bear their cross for them and be friends with them, but they "would not."

Next year (1866) I went to Norwich Conn., and asked leave of the College Society to collect from brethren and dollars in New England, to save Prof. J. C. Webster's professorship. Four letters, some of them written by some of the brethren named above, induced the College Society to *reject my request. Dr. Patton wrote one of these letters.* Dr. Baldwin, Secretary of the College Society, told me that the cause why Wheaton College was rejected, was these "divisions among yourselves." Do. Kirk, also a member of the College Society's Board, told me, "*Your brethren give you an awful name out there.*" "What," I asked "do they say of me?"

"That you are all the time bringing up things which make trouble," was his reply. This, he said, in presence of *Dr. J. E. Rankin*, now of Washington, D. C.

And this is what I foresaw. My Peoria resolution was "making trouble." I am still making trouble;" not "by idiosyncrasies," others here there, but *by opposing Free Masonry!* I see it and would spare my brethren, but I cannot help it, in any way, but by lying still and letting the Free Masons swear our young men, my own can among them, if I am silent: to have their "*throats cut from ear to ear!*" oye! and eventually execute that oath on some of them!!

Well—The College Society, moved by the four letters from these brethren, rejected my request to collect *five* thousand dollars to save Prof. Webster to the College, and so I went and collected a little more than EIGHT thousand dollars for the College, against their opposition.

And while I was doing this, I, at the suggestion of *J. P. Williston Esq.*, of Northampton, went to get a tract against secret societies published by the American Tract Society Boston. I got a request for such a tract signed by the Andover Faculty, headed by Prof. Park, and endorsed by Dr. Blaschard of Lowell, and approved verbally, by Drs. Hagden, Adams, and some twenty other ministers of Boston and vicinity to whom I read the Andover paper.

I then took to Israel P. Warren, Secretary of that society which had troubled the New England churches by starting o ver Tract Society which put an its "banner" the motto "*not shewing to declare unto you all the counsel of God.*"

But though I received plenty of "Base words" which "butter no parsnips"—though I plead the Andover Faculty's request which I showed them—though I told them that *G. W. Blagden* and *Nehemiah Adams* in the old south prayer meeting verbally, in the presence of ministers of Boston and vicinity, endorsed that Andover request for a tract:—though I wrote such a tract at Secretary Warren's request:—*and though Secretary Warren re-wrote it with his own hand, read it to me, and I approved of his version!* And though, in April following, the same Secretary Warren, assured me that the Boston Tract Society would soon "have something out at least as strong as Dr. Beecher's report; still in this year of grace 1870, after four full years, said tract, which went so far as to be put in type, as a needed part of "all the counsel of God," is not yet published!!

Wishing still to keep peace with brethren whom I regarded as good men, I went personally to Drs. Bacon, Patton, Seelye, and Baldwin, and "entreated them with my mouth." They encouraged me to apply a second time to the College Society, and a second time that society rejected Wheaton College, by a silent snap vote, without a word of explanation!

I then made a report to our College Executive Committee, giving reasons why their action was rejected, and the committee published the report in the *Northern Illinoian*. I still have copies of that report, which any one can have, by sending me the postage. The report fills nine newspaper columns, with professed facts. The only answer made to my report has been an intimation of an action for libel to the editor, by Rev. Henry L. Hammond, and the following "cards," which speak for themselves. The first is from the *Advance*, January 14th, 1869, and runs thus:

"PRESIDENT BLANCHARD—A CARD.

"The attention of the undersigned has been called to a Report made to the Trustees of Wheaton College, and also published in print of the *Northern Illinoian* of December 23d ult., by its President, Rev. J. Blanchard, in which he endeavors to account for the recent rejection of his institution by the College Society. The charges made in that report we regard ourselves—in company with the College Society, the Rev. Drs. Shortevant, Doxter, Quint, T. Baldwin, Rav Palmer, and other gentlemen at the East and West—are so gross in character, so preposterous upon their very face, and so lacking in the element of truth throughout, in general and detail, that we are compelled either to pronounce Mr. Blanchard o reckless slanderer of his brethren, or chronically to suppose that he is a victim of mind which relieves him from moral responsibility for his words and deeds. If therefore, now or here after, we decline all controversy with Mr. Blanchard, however numerous his false statements, the public may attribute it to our charity for him, and not to the slightest intention to acknowledge the correctness of any of his charges.

(Signed) HENRY L. HAMMOND,
SAMUEL C. BARTLETT,
G. S. F. SAVAGE,
WM. W. PATTON,
CHARLES G. HAMMOND."

My "Report" was published in the *Illinoian* in December. The above card, January 14th, following, giving time between for correspondence with Boston and New Haven. In the *Yale College Courant* of January 30th, same month, another "card" appears, addressed to the editor of the *Courant*, who had very properly said that unless the professed facts stated in my report could be disproved, it would be improper for the College Society to ask the churches to place any more funds at its disposal. The New Haven "card" is as follows:

"WHEATON COLLEGE—A CARD.

"*Editor of College Courant:*

"In reply to your remarks on Wheaton College, the undersigned may say that had you published, entire and without commentary, President Blanchard's allegations against well known individuals and public institutions, his 'report' might have been safely left to make its own impression. But remembering that few of those who read your article will ever read or see Mr. Blanchard's entire 'report,' we desire to say, on individual officers of the Society for the promotion of Collegiate and Theological Education at the West, and as having had a familiar acquaintance with that organization from the beginning, that, notwithstanding his attempt to give "the exact truth," his statements are in so many instances, as widely different from the recorded facts, and the tempor of mind from which they proceed is of such a sort, that any detailed reply would be out of place. Others may think differently, but, for our part, we decline the challenge to a controversy about the personal integrity of gentlemen whose reputation will probably, without any vindication from us, survive the attack which President Blanchard has made upon them. Indeed, the reputation which such a blast can destroy is hardly worth defending.

"As for the Society in question, we will only say that the proceedings of its twenty-fifth annual meeting, lately held at Marietta, Ohio, will soon be published, and will show at large what the Society has attempted, and what it has accomplished in a quarter of a century.

HENRY WHITE,
WILLIAM PATTON,
LEONARD BACON.

"New Haven, January 22, 1870."

The Boston *Congregationalist* (Henry M. Dexter, D. D.,) published the above, and added to his own account, that I had published in my report, "*two downright falsehoods!*"

And now, so late as December 30th, 1869, the *Advance* editor, Dr. Patton, who, in the above Chicago card intimates to the churches that he "declines all controversy with Mr. *Blanchard*," contradicts a statement of mine, and adds:

"The editor of the CYNOSURE will now either retract unqualifiedly his double charge or he will deliberately and consciously continue to bear false witness against a neighbor."

Now, in reply, I remark: I remark: I make a brief respectful statement of facts, or what I conceived to be facts, to Dr. Dexter, after he had called on me to vindicate myself to the "Christian public," and he suppressed it, or refused to insert any part of it in my own words. By order of my (Aurora) Association, I also presented an article of mine, adopted by that body, and by vote, requested to be published in the *Advance*, and Dr. Patton refused to publish it, unless I would alter a paper, already adopted by an Association, by *leaving out all reference to himself!*

Now, I do not say that these brethren have entered into a wicked conspiracy to destroy me and Wheaton College; but I say that they act precisely as such a conspiracy would lead men to act.

To this day, not one of the facts stated in my report are overthrown or refuted, to my knowledge; though it would be almost a miracle if there should not be some minor inaccuracies in so long a historic paper.

In the presence of "charity" to me, made by the Chicago brethren, while posting me as a "reckless slanderer," or a lunatic, irresponsible for my actions, would seem to be nothing else than the most cruel and malignant hypocrisy, since the five brethren who signed that "card," knew very well, that if they could establish either point which they attempted, they utterly ruined me!

Since the issue of those cards in Chicago, Boston and New Haven papers, I have, by appointment, addressed "the Associated Alumni" of Middlebury College, at their commencement last August; and I have preached in Congregational pulpits in the following places in Massachusetts, viz: Newburyport, Chelsea, Brookline, Northampton, Brookfield, East Abington, Bridgewater, Foxboro, North Wrentham, West Brookfield, Plymouth (Lecture Room,) and, I believe, a few others; and I am purposing to visit Brookfield again, and to preach more extensively in such churches as may desire to hear me. And I need not say that the practice of posting brethren as liars or lunatics, without specification or proof, is a violation of all law, human and divine, except the code or practice of bullies and duellists. This sort of war is demoralising the churches, and doing me no good; for I profoundly believe that if I had not offered that Peoria resolution against Masonry, or pressed the Boston Society for the Tract requested by Andover, against secret societies, that I might to-day be popular with those very brethren. I consider myself proscribed and persecuted by them for preaching principles which they can not deny to be true.

It is time, therefore, that this hateful strife was ended, and the churches certified of the truth, which can easily be done, as the charges against me are based mainly on printed documents, which can be examined and shown to be false, if they are so, and even my power to deceive and damage the churches put to an end.

And as I have obeyed Christ's word, by earnest private remonstrance with most of these brethren, I will mention twenty or thirty names, such as President E. C. Haven, of Evanston, Illinois, Prof. Jos. Haven, of Chicago Theological Seminary, Rev. C. M. Tyler, Congregationalist; Rev. Robert Patterson, D. D., Presbyterian; Philo Carpenter, Esq., W. H. Bradley, Esq., T. M. Avery, Esq., Rev. President Burroughs, of Chicago (Baptist) University; and, out of Chicago, General O. O. Howard and Dr. J. P. Kinsley, of Washington, Rev. Spalding, Ide, Tarbox, Hall and Rev. Mr. Plumb, of Chelsea, Massachusetts; to any none of whom, *chosen by my accusers*, I will submit this whole matter, and abide their judgment thereon.

My accusers can surely find three men among such names as the above, in whose decision the Christians of this country will confide. It will be a simple, inexpensive, and Christian method of taking from me the power of further mischief, if their "cards" are true; or, of relieving myself, Wheaton College, and all associations with whom I act, from unjust and wicked aspersions, if their charges against me are false.

Believing this method to be according to the spirit, and, so far as possible, the letter of Christ's requirement, I make this proposition in good faith. If they "neglect" it, and propose no other, but continue to charge me with falsehood, their relation to me will be that of "heathen men and publicans," to whom I am bound only by the law of general benevolence.

J. BLANCHARD.

OUR CINCINNATI ANNIVERSARY.

Rev. Nathan Brown, D. D., writes from New York, January 6th, 1870. "Our Anniversary falls on Wednesday and Thursday, the 26th and 27th of May, but could be moved backward or forward a few days, so as to connect with the Anti-Secret Association. We should be very glad to have them fall together, as our members would then have an opportunity to attend."

The above is from the editor of the *American Baptist*, one of the best papers in this country, which stood for Christ through the slavery struggle, and has stood from the first against the returning dragon's flood of the secret orders.

Rev. H. H. George, Cincinnati, January 7th inst., writes: "We should get out a circular, and send it to all religious associations, conferences, presbyteries and synods; then as far as possible, to all ministers and prominent men of every kind."

A preliminary meeting is already called there. Rev. Mr George says, "To secure as large a meeting as possible."

Samuel D. Greene, Esq., of Chelsea, near Boston, Mass., who was a member of the Lodge that planned the murder of Morgan, writes: "If my health permits, I shall surely be at the Cincinnati meeting."

The time is to be fixed at the next meeting of the National Committee. *See notice.* When we met at Aurora, Illinois, we had no dependence but Christ, and the meeting was filled with His presence and power. Let us "pray without ceasing" for the Cincinnati meeting.

A NATIONAL CONVENTION.

We learn from the *Christian Statesman*, will this winter be held in the city of Pittsburg for amending the U. S. Constitution by inserting in the preamble o recognition of Christ.

The principle of this movement is right. Our American Nation, all nations, as Pilate had, have to meet the question whether the Christian religion or "the Mormonism of all ages," is true. There is no dodging it. Our Constitution binds us, we have bound ourselves by it, to interfere forcibly with no man's religion. Those who do not, whom they may not think infidels and consistency may have some lessons by which they should profit, but it is not the part of wisdom for those opposed to Secret Societies to promote fellowship, and not 'bite and devour' each other"!

In these remarks, the *Wesleyan* seems to insinuate that our unfriendliness to it was the bottom of our disapproval of the compromise with secretism, proposed, and as we understood, adopted by the Miami Wesleyan Conference. Brother Balch can answer for himself. For the editors and publisher of the CYNOSURE, we may as well say, since we are called to an account in the matter, that if the Miami Conference did not adopt the weak compromise contained in their official report, we have no controversy with them, nor with the Wesleyan denomination on this subject. It was only with that weak compromise which we are now told they did not adopt, that we took issue. We published with applause the opposite sentiment of the Michigan Conference. We have ever regarded what we have understood to be the position of the Wesleyans with approbation and admiration. We have never assailed the Miami Conference. It was only that compromise which exalted our astonishment, and called forth our remonstrance, and the more earnest, because we expected better things from those we held to so high esteem. But if they passed no such resolution, accepted no such sentiment—all right. We have no war with men, or bodies of men, but with *principles*; with the leaven of hypocrisy, with the wiles of the prince of darkness, and in this war we resolve to know no denomination and "no man after the flesh." Even with our own denomination, we do not propose to merge our personal identity, nor to give them the devil by retreating from the line of battle, or receiving him into the ranks, when he comes in the disguise of the loyal uniform "Fellowship," yea, in the truth—in fighting the common enemy—in keeping the enemy outside of the lines—in tearing off the mask when he seeks to enter in disguise—in succoring each other when Satan is likely to get an advantage of us by his pourings out of "Fellowship"—yea, in pastoral watchfulness and eternal vigilance—"Fellowship" in which faithful reproof shall be the cement of confidence and the soul of love.

H.

We occasionally receive complents from subscribers whose papers have been stopped soon soon. For a short time after the CYNOSURE was published, the committee had no one to devote his time to the accounts. This fact explains these mistakes. They are rectified promptly when we hear of them. For more than a year we have had an excellent bookkeeper, and friends need not fear such mistakes in future.

☞ We frequently receive letters, saying "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, tell us how many and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge.

RAIN, THE HORSE-TAMER.

Most of our readers will remember Rarey, the horse-tamer; how he would take a young wild horse, and tame him right down in a few minutes, so that he would never be wild again. The way he did it was, to make a profound impression, upon the noble young animal, by means of physical force, mingled with kindness. We once saw a horse-tamer take a young wild and vicious, upon the stage of a theater, behind the curtain; and after a few kicks and struggles, and a heavy fall, the curtain was drown, and behold! the conquering man sat upon the prostrate animal, his bold Indian in perfect submission to a superior power. The man could do any thing with him; crawl between his legs, trample upon him, and even kick him, without exciting the least sign of resentment. It was a glorious triumph for the man, but a perfect enslavement for the horse.

And thus it is with the old, hard headed imitator, who takes a free, manly, and noble youth behind the mystic curtain of secret societies. Instead of being a horse-tamer, he is a man-tamer. In the practice of his diabolical art, and by the means of daggers, skull and cross bones, hemp around the neck, calfins, and the transitions from darkness to light, &c.—the young man's sensibilities are so profoundly impressed that his manhood falls prostrate at once. When the curtain of initiation is finally drawn, that is—when the youth appears again in public, he is no longer the free man, but he prostrate and panting, as does the villainous wire-pullers of the secret society may henceforth trample upon him, and even kick him, without drawing the least sign of resentment, or of manly indignation. He is henceforth *tamed*, and will draw steadily at whatever burden the leaders of the secret society may impose upon him.

As he is still a man, however, in contradiction from the horse, he is guided and acted upon by religious and moral ideas. He is made to believe that this unmanning of himself in his subjection to a scheming clique of *speculative* operators, is equal to religion; nay, better, it is pure, holy, divine; and hence, while subject to the basest and most selfish of purposes, he is taught that he is performing his moral and religious duties to God and man!

Nor can he henceforth clearly perceive the difference, though Masonic charity is no more like Christian charity than the paltry strumpet is like the innocent girl. He has had his religious qualities, his qualities of fear and hope; so violently, suddenly, and artfully perted upon by a set of cunning knaves, that he no longer discriminate between pure religious ideas, and falsehoods. Having been violently subjected to the powers of priest-craft by a set of ignorant and wicked manipulators, who set up sometimes one pretense, and sometimes another, to think that all of religion and morality are nothing but priest craft—nothing but jugglery practiced by a set of cunning priests at the expense of credulous followers.

We knew a young man who was brought up under puritanical parents and training, and taught that church-going was the best and highest duty, and preserving *true religion* in the world, but who, like all other youths under the free, centrifugal action of puritanism, tended toward novelties, and free-thinking, and what is worse still, towards free-acting, that is to practical infidelity. Hearing, some twenty years ago, of Odd Fellowship, a new kind of religion, he went forth from his native village to a new lodge, for the purpose of bringing back with him the new kind of worship. This he did, and then went the first to bestow upon his native village a new religion. He knew nothing about the origin of Odd Fellowship, its history, or its purposes. He did not know that it was a system of jugglery invented in England, and which, and was being used in America for setting up and increasing odious distinctions and prejudices between blacks and whites, and thus tending to perpetuate slavery, for the benefit of English cotton planters. He did not see the absurdity of thinking youth knew was that Odd Fellowship *pretended* to be a great deal better and holier than religion, and that its mystic ceremonies were very *impressive*.

But after all, he was sensible enough to discover that it was nothing, at bottom, but a system of cunning imposition and fraud—an odious species of priest-craft; and he has of length sworn off from it, not having been near the lodge which he helped to establish, among a comparatively unsophisticated people, for some ten years or more. The baneful effect of the mystic work, however, still remains. The lodge is still kept up by a set of less discernment than himself, not to use any harsher terms, and he, on his part, seems disposed to look upon all religion as nothing but a system of fraud, and selfish, cunning priest-craft. He pays no pew in this way, and recognizes accordingly, that, because a set of imposters operating upon another larger set of ignoramuses, have made use of religious pretenses for carrying out base purposes, so, all religious profession is a matter of the same sort, and therefore for the attainment of some unworthy end. He no longer goes to any church, only more than he does to the lodge; and he is opposed to all church-building, of whatever kind the temple of Odd Fellows, according to his view, being a living one, without forms, ceremonies, or mysticism.

He is especially, and particularly opposed to church-building. That is, he who established a lodge of Odd Fellows, or took a leading part in doing so, and thus helped on a detestable system of priest-craft, by which temples are now being built at the cost of hundreds of thousands of dollars each, he, this man who has thus helped on the cause of secret societies, and sees it building costly temples of worship, is now opposed to all Christian temples; which is a very natural, and logical consequence of his career of hypocrisy. He has become a member of Odd Fellowship, and has thus become subjected to the powerful arts of that man-damning process.

ON THE SQUARE.

☞ It will be found in respect to health, as well as in our worldly affairs, that it is safer to practise an early economy than a late prodigality. We would live comfortably in the one case or long in the other.

☞ The more we serve God, the better we serve ourselves.

LOOK OUT FOR CONSPIRATORS!

Of all the various kinds of monomania, that of secretiveness is the most dangerous, because the most sly and crafty. This faculty of the mind, excessively developed, has made the whole history of the world a mere narrative of conspiracies. Secret kings, dukes, and leaders, have existed everywhere, over the times they were men enough to get them up. All nations that have passed away, have had them in abundance, and have been deluged with blood, at intervals, during the whole period of their existence. All nations now existing have been and are yet well supplied with them, and all have had and are still having conspiracies and blood shed, in plenty. Our own republic is no exception. Although not a hundred years old, it has already had to suppress several conspiracies, and has been drenched with blood and loaded with debt. The next bloody conspiracy we are to have, may not be so far off as unobserving as thoughtless men might suppose. Every freeman should read THE CYNOSTAN CYNOSURE, a paper giving light on the conspiracies that are now being hatched in the dark lodges of the Ezra L Cook, 88 La Salle street, Chicago, Ill., forth CYNOSURE, for three months.

York, Pa. E. J. CHALFANT.

NEWS ITEMS.

The most important announcements from Europe are that the Duke of Gesso will not be a candidate for the throne of Spain—consequently the Spanish ministers have resigned, and the politicel state of Spain is more unsettled and critical than at any time since the flight of the Queen.

There are rumors of disturbances and a revolutionary uneasiness in France. But our Minister, Washburne, reports the power and security of Louis Napoleon, to be firmer than at any former period.

Ku-Klux outrages increase in frequency and savageness of cruelty, rather than diminish, especially in Louisiana. Reconstructed to soon and on terms far too lenient—that I demonstrated—but since the Constitution of the United States declares that "the United States *shall guarantee* to every State a republican form of government," and no State "shall deny to any person, within its jurisdiction, the equal protection of the laws," has not Congress, has not President Grant something to do, when in Louisiana there is actually no government for the freedmen, no protection for their lives, no punishment for their murderers?

It is reported that the Ecumenical Council is so unharmonious or so unsatisfactory to the Pope in its sentiments as to create a strong probability that its session will not be a long one.

There is glorious news of the silent but mighty workings of the Gospel leaven in India and in Madagascar.

Rev. Dr. Murdock Pearce, forty-three years Baptist Missionary in India, says: That when he first went to India idolatry was never more vigorous. "The East India Company meets the expenses of idol festivals. Government officers have been headed idol processions, which were crowded with public obscene orgies. No less than 1,200 widows were burned every year in Bengal, not only under the eye of the Government, but with the assistance of an English police, to keep order. All these have been bloody and obscene rites ere suppressed, and the superstitions in which they originated are now swept by the simple and nobolesto poem of truth, 'and a new era has certainly risen.'"

From Madagascar we are informed by letters from Rev. Mr. Pool, published in the English papers, that the Queen and her nobles, having embraced Christianity, they have cast all the idols and sacred furniture and symbols and fetiches, "to the moles and the bats," or rather with the hooks of sorcery and divination in Paul's time, into the fire. And the people are turning from all these superstitions and idolatries, and embracing Christ. This is prophecy fulfilling: Queens are "nursing mothers," "a nation is born in a day." Shall we doubt the power of truth to destroy the imagery and strange varieties of the holy worship in Christendom, as well as in India and Madagascar? H.

EDITOR CHRISTIAN CYNOSURE:

Dear Brother—May God bless you in your labors to spread light in this dark land. Since becoming a reader of the CYNOSURE I have been pleased with the fearless manner in which it speaks on the subject of secrecy. We are ensnared in conversation, the case of a prisoner who had been tried and convicted for murder, and had already passed the time of execution, and now had broken jail and gone, no one knows where. It's all right, said one—they shall not be found by each other, and they will, and neither murder nor treason will break the brotherhood.

I will take the paper to some of my neighbors, and try for subscribers; i. e., if no wish it. You may depend that I shall fight it out on this line, until we have victory or death.

Yours for the right,

BEDFORD.

[Yes, friend B.; gather up those subscribers! We cannot employ agents, but must make agent of every friend of the cause.—ED.]

NOTICES.

DISTRIBUTE TRACTS.

On receipt of ten cents, we will send to any person, one copy of each tract that we have published, postage paid.

For fifteen cents, two copies of each kind for twenty cents, four copies.

One tract may save a young man from a life of servility.

To any one who is too poor to buy tracts, and yet would make good use of them by spreading the light and noble they contain, we will send two tracts of each kind i. e., fourteen tracts, on receipt of a three cent stamp, until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

REVIEW OF AN ARTICLE BY J. T. YARRINGTON, ON SECRET TEMPERANCE SOCIETIES.

In a former review of a Temperance Address by Mr. George W. Bungay, published by the Good Templars; we stated that his argument for temperance, taken by itself, was all right, and that its only fault lay, in assuming that the *work*, or *cause*, of those secret societies referred to—the Good Templars, Sons &c., was the cause of temperance, and that *their* promotion, was the promotion of temperance: whereas we showed conclusively, from facts—that the cause of temperance was far more prosperous before those secret organizations ever had a being, than since—proving, that to promote them, was to injure the cause: that is, the mistaken assumption, that the cause of those secret orders, was the cause, of temperance, and so to oppose them, was to oppose temperance—was leading us to a false and fatal issue.

And just so with respect to every thing else. If we allow a few designing wily advocates of *secret societies*, to *assume* for us, as belonging to such orders, every thing they please—then they will lead us astray at every point. A false assumption to start with, is sure to lead us to a false and ruinous issue. It was in the light of this plain principle that we wished to say a word about Rev. Yarrington's article. And we should remember—that it was written before he had looked at these secret orders as much as he has now, as we can see from his letter in another column. In his deep and honest ardor for the temperance cause, he allowed their large and wily assumptions, and reasoned from them And now in candidly reviewing *him*, we are obliged to scan *them*, and inquire what they really *are*, and what does truly belong to them?

What then are secret societies? The answer is plain—not legislative assemblies, councils, juries, church sessions, benevolent associations, or the like, though, they may sometimes sit with closed doors; not freemen, schools, or institutions for the arts and sciences, as philosophy, law, medicine &c., no matter how few, or how many are together in them, or how retired and secluded they may be—not those who secrete themselves (whether few or many) from persecutors, pursuers, and enemies—not committees, representative boards, households, or families, no matter how private and domestic they may be: these, and such-like gatherings or associations of persons, are not secret societies, and to assume that they are, is to make an entirely false assumption. They none of them constitute such a body.

What then, we repeat, is a secret society? The answer is, it is a society which seeks its ends by concealment. A professed concealment. It is concealment that constitutes it, and makes it what it is. True, it lives and acts in and on community, but it is fenced round, and veiled in from public view, by its own rules, laws, oaths, or pledges; more or less strong and rigid. These also point right to concealment—systematic, permanent, controlling concealment. Take that away, and there is no secret society left. It is then, in short, a designedly permanent, concealed, irresponsible, self-perpetuating self-controlling body Its inherent nature, main-spring, and active power, is selfishness It is adapted as an organism, if perfectly carried out, to run perfectly on that law. So it presents in a community and a government, as has been said, a wheel within a wheel, running by and for itself or for interested leaders, or rather for the prince of the pit, who rules by this law, against God.

But selfishness is hateful to all beings. Nobody will own it, however much they practice it, and cleave to it. Even Satan himself tries to hide it, and its blackness, under comely garments of light. So those who are most in love with these secret organisms, and know most about them, and who cannot but see their guilty horrid killing selfishness and corruption, are yet sure to spread over them the most attractive and comely covering. Some will give them a covering of charity, some of science, some of philosophy—some of temperance and morality, or of great civil and moral elevation &c., or perhaps of all these together. And then they assume, and declare—though with perfect falsity, that these excellencies belong to them, and are produced by them. And so multitudes not looking scanned and sifted these secret orders, and truly longing to promote these excellent things, accept this false assumption, reason from it, and act upon it. This is what our good Bro. Yarrington has done, in his article and the extracts therein given. Accepting this false assumption as true, as he did when he wrote last July, (though we trust not now) he would of course regard the "Convension opposed to secret societies," as opposed to temperance. So he says—"this is an important part of the great opposition which the temperance cause has to meet." And to meet it, he urges the extracts which he gives from the address of Rev. S. V. Leech before the "Independent Order of Good Templars," of Baltimore. And he says of this address—"It is certainly one of the most able, logical, and brilliant temperance essays I ever read or heard." He will therefore expect us to dwell particularly, on those "able and logical" extracts.

The address of Mr. Leech is entitled—"The Mission of Good Templars," and in referring to those who "cry out against secret societies," he says—"I assert to-night, that the ancient of antiquity, through the influence of secret associations, achieved their great national celebrity, their social culture, and their most advancement." Now this is a very confident and sweeping assertion. And how is it sustained? Why we are told—"In India and in Greece, in Egypt and Britain, in Rome and Northern Europe—their powerful fraternities, withholding great truths from public investigation, flourished, ages ago." That is, they flourished, and caused great national celebrity, social culture, and moral advancement, by withholding great truths from public investigation!! And is that the way great truths elevate mankind, by being withheld from them? Is that such able logic? It is very Masonic logic. See the cloven foot sticking out, plain as Jeff Davis hoots! No common man would have thought of such an argument. By the way—is the Rev. S. V. Leech, "A. M." a Mason? Whether he is or not, common sense will make quick work with such reasoning as that.

Besides, what were these powerful fraternities, that have caused such social culture and moral advancement among men? Our orator has passed over India, but Maurice, in his "Antiquities of India," six volumes octavo, points them out. They were Budhist, Hindoos, and Brahmins; and they have existed with their powerful influence more than twenty-five hundred years; and the social culture and morals they have produced, have been Juggernaut-worship, widow-burning, and hook-swinging. Shall we fall in with these so-called "giant sources" of improvement?

But not stopping here, our author says—"Read the history of ancient Egypt. Far back you will find that its national refinement was inaugurated by the organization of the secret society of Isis." And what was that? Why it was, as we find from ancient history, a society of Moon-worshipers, made up of the priests and devotees of that order; and they had, as we see from a late article in the CYNOSURE (Oct. 5th,) their labyrinthian Temple and their pretended mysteries and divine communications and rites, wherewith to dupe the multitude and gain influence and support. And as the Egyptians worshiped almost everything—their bull Apis, and cats, and crocodiles, and birds, and monkeys, and serpents &c.,—why, they had many of these secret organizations, from just the same origin: they had their bull, and cat, and crocodile secret society, and so on to the end of the chapter. And now we are assured—"that through their influence rites (those of Isis and the others) the birth and development were given, to the sentiments, influences, and institutions, through which the regeneration of this entire nation was finally accomplished." Whereas Egypt never was regenerated, in a "social, civil, political, or moral sense. It is true, it was a very rich country, and in God's Providence, had the influence of that holy popular man Joseph (who was far more to it then Washington ever was to us) and the influence of God's Israel for 400 years, poured into it; and had also several rich and powerful kings who were great lovers, and great seekers, of all the knowledge and learning then to be had; and who one after another employed their wealth and power in gathering all the manuscript books that could be found getting seventy-two Jews to translate the Old Testament for them, and so hunting the world over for books and employing agents all the way to India to add to the great Alexandrian library of 700,000 volumes—so noted, and so lamented for its final destruction, the world over—and along with this, they founded the first schools for philosophy—for the then infant arts and sciences—for morals, medicines, statesmanship &c., which, with the free use of their great, and then only real library in the world, attracted a multitude of learners; and as Rollin in his ancient history tells us—"The most illustrious men of all other countries as Homer, Pythagoras, Plato, and the great legislators Lycurgus and Solon, with many more often it is needless to mention, traveled into Egypt to complete their studies."

Now in this way it was, and by the use of all these means and instrumentalities—that Egypt was so much improved, and became (as it was called) "The cradle of philosophy, and of the arts and sciences." And yet this Good Templar orator will have it, that it came from the secret order of Isis! He gravely says—"Beyond the eye of profane observation, this secret society of Isis trained the youth of Egypt in virtue and learning, and gave the nation its culture in philosophy and art." That is—these followers of Isis—these senseless, mystery mumbling, moon-struck priests and devotees of that idol worship, did it—aided, indeed, by those other similar bodies—those monkey, cat, and crocodile secret societies! Most surely if there is any truth in history, friend Leech has here made a wonderful stumble, not only from the sublime into the ridiculous, but also into the false.

But again he says "Read Grecian history. Thirteen centuries before the advent of Christ, the secret association of Orpheus advanced barbaric Greece to that splendor of civilization which made that classic province the wonder of admiration of the world." But the truth is, Orpheus formed no secret association. He only so sweetly that the proverb was (as history says) that he moved the very trees to follow him &c., he drew multitudes around him to listen to his music and be instructed and delighted by it. But he no more formed a secret society than Jenny Lind did in this country a few years ago—not a whit more. So he says of Greece, "Its magnificent dramas guided the nation to an attitude of literary celebrity and social cultivation that made it shine brightest in the galaxy of nations:" and he gives the idea that these charms were produced by their authors being "patiently lectured" in secret. True, they studied in their own individual rooms or places of retirement, but they competed with each other in their works, by a State arrangement, before assembled thousands, as we read that Eschylus, Sophocles Euripides, and others did. Our author here assumes, that a student or writer in his study, constitutes a secret society!

Again he says—"Six centuries before the incarnation of Jesus at Bethlehem, Pythagoras, after traversing the civilized world and acquiring by initiation as a philosopher into all its secret orders, (see here the cloven foot again) a thorough knowledge of all known truth, founded that secret association, styled in ancient history, the Pythagorian brotherhood."

Now we have searched in vain, in both ancient and modern history, for the Pythagorian brotherhood. If it existed at all, it must have been founded on the peculiar doctrine of that philosopher, just as the Aristotelian, and Epicurean schools, or bodies of adherents—were founded on theirs. And the peculiar teaching, or doctrine, held by Pythagoras, was that of the transmigration of souls," at death, into various animals (see Bollin, vol. 1. p. 152—also, Religions Encyclopedia) which we are told, made them more merciful to the brute creation; and therefore might be said to bring them into a kind of brotherhood with the animal world.

Further, as a plea for secret orders, it is surely a plea in improbable, that, during the primitive persecutions of the Church, in embodied much of secrecy in its organism—and it is added—"Ancient authors assure us, that the time, place and manner, of administering some of its rites were concealed; and advancement to its highest privileges accomplished only after a patient protracted and faithful probation."

Yes, Christians hid as we are told, "in mountains, and in dens, and in caves of the earth" from the fury of their persecutors, and were obliged in this way to worship God, and celebrate the Lord's Supper in secret, if at all, and at the peril of their lives; and this solemn fact is here impiously seized upon as an example, and used as an argument, for our present secret orders and for their support. And Mr. Leech observes—"Did time permit, I might present other kindred orders"—*i. e.* for this same end. But, in all conscience we must say, this is enough—quite enough. Yes, quite enough to show conclusively, that history letter-stood, language perverted, and facts falsified, in order to gain a plausable show and support for our present secret societies. Their declared *origin*, thus taken together, is all a falsity—their pretended nature, for charity and benevolence, is an utter falsity; and their boasted and professed aim, and end, is a ruinous falsity. And so it follows—that to assume that their interest, work, or cause, is the interest, work and cause of God, is to assume an utter, threefold falsehood: and therefore, to carry out that assumption, and to allow and admit, (as honest and earnest for good as we may be) that their cause, is God's cause, and that to promote them and their work, is to promote His work, is to promote religion, and temperance, and morals, or good government, social elevation, Christ's Church, or human salvation, is to be grievously deceived. No matter who proclaims that false assumption, or what good men may allow and act upon it; still it must work out bitter disappointment and ruin. Has there not been too much of that woeful result already? And now, my dear temperance friends, the question is forced upon us. Shall we admit this false assumption, and in this great temperance cause, the cause of God for all our fellow-men—glory in it as "our mission," to adopt and carry out these secret orders—this wicked concealment—this very policy of the father of lies? O "let us cast off the works of darkness, and put on the armor of light!" F.

Correspondence.

RAV. M. S. DRURY sends a communication, from which we clip the following:

"I am driven to the sad conclusion that many of the ministers (slaves) who are MASONS, are practically depending more for success upon FREE MASONRY than upon Christ. A Christian feels a cold repulse to meet such on the sidewalks, the hearts of the two being divided by an oath-bound—iron-clad partition! Work together for the promotion of the suffering, blessed cause of Christ?"

D. W. EDGERTON sends us the right sort of a letter. We hope to hear from him again. He writes:

"Inclosed I send you five dollars for five copies of the CHRISTIAN CYNOSURE. We have the promise of eight or ten more subscribers, which we hope to send on soon. Can we afford to allow one-tenth part of mankind to cut loose from moral obligations, right, justice, truth and law, to prey upon the holiness of the human family?"

We feel sure all earnest workers in the cause of right would be encouraged to hear the voices from the Far West. The following is from Brownsville, Oregon:

"I have taken the CYNOSURE for six months. I am highly pleased with it; indeed I do not know how I could do without it. I hope to continue a subscriber during the contest now begun between light and darkness. I am doing what I can to let in a little light on the darkness that surrounds me In doing so I find the CYNOSURE a valuable helper. " "

From a life-long friend to the cause,

W. MCCOY."

P. BROWN, from Placerville, Cal., writes:

"Enclosed you will find one dollar for the CHRISTIAN CYNOSURE. We most heartily endorse its principles. Please continue the paper."

We thank JARVIS GAGE for the name of an agent. He says: "The ball is rolling. The people in that part of Michigan have just had three stirring lectures."

THOMAS RAKES, who is seventy-nine years old, subscribes for the paper, and sends one dollar for the good of the cause. It will be used for the free distribution of tracks. He says: "I have opposed Masonry from the days of my youth."

PHILO SMITH, an Anti-Masonic veteran, writes an interesting letter, in which he tells us a friend of his, *eighty-two* years of age, has obtained six subscribers for the CYNOSURE. Let the young men who are idle, and whose interests are pre-eminently at stake in this discussion, be incited to action by such examples.

Another veteran, eighty-four years of age, sends for the paper. Hear what he says:

"I resided in New York, when the rascals killed Morgan! I was once in favor of Masonry. I now know it is the worst thing under Heaven!"

L. S. KELLOGG sends a free will offering of five dollars, in a cheerful, important letter. Read the following quotation.

"Let the Anti-Masonic religious people, of whatever denomination, have a first-class, Anti-Masonic *weekly* religious paper, largely devoted to the Anti-Masonic work; but still a paper of wider scope, and general religious matter, worth as much in the Christian family as any other religious paper published. If other religious papers are to continue reticent on the subject of Masonry, either from sympathy for the 'craft,' or fear of losing patronage, let those who have no sympathy with such motives withdraw their support from such papers, and support one of their own faith, and let us 'fight on that line.' I have just written to have the *Advocate* discontinued, for the reason that I could not afford to patronize a professed religious paper, that was non-committal on that subject. Let the Anti-Masonic Christian people give those non-committal journals to understand that if they are to look for the Masonic support by such a course, they can look to that strength *alone* for support."

Brother J. T. Yarrington, in a letter from Carbondale, Pa., calls our attention to a proposal made some time since to review the article on "Secret Temperance Societies," along with the remarks which he quotes, from S. V. Leech, on the same subject. This we intended to do before now, but in the hurly-burley of moving, to get convenient to the office of the CYNOSURE, the article was mislaid; but as he has now kindly sent us another copy, we shall be happy to give the review soon.

In the meantime, his letter accompanying the said copy, though designed particularly for ourself, is yet well worth the attention of others, and as it will make a good preface to the review, and no restraint is laid on us in the matter, we, therefore, publish it. He says:—

CARBONDALE, Pa., Dec. 25, 1869.

REV. L. FOSTER—*Dear Sir*—In the CYNOSURE of October 20th, you said you would review my article on "Secret Temperance Societies," in some future number of the CYNOSURE. I have been looking for it. I send you the article again. Hope you will notice the remarks of the Rev. Samuel V. Leech, A. M., in his address, which I quote in the article.

I feel the importance, more and more, of an open, *anti-secret* temperance movement, in lieu of these secret organizations, for the promotion and more general extension of the holy cause of temperance.

I will continue to hope and pray that a free temperance system may be, ere long, inaugurated in our country which will outvie the secret monopoly in this reform.

The CYNOSURE is gaining friends every where. The Christian (?) friends, who are MASONS, &c., denounces the paper, as well as JOWS] and infidels; but all others who are moral, sane and *honest*, acknowledge its claims, and feel the necessity of pressing "onward and upward" in the cause for which it advocates.

The "*Valley Templar*" paper is now an abandoned project, and the idea buried. If I go to publishing a paper, mark me, *it shall never be published in the interests of any secret order.*" This is a late, but nevertheless, a fixed determination on the part of

Your sincere friend,

JOHN T. YARRINGTON.

ELKHORN, WIS., Dec 8, 1869.

EDITOR CYNOSURE:

President Blanchard, of Wheaton College, being in this vicinity last week on business connected with that institution, by request, occupied the pulpit of the Congregational Church of this village on Sunday morning, the 6th inst, and delivered an able and interesting practical discourse.

Before we then given that he would address the people at the same place on Monday evening, upon the subject of Secret Societies and their relations to religion, morality, and republican institutions This announcement, and the high reputation of the speaker, secured him a large and intelligent audience, notwithstanding the brief time given for spreading the notice.

The meeting having been organized by the selection of a chairman and secretary, and opened by religious exercises, the speaker proceeded to develop his subject as fully as the time allowed him would permit, confining his remarks almost entirely to the institution of Free Masonry, from which most, if not all other secret organizations, have derived their origin or their characteristic objectionable features. In so doing, he showed his thorough knowledge of the history of the order, and of the various disclosures of its secret rituals and practices—argued temperately and fairly upon the reliability and conclusiveness of the testimony thus furnished, and the demoralizing influence of the reiterated oaths and degrading ceremonies of initiation to the various degrees—and demonstrated, from acknowledged Masonic authorities, the despotic character of the government exercised over Masons by their superiors, and by Grand, over subordinate lodges, and the danger to republican institutions to be feared from the exercise of that power. He also argued from its having priests, altars, prayers and codes of morals, and from articles in Masonic papers, that it is a religion; and from the absence of all recognition of Christ, and of the distinctive doctrine of His Gospel, that it is a false religion.

The Free Masons, who are a large and influential body in this town and vicinity, were largely represented in the audience, and they as well as all others present, both ladies and gentlemen, gave a close and respectful attention to the address. In the course of its delivery, Dr. Blanchard occasionally exhibited some of the fire and eloquence of his earlier efforts in the cause of human rights, but his aim seemed to be, by evidence and logic, to convince his audience, rather than by invective and denunciation, to excite the hostility of any class.

As might naturally be expected, this first opening of a campaign against secret societies in this locality, created some excitement among those particularly interested, and, it is to be hoped, may be productive of much good hereafter.

O. MAND,

Chairman of Meeting.

J. SIMMONS, Secretary.

ALDES, Dec. 16, 1869.

EDITOR CYNOSURE:

The people of Alden were treated to an interesting and instructive lecture by J. Blanchard, (President of Wheaton College,) on the subject of Secret Societies, at the M. E. Church, on Thursday evening, the 9th inst. The attendance was good, and the address was listened to with unusual attention. The speaker maintained that Masonry is a system of (False) religion, Anti-Christ in its foundation, and opposed to true religion—and that Anti-Masonry is a non-republican in its character—that it degrades man, and defeats the just and impartial execution of the laws, when one of its order is a party on trial or interested—that it excludes from its hoosted benefits the weak, the poor, the maimed, the sick and helpless—that it is an evil of great magnitude, and that good men should have no connection with it; but should strive to bring the things of darkness to light by spreading information on the subject, and thus prevent men from being deceived and ensnared.

Truly yours,

S. ALBERTY.

NON-PATRIOTISM OF MASONRY.

EDITOR CYNOSURE:

Many of our neighbors constantly boast that we know nothing of Masonry, having never been in the lodge. They say that we have not a shadow of evidence that Masonry caused the North to show the South favor during the late war. Yet so abundant are the evidences that such favor was shown—the war protracted—thousands slain, and millions spent, because of Masonry, that they are themselves constantly *"lurking the rat out of the bag."*

I take the following incident from a Masonic paper issued last week. The items are given entire—*verbatim:*

"A MASONIC INCIDENT.

"A little incident, containing some mystical interest, transpired in Wayne county, S. C., during the late war. It is as follows.

"It was late at night; the husband was absent, and the wife, alone with her children and servants, heard a loud noise, and some one rudely knocked at the door of the house, and demanded entrance and something to eat. The good woman told them it was too late; that she had nothing cooked; but feeling that they would break down the door, she got out of bed to expostulate with them.

"They insisted that she should immediately cook something for them; and while she was thus engaged, they were roaming about the house, one of the party, who seemed to be a leader, found a copy of Mackay's "Masonic Jurisprudence." Turning to the fly-leaf, he saw the name of the frightened woman's husband written there.

"'Is this your husband's name?' he asked.

"'Yes, sir,' was the timid reply.

"'Is he a Free Mason?'

"'Yes, sir; I am a Royal Arch Mason.'

"The officer immediately turned to his men, and gave the order—'Come, boys; right about! Forward march!' and the house was soon cleared and cleared."

Thus the hunger and fatigue which were supposed to make it right for men fighting for the Union, to enter a lone woman's house at midnight, and compel her to get them supper, were set aside, when it was known that they were under a Brother Mason's roof. And why? Simply because the rights of a rebel Mason to be feed the hungry soldiers of the Union wanted, were esteemed superior to the rights of our fellow men. We, being a MASON, must be more respected as a rebel, than our men as defenders of the Union.

And this is but one, of a mass of evidences that Masonry could not but heighten the war, by its secret oaths, and pile up our national debt, and accounts for the turn of many battles which unaccountably favored the South.

And it all corresponds with Past Master Steinbrenner, the Masonic Historian, who says: "Masonry rises above all wars." "National differences do not prevail against it."—*History of Masonry, page 14.*

"National differences do not prevail against it." L. S. STRATTON.

DIED.

YOUNG—At Camden Mills, Rock Island Co., Ill., on Saturday morning the 8th inst., of scarlatina, JAMES NOBLE, only son of JAMES and CORNELIA Y. Young, aged 4 years.

EQUIVOCATION, AMBIGUITY, AND MURDER.

Although a secret society is exceedingly well fitted for the purpose of committing murder, and in defeating the efforts of the law at detecting and punishing the murderer, yet Masons try to make the world believe that they never commit such crimes.

Josephus speaks of a band of men who were called *Sicarii*. They were a secret society, the members of which carried daggers under their cloaks, or mantles, and entered among crowds to stab their victims in the city, and unawares. Whether the Masons ever refer to this society as evidence of their own "ancient and honorable" origin we do not know; but it is certain that it existed much nearer the times of Solomon than modern Masonry ever did, and that its stabbing on the sly, was a very natural trait of secretism, of which Masonry has been accused. This Masonry is thought to have a very ingenious way of injuring the business and reputation of *ill* enemies, which is about as bad as stabbing in the dark.

Another secret society which is now looming up into much prominence is an Irish one, called Fenianism. It is claiming in Ireland at this moment nothing less than a division of land among the people, and the murders, being euro of the justice of their cause, like as a set of Masons, seem to take special delight in "tumbling" landlords, as shooting landlords is called. Whenever the individual Fenian finds himself in the vein of I—ln the full rising sun effulgence of murderous glory, "he takes his revolver and tumbles his landlord" without more ado. Nobody sees him, he does it in the dark; or if nobody should happen to see him, he knows better than to swear against him, and juries know better than to convict him. The immunities of the oath-bound secret association, are thrown around the Fenian, and judges, juries, editors, and preachers, stand in as much awe of him as they do of Masonry in the United States.

We do not see how Masons, Odd Fellows, Mormons, Ku-Klaxes and such like secret societies of the United States can claim any more holiness, or sanctity than profane to Fenianism. All of them, we believe, have been detected in committing murders; and we know that they are all equally adapted to that purpose.

But even murder, and assassination, are not so bad as the barbarous persecution which secret collusions enable men, without committing themselves, to carry on against honest, unsuspecting persons. From pretended gentlemen they play their little parts in this game with out being detected, just as the high chivalry of the South may escape from, their infamous assaults on unprotected men and women, under the cover of masks, and the shades of night. We know of nothing meaner than to join in a collusive persecution of a man, and to let him know, and feel it, and yet be protected from the legal consequences of the villainy. And yet, this is one of the peculiar beauties of Masonry. The barbarous treatment of the son of Louis XVI by the revolutionists of France, by which it is supposed by some, that he became idiotic, and demented, and by others that he was driven for relief among the savages of America, is hardly worse than that which secret collusions have the power to practice on the best men of the community. Not a few of our readers will doubtless have witnessed themselves, or known cases of persecution from the pretended charitable institution of Masonry; and they can hardly wonder that the idea of a life among the savages should suggest itself as perfect happiness in comparison. To pay some men of honor, truth, integrity, and refinement, with coarse symbols, forcing ideas upon them through vulgar signs and false myths and fables, is an excruciating torture, which the depraved taste of Masonry could hardly comprehend. Not a few of the myths and fables used by the sanctimonious brother hood for conveying mystic meanings, without disclosing secrets openly and by words, are absolute falsehoods. In the conveyance of Masonic ideas they often break their oaths, find self untruths at one and the same time; thinking that because what they say and do are understood in a mystic sense by some, and by some only, therefore the falsity is not evinced. Even a Masonic newspaper, or paper published on Masonic principles, might be conducted entirely in a mystic, or spiritualistic sense—might be duly understood by the initiated, and yet, for the general reader, have not a word of truth in it. And we would any candid, observant person, if, under the reign of Masonry in the United States, or perhaps of Fenianism, he could get hold of such, just assuming this character? Then, what kind of teaching, or preaching is Masonry, for ministers of the gospel to be engaged in? Who would credit it, that a men of the present century, and especially as it is to read and understand the New Testament, should so readily give himself up to a system of "lying fables!"

The meanings of signs, symbols, myths, etc., in which Masons communicate their ideas are known in the conception, of the lowest possible character, are wholly arbitrary, and cannot possibly be used without equivocation and ambiguity. God made man to talk with his tongue and not with his fingers, with block-balls, with hieroglyphic skin aprons etc. Some writer, Horn Tooke, we believe, calls equivocation and ambiguity, the "everlasting engines of fraud and injustice." The very act, of resorting to them, is, in our

SMILES.

BY D. R. S.

Smiles! what are they for? Until tell you
All hatred they melt into love;
They chase away sorrow and trouble,
With a gleam from the heaven above
They make us all cheerful and happy,
No matter where we will or no;
Can a sunbeam be ever resisted,
When it tells us a bank of snow?

We should weekly grasp through the shadows
That compass this earthly life,
Were it not for these flashes of brightness
That fall on us during the strife,
To reveal the fond spirits around us,
The blossoms that spring in our way:
For the smile is not all an empty
Same as people choose to say.

The innocent laughter of childhood
Makes the heart of the aged to thrill;
At the sweet, merry sing of the soldier,
The mourner looks up and is still.
Oh! not bright, sunny smiles of contentment,
That flatter with false sunshine only,
They will change every hardship to pleasure,
And the darkest night turn into day.

—*Little Chrysostom.*

Correspondence.

OX THE WING, Jan. 3, 1870.

EDITOR CYNOSURE:

On the 13th day of the month which closed the departed year, a short campaign against the secret orders—more especially Masonry, was commenced at Lodden's school house, Fountain Creek, Iroquois county Ill. The house was full and the feeling excellent. Another meeting was held at 11 o'clock on the 25th at Judy's school house near by, and in the evening of the same day a large meeting was held at the school house near the house of your correspondent Jesse S. Hickman. On Sunday the 26th, we had an excellent time at Wesley Chapel, a Methodist Church in the morning, and in the evening, there was to be a lecture in the Church at Glenwood. On arriving at that place, however, we found that a Methodist Mason, who had a little while before allowed a joggler to use the building, had closed it against us. The lodge offered the Masonic hall and a gentleman by name Hockett, a pettate hall—he[illegible]ster was used, and crowded there in this place, some while since during a protracted meeting, two young girls went forward to ask prayer for the salvation of their souls, their father an infidel, seized one and commanding the other to follow, forced them from the house, but when the lodge was about to send a brother to " the grand lodge above (?) this honey hooded infidel and blasphemer carried the *Bible* in the procession.

On Monday evening we had a large and successful meeting in the Methodist Church at Milford. Here we were entertained by Mr. Bunnell, now a subscriber for the CYNOSURE, whose fat horses and calves were a verification of the paper—a merciful man, is merciful to his beast. To digress for a moment let me say that this (Iroquis) is a wonderful county, rich in soil with a pleasant climate. It is eventually to be one of the wealthiest in the State. All through the region first named is their report the farmers have artesian wells from 20 to 60 feet deep which, night and day—summer and winter pour out their tide of healthful water. I went down to see friend Bunnell's on a bright day. A tough 8 or 10 feet long was placed on the ground, and into one end of it the well poured a stream two inches in diameter, and the whole was smoking in the most pleasant and inspirable. Dat to return, Tuesday evening we had a small meeting (the only one,) at Hamilton's school house—found here an every where warm friends.

On Wednesday night a debate at Glenwood Question: Is *organized secrecy* in time of peace justified by the Bible?

Aff—Rev. J. Coleman.

Neg—Chas. A. Blanchard.

Seats filled and some standing—victory for the truth.

Conclusion—The people are on the right side of this question when the subject is before them fairly—they must be informed and Masonry with its offshoots must be destroyed.

YOURS—CHAS. A. BLANCHARD.

CORRECTION.]

EDITOR CYNOSURE:

As I suppose it is ;ruth you seek, you will allow me to correct an error or two, into which one of your correspondents has fallen.

In your issue of September 7th, 1869, in an article signed "Rev. Mr. Fox" in which the writer pretends to give facts in the case of a Methodist clergyman named Fox—who, it is said, "lived eight or nine years ago in Wisconsin, near Janesville—that he undertook to publish a work exposing Masonry; that he was made a member of the clergy, who told him to be wise of what he was doing; that he was suspended from preaching until Conference met, when he was allowed to preach again, but not to say anything about Masonry."

Now, let me see how much of this is true, and how much false. First, there was a Methodist clergyman named Fox, living near Janesville, Wisconsin, about that time. Secondly, he did have trouble with his church, and the case was carried up to Conference. But it is not true that his difficulty originated in his "undertaking to publish a book against Masonry." Masonry had nothing whatever to do with it. The trouble arose principally from his following out the old Methodist plan of closed doors at the "Love Feast;" i. e., not from opposing secret societies, but because he would introduce a secret society of the Church Love Feast.

Secondly, (if in not true that he was allowed to preach again, on condition he would say nothing against Masonry. That subject was not before the Conference, and no such proposition was made, and to assert it is a slander on the M. E. Church and Conference.

From the manner in which your correspondent wrote, he evidently believed the statement, but he has been misinformed by designing persons.

If Brother Fox were living, I make no doubt he would correct the matter himself. He died within the last two or three years.

JUSTICE.

[As the writer's name is forwarded, we cheerfully correct.—ED.]

☞ The sick as well as the poor, " ye have always with you, and whensoever ye will, ye may do them good"

MINISTERIAL CORRESPONDENCE ON MASONRY.

MILES CENTER, N. Y.

REV. W. POST—*Dear Brother*:—I remit to you to-day, the seven copies of your "Masonry Unmasked," which I received by one of our recent mails. I have no use for them, and as you regard them as being worth a penny a piece, or "seven cents per dozen," I could not conscientiously as a Masonic Christian destroy them.

My dear brother in Christ, I consider it very unfortunate for you, who, I believe would spend your life in doing good, that you should pursue a course which causes "your good to be evil spoken of," and therefore, defeats the object you have in view. Permit me to say, that you have not the truth in expelling Masonry, in your "Masonry Unmasked"(?) and that, therefore, you beam yourself, and not Masonry.

An aged Minister said to me on our way from Conference—" I am not a Mason, and have never been, but if we have got to have it brought into Conference, I will go and join them."

May God bless you, and may we seek to be good Methodist preachers.

Most affectionately yours in Christ,

R. L. STILWELL.

REPLY.

ROCHESTER, October 1.

REV. L. STILWELL—*Dear Brother*:—I am glad you use a conscientious brother and that you pursue a course to suit you. You and I, dear brother, are to stand at the bar of God. It is a very little thing that I am judged of man. I offset against your assertion that I do not the truth in "Masonry Unmasked," another, Mason, much older, and I have every reason to believe, equally pious, who says that every word is true to my address before Conference. So on this point, dear brother, we balance accounts. I took up the *Daily Democrat* on September 30th, yesterday, and read in an address of the Canada lodges to Rochester visiting Masons these words: "There is the family tie, &c., * * * These all bring men closer together; still Masonry rises above all these. She brings men nearer together than any other organization." Do you as a man of God and minister of Jesus indorse this? Can you in conscience say that a sworn combination of all classes, also a human organization, is to be in any sense compared to a divine?

But this only proves what I have asserted in "Masonry Unmasked." You must, to be true, defend a stranger Mason—whoever he may be, before everything even father.

Again, "Masonic intimacy aids in producing regular motion." Is this true, dear brother? Is this the result of associations with Jews, Mohammedan, deist, spiritualist, Mormon, and persons of all religions, business and nationalities? Is Dr. L— says? I do not know how old a Mason you are, but I do not believe you are so for gone as all that. Then listen to a quotation from Simons' response: Can you say as did he, that "Masonry is free from the operation from the great and holy word of God? Why, my dear sir, a not very conscientious brother who is an Odd Fellow, was called to be chaplain, and they refused to allow him to use the name Jesus—"the same to sinners dear"—in his prayer in the lodge, and he protested. Tell us not that Masonry (which does the same) is inspired of the word of God! Blasphemous! Again he, Simons, says: "Masonry is a good institution, and glad to be its worshippers!" Is this of God? Brother Stilwell, do you worship Masonry? Are you glad to? If not, you are nevertheless according to this, in bad company, very. Antediluvian idolaters. Never mind, dear Stilwell; let me be plain. You and I are to stand side by side in the judgment. I want you. Again he says: "Lodge rooms are adorned elegantly at an expense not to be contemplated." Do your funds go in this direction, or did they let you in on the charity list? Even so your influence more than money helps on this enormous outlay. Will not God demand these things at your hands by and by? Perhaps I ought to consider you sincere when you pray God to bless me, and that you believe that I, wishing to do good, defeat my own object in speaking against Masonry, and, therefore, condemn my sincere thanks. Permit me to say in all kindness, if Masonry is right, then associations in the most intimate relations with persons of all classes of men of whatever business, religion or nation, "economize extravagance in the outlay of money," forswearing one's self and worshipping Masonry is all right. This is what it calls charity, we suppose, in the highest possible sense. This is the inspiration of God. Do you believe that much? Pardon my abruptness, and accept this from your sincere friend and fellow laborer in the kingdom and church of God and His Son, Jesus Christ our Lord.

YOURS most respectfully and truly,

W. POST.

A NEW SECRET SOCIETY.

The New York *Times* which has recently made no opoe oxhibit of its attachment to Masonry, very innocently publishes the following:

"A stage robber, recently arrested in California, has created a sensation resulting the fact that there was a regularly issued, with code of laws, grips, signs and pass words, secret organization among African, also Negroes. The band was originally organized attempted, George, and has for many months pursued a career of robbery and murder."

Now we would inquire whether the appearance of the Vice-President of the United States at the head of the character of the great head centre of a great secret society, numbering some 200,000 voters, (as said society is careful to inform us), is not calculated to encourage secret organizations than that one to which he belongs. Would Vice-President Colfax pretend to say that a secret organization of robbers, pilferers, office-getters, regulators, Ku-Kluxes, Knights of the Golden Circle, Camp Chase rings, and so up religious pretences for the main spring of their action,as well as that particular organization of Odd Fellows of which he is such a distinguished head? Wherein is Odd Fellowship any better than the secret band of brothers who, with their net work of signs, grips, pass-words, code of laws etc., have taken possession of the Pacific coast? It is possible that Odd Fellowship may be a little more refined, a little more tricked out with bullion, and salved over with nice, oily, sweet-flowing words; but the principles of one association are no better than those of the other. Intense selfishness, equally destructive of sound morals, and republican government, lies at the bottom of every secret organization.

Vice-President Colfax pretends, doubtless, that his secret association is of very great value; that it is a great promoter of the virtues, Sons of Liberty, and the Pacific band of robbers, protend the same thing.

The appearance of the Vice-President of the United States at the seat of another great secret society, viz, Salt Lake City, where he pretended to array himself against its headcenure, was thought by the simple minded writers of the New York *Times*, to have given the Mormons almost a fatal blow. But we must admit to our shame, how absurd it was to expect the bend of one secret society to give a mortal stab to the bond of another secret society. And what are the facts? Why, the pretended attack made by the Vice-President upon Brigham Young, the great head center of the secret association of Mormonism, has been followed up by Brigham, by sending forth a swarm of Mormon Missionaries to all parts of the United States—some of whom are making arrangements to establish a large hall in Brooklyn, or New York, which may well serve as a counterpart to that great Masonic hall which the *Times* advocates with such smilable simplicity! For our own part, we can see no difference between the two halls in their value to society. Both are calculated to make a sacrilegious use of religion for carrying out the most selfish, and basest of purposes.

It may be considered very remarkable that the visit of a great head of a great secret society to the Pacific coast and to great Salt Lake City, should have seemingly developed into prominent public notice, the two great secret organizations standing in those regions—it may be thought strange that the progress made there by the second officer of the Union, should have stirred up such elements of danger, as brought them more prominently into light, but it is very much in accord with

SOUND LOGIC.

A PETITION.

EDITOR CHRISTIAN CYNOSURE :—

Let me suggest that a petition to the Legislature of Illinois should be got up this winter, for an act to render it a penal offence for any one to administer an oath unless authorized by the law, or to initiate any one into the mysteries,' (so called,) which he is not at liberty to disclose.

Any connivance by which men are restrained in their liberty from making known to the public, any thing which is necessary for the public to know, must be a restraint on just liberty, and therefore, subversive of free, republican government.

Since a legal oath or affirmation is one of the most solemn acts performed by men, and as the administration of justice depends upon its sacredness, it ought not to be trifled with, in any way, or allowed to be made a vain form. Only such oaths and affirmations should be prescribed by the law, and only by those whom the law designates for that purpose. The administration of oaths is an attribute of sovereignty, which should never be exercised by an incorporate association like that of Masonry. Masons have no more right to impose an oath upon a man, and make him pay for it, than they have to nail up the doors of his house. Nor has a man any more right to take an oath, without pay, than he has. But he has to set fair to his house, or to commit suicide.

The oath, or affirmation prescribed by the law, binds men to speak the truth, and to keep their promises, but the horrid unchristian oaths of Masonry, bind men "to conceal and never reveal," and to be governed by the machinery of a secret organization, the result of which may be termed by a few, or a rebel. While the law binds men to speak the truth, the whole truth, and nothing but the truth, which they are bound to do at any rate—Masonry binds them to conceal the truth. Hence there is a radical antagonism between the two.

The law must assert itself, or else society will verge into anarchy and despotism.

LEX.

The above is sound reasoning, and presents a requisite that is *fundamental* both to government and morals. Let some of our legal friends draw up a petition to our Legislature on the basis here laid down, and we will push it, and urge it with all our power.—[ED.

THE ANTIQUITY OF MASONRY.

EDITORS CYNOSURE:

The CYNOSURE has often denied the antiquity of Masonry; that is, in its present shape. We do not pretend to say that collusive secretism for wicked purposes is not as old as sin, and as the world as any other human meanness and knavery; but what we do mean to affirm is this: that the secret societies now existing in the United States, are a new phase of imposition and priest craft, and not an ancient one. They are undergoing changes almost every day; much of the clap-trap and monkey shines with which they used to gull greenhorns and ignoramuses are now laughed at by other men to the same end; and when our people are properly enlightened, they will dispease with Masonry altogether. When that day arrives, such men as Schuyler Colfax, and Governor Powell, will have to resort to some other expliances besides secret jugglery to manage the "self-governing" masses. The idea that these two gentleman resort to Masonry for the purpose of promoting the interests of religion and morality, and not those of politics, implies a degree of simplicity and innocence of character on their parts, that they themselves would blush to own, as we think. They should search the world of their aprons for some other excuse.

But to return to that great and venerable antiquity which Masonry claims with so much assurance. It is nothing else than, one even so much as, the claims of the Roman church, set up for the same quality, as if antiquity could excuse fraud and corruption. The Jesuit missionaries claimed, we believe, that they found traces of the true religion every where, among even barbarous nations, showing that traditions of religious truth had floated down the stream of time to them, even from the destruction of Babel. So, the Masons, not to be out-done by the Jesuits, have claimed the same thing for their institution, declaring that its existence among barbarians, proves its *divine* origin—an inference, by the way, that we should be inclined to draw right the contrary from finding that where an institution is found among barbarians, it is an evidence that said institution has had a barbarous origin. In fact, we know of but few institutions that we consider more barbarous than Masonry.

But let us examine into this thing a little further. Let us take one of the secret societies existing among the negroes in Western Africa as for example. The lodges of these societies are called "Greegree Bushes," as in the old Roman lodges generally sought to be, since the tools of Masonry that they make such a superstitious use of, are nothing but Greegrees, and all that is done in them is kept profoundly and mysteriously secret, and it would be ruinous if it too much light were let out upon it all at once. But what is very remarkable is, that the members of these secret societies are all women, and girls, and not men; wherein we think the African Greegree bush has thus an American Masonic; for secretism is much better for women than it is for men, there being but very little about it that is really manly.

The awful sanction of murder, too, is thrown around their mysteries, for when the old initiating hag is about to initiate a girl into the Greegree Bush, she declares to the male portion of the neighborhood, at the top of her voice, that—" Any man who shall reveal what this mark, [made with a mystic stick,] before the sun rises to such a hight to-morrow, shall surely die." After this is said, no sane man ever ventures to look even towards the awful place where the dread mysteries of initiation are performed, any more than a young Mason dares to reveal the terrible verities of the lodge. These silly nebo men are thus lead to believe that they are under the restraints of religion, whereas, they are held in check only by *fear*—by the fear of being murdered.

The Bible, also, contains evidences of the antiquity of secretism. We have a pretty good outline sketch of a secret society, not unlike those of the present day, in the conspiracy, presented in the Sixty-fourth Psalm of David, where he speaks of "The secret counsel of the wicked, and of the workers of iniquity—who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect, the inward thought of every one, and the heart is deep."

"But God shall suddenly shoot at them with a swift arrow, that they shall be wounded."

Yes, these are tongues and bows of the fall, insomuch that whoso seeth them, shall laugh them to scorn."

This description of secretism, is applicable to modern Masonry in this respect, viz—that their bows and arrows are all made from the Temple, giving the exact number of the various Masonic degrees which were employed; the immense importance which they attach to the same, by the symbolic use of the same, by the symbolic use of the same, by the symbolic use of

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.

"In secret have I said nothing."—JESUS CHRIST.

[FORTNIGHTLY AT $1 A YEAR.

VOLUME 2. CHICAGO, TUESDAY, FEBRUARY 8, 1870. WHOLE NUMBER 39.

The Christian Cynosure.

[GR" "The Christian Cynosure" is devoted to exposing secret societies, but the great question of reform will be discussed in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two or three-very alternate Tuesdays—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents. Postage, six cents per quarter, but on clubs of twelve, sent in one place, it but nine cents each, per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the slip on which your subscription runs out; but in case of renewals the number usually remains unchanged till we print a new list.

SECRET SOCIETIES.

Is it Right to Join Them?—No. 5.

BY REV. R. C. DICKINSON.

Conclusion.

Secrecy in a social organization, makes the body thus formed dangerous to the peace of the community in which it exists. A body of men, separated from their fellow men by impenetrable veil of secrecy, and bound together by solemn obligations, will inevitably attach great importance to their private interests. Every effort to keep their affairs from the knowledge of others, will deepen their estimate of those interests. As a natural consequence, they will place an under estimate upon other men's interests, wherever they appear to be in collision. This effect upon the minds of its members naturally induces an opposite effect upon the minds of those who are not members of the organization. A constant effort of the one party to keep the other in ignorance of, and from interference with its affairs, is just fitted to excite curiosity in the other party and provoke to the interference so carefully guarded against. Such an antagonism in society always has a disturbing influence upon its peace. We might expect that secret societies formed for literary improvement in the retirement of college life, would be exceptions to this influence, if any exceptions could be found. And yet we have the testimony of many to the fact that even these secret societies are not an exception. President Day, long the honored head of Yale College, in 1849, gave it as his opinion in regard to secret societies in college, that—"If they have done good, it has not been by means of the injunction of secrecy, but in *spite of it.* They might have done more good without it." Dr. Humphrey, for a long time President of Amherst College, in the same year, said—"I could not conscientiously advise any pious young man to become a member of one of those societies. I go further, and give it as my deliberate judgment, that it would prevent much evil and by no means gain if secret societies in our colleges were dissolved." Dr. Edward Hitchcock, in his book, entitled "Reminiscences of Amherst College," gives the testimony of nine Presidents of New England colleges in regard to the influence of secret societies in colleges. Eight of the nine pronounced their influence pernicious. One of the great objections to these societies urged by those most conversant, is the disturbing influence upon the peace of college life.

The party feeling which is created in the way referred to is of a peculiar kind, and peculiarly unhappy. Parties must exist in a free community, and of course, party feeling will be awakened. But where parties exist in public nature, there is an antidote to some of the incidental evils which they cause in the free discussion which they invite. Where there is *freedom of discussion*, truth will win its way in the world, in spite of all opposition. But in the case referred to, this antidote is taken away, for some of the facts to be discussed are concealed from view and the party feeling awakened has an unhealthy influence upon society.

And then the veil of secrecy, behind which a party of men conceal themselves when organized in a secret society, gives to them power which they do not possess in any other way. It is power especially adapted for doing evil. Men thus banded together, can act unitedly, promptly and unexpectedly to those around them. Society has no means of protecting itself from efforts made put forth, if they are hostile to it. It is in vain to say that the good principles of a society will restrain its members from action detrimental to the public good. The secrecy of a society will rob its good principles of much of their influence. Men no less restrained by the good principles which they professedly adopt when they act in secret, than when they act publicly. Men are led to good in this imperfect world that the restraining force of certain secret principles which they profess to adopt, will render safe in their hands such a power as I have spoken of. Such power has been abused in times past. Its force has been grievously felt in elections, in courts of justice, in halls of legislation and in the church of God. A few years ago Free Masonry outraged the sacred rights of society, and disturbed the peace of the land, by the abduction and murder of Captain William Morgan, and when the assemblies of the State of New York sought to bring the perpetrators of the crime to justice, they found the institution too strong for the laws. But a short time ago the Knights of the Golden Circle endangered the existence of our civil government. "To-day a secret association of liquor dealers bids defiance to the laws of the Commonwealth of Massachusetts.

Now a wrong is done to society by holding it exposed at any time to the injurious action of such a power as secret societies create. Should a body of men erect a powder magazine in a populous village, and fill it with that explosive material, connecting it by a metallic wire, with an electric battery, in some private room, from which at any instant an electric spark might be sent, exploding the magazine, and thus causing destruction and death on every hand, would not the inhabitants of that village have a right to know how that battery was kept? It would not be enough to tell them that good principles governed the association of men who had the charge of that battery. You would say, and rightly say, that the existence of the battery was one end of the same, gave to all who lived around it, a right to know in whose hands, and under what regulations the battery at the other end of the wire was kept. The right of self-protection is invaded when exposure to evil is produced, and the cause of that exposure is kept carefully concealed. If a secret society would keep itself wholly secret, the case in the respect now considered would be vastly better. If it would but keep its action and influence from ever reaching the community at all, there would be far less reason to complain. But the actual case is always very different from this. Such a society keeps carefully concealed its principles while it sent compels the community to feel the effects of that action. The battery is charged in secret and secretly exploded. The effects of the explosion are forced upon public attention. Are they the rights of society at large invaded?

Secret societies as a matter of fact do harm to the moral and religious interests of the community to which they exist. Some of them profess to be moral reform associations. But reform, in the sense in which the Gospel, with its distinctive principles cannot afford the instruments to be employed in their work, for their members would not be agreed in respect to them. The religious convictions of no member may be trifled with. God's appointed agency for reforming and raising men must be put in the back ground at least. Curiosity, excited by the concealment of something in the organization, is made the great working power. Now a false appeal to curiosity may be perfectly right. But the placing of a merely natural impulse in the lead in a great moral reform is wrong. It dishonors the Gospel. It wars from the very first step. For error always leads astray. A reform always adds to man's regards to the level of the principles upon which reliance is placed for carrying it on. I have said that these societies were usually semi-religious. They have religious rites and their priesthood often. They supplement their appeal to the curiosity of men, by an appeal to their religious sensibilities. But the religion is not the religion of Christ and His Gospel. Their members will not all believe in Christ, and the Gospel known of but one High Priest, and he is passed into the heavens. Now what is the religious effect of a system too liberal to recognize Christ as King and His Gospel as law? We have an answer in the words of our Lord: "He that is not with Me, is against Me, and he that gathereth not with Me, scatereth abroad." The very fact that a society professes to be religious, or that it wears the garb of religion, makes it the more dangerous in its influence upon the world, if it only embraces enough of error in its principles and modes of action, as well as its religion, to weaken the faith of its members. Error borrows power from the truth, with which it is united, if it can have the place of honor. And the world will most gladly join the church in works of reform and religion, if it can only be allowed to take the lead and direct the movements. Even Satan will be very ready to form a partnership with God's people in carrying on the work of preaching and supporting the Gospel, so long as he can direct what Gospel shall be preached, and what shall preach it. But the results of all such alliances is, that the truth is either robbed of its power, or is made to do service in the cause of immorality and irreligion. When secret societies profess to be more religious and wiser than God, it will soon become apparent that their wisdom is folly, and their boasted strength for any good purpose is weakness.

It is thus in the kingdom of light, and not of darkness, that secret societies have their dominion. It is under the leadership of Him who is the light of the world, that every man should serve. It is clad in the armor of light that every man can win victories for truth and for God. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

MUMLER, "PRINCE OF HUMBUGS."

Not long ago, a man by the name of Mumler, produced a great sensation in New York. He professed to take spiritualistic photographs and was pretty liberally patronized. When one sat down to have his photograph taken, in the usual way, there appeared in the picture not only the lineaments of the person sitting but also a dim misty outline of some spirit in connection therewith, generally that of a person of the opposite sex, standing close behind and over-topping the principal figure. A man might thus find behind his own likeness the likeness of some lady whom he had known and loved in former days, or of some one in whom he took a present interest. In one of these spiritualistic photographs, a man was taken in the attitude of writing at a table, while a long, ghost-like figure, perhaps with the features of Henry Clay, stood behind him, reaching forward a long misty arm, to grasp and direct the hand of the writer.

We saw something too, that was even stranger than this;—it was a man—apparently a man, of hard sound sense, who was a leading Mason in his village, and who gave to these photographs all the mystic importance that was claimed for them by their inventor. He evidently regarded them as profoundly mysterious, as divine revelations from the spirit land, and worthy of being associated with the deep, incomprehensible mysteries of Masonry. And in this particular—his simple Masonic faith out our interests incredibly touched hands, for we were perfectly in accord with him that spiritualistic photographs and Masonry, are of one and the same piece of jugglery: there is but little if any difference in their origin and design.

And it appears that the New York public entertained a similar suspicion. At all events, they thought that Mumler was a humbug, and prosecuted him for swindling—for getting money on false pretenses, out of simple minded credulous individuals. But he has been most deserved the title of prince of humbugs which the prosecuting party gave him; for he was detected, exposed, made ashamed, and driven out of the city, and his credit would have suppered if he had been the prince of humbugs Masonry may still claim that title for some of the Grand Worthies of the 33d degree, so far as Mumler is concerned, for no such Grand Worthy, though detected and exposed in his impostures, has ever yet been made ashamed, and driven out of a city. If Mumler had been shrewder and more of a humbug, equal to the few Lieutenant Generals of the 33d degree, of South Carolina—he would have got up a lodge on the strength of his new discovery, would have made the sublime craft of taking spiritualistic photographs, the grand mysterious, vitalizing spirit of that lodge, and could thus have defeated the prosecution of the courts, as Masons do, could have kept up a great reputation, and made much money. But he relied upon the astounding merits of his own sublime discovery and was defeated. Confiding in his own powers of humbuggery as the community, he "went it alone" as the saying is, and lost. Whereas, if he had been more humble, had done things more "decently, and in order," and had associated others in the imposition, making a secret society of the matter, all its events would never have ventured to disturb him.

But still, members of secret societies are as liable, we think, ner a matter of fact and of law, to be prosecuted for swindling, as was Mumler. For where a combination of men take money from deluded unsuspecting greenhorns, in order the pretense of having built Solomon's Temple, of having preserved some mysterious light in the dark recesses of a lodge, and by giving them some significance to things so worthy of it, such as winged hour glasses, compasses, triangles, the level, the square, a cable-tow, a tamb-skin apron etc., etc., we think that they have actually worse cheats and impostors than Mumler was, and we think such indictments at the law. They are worse than Mumler, since they get more money under false pretenses than he did, and are infinitely beyond him in their power of humbugging society. They not only get money and influence by their false pretenses, but they corrupt the morals of the community, destroying its pure religious ideas by establishing false ones of their own.

Secret societies in a country where the right to assemble, and give utterance to opinion openly is secured, ought to be prohibited by law. It ought to be made a grave offence, punishable by a severe penalty, on the part of any one who should aid or assist in the imposition of initiating a person into the lodge of any secret association. It is sufficient for honest men that they have a free unquestioned right to express their ideas openly, and above board, and no person should be made, or permitted, to favor knaves. Secret sessions of the Senate may be permitted, and military courts may deliberate in secret; but these are very different bodies, in every respect from secret societies. Their secrecy, when considered, are more conspicuous against both public and private weal, and should be treated as such by the law.

We find a legal definition of conspiracy, which runs in these words viz., "A conspiracy is an unlawful combination of several persons to do any wrongful act, injurious to individuals, or to the public. All confederacies wrongfully to injure another, or to entice indoorers at common law, whether the intention is to injure his property, his person, or his character. The object of conspiracy is not confined to an immediate wrong to particular individuals, but may be to injure public credit; to affect public health; to insult public justice; or to do anything illegal act." From this definition we see that secret societies are conspiracies. They cannot exist without injuring the rights of individuals who do not belong to them, and so as insulting public justice, we have had ample evidence of this as one of their most prominent traits, manifested in the murder of Morgan as well as the indiscriminate absolution from crime granted to rebels. The organization of secret societies well fits them for striking at a man in the dark, and for blackening and destroying his character; and they are used for the purpose.

A combination of several persons to cheat and defraud another of his property by willful misrepresentations is a conspiracy." So says the law, and we would like to know if Masons do not cheat and defraud a young nineyhem mer of his property when they take fifteen dollars from him, (more or less), for want he gets by initiation. They do not even give him a policy of insurance, either on his life or dwelling house; but the permission to wear a lamb skin instead, which he could wear without such permission, if his were foolish enough to desire to do so.

"A conspiracy may be not only to cheat some particular person or persons, but to cheat whoever may be cheated; and thus such general intent, to do undistinguishing mischief, greatly aggravates the offence.

This describes Masonry exactly; it operates to the cheating of whoever may be cheated. And this too, was Mumler's case: he was willing to cheat whoever might be cheated. His capital in trade was a spiritualistic photograph, while that of the Masons, consists of a foolish spiritualization of squares and compasses etc. Mumler spiritualized a photograph, while Masons spiritualize the tools for laying stone and brick. And both of them attach a mysterious religious significance to such things—to things made by their own hands, perishable, and of no more value than a pagan god.

And what is more wonderful than all this, there are ministers of Christ, preachers of the light, who aid and abet such conspiracies against the intelligence and morality of the community!

According to the common law, which, together with christianity, lies at the root of all republican liberty, it is not necessary to show, in order to establish the existence of a conspiracy, that an agreement has been made to commit murder, or that murder has actually been committed, or intended, as in the case of Gardiner, who had been got up a lodge by the Ku-Kluxes; it is sufficient to prove the existence of a secret association which may, and probably does do such acts; for the conspiracy itself is an act against common law. The spirit of the common law is to destroy in the very bud a collusive association of men, that operates secretly in a smoking, unmanly, underhanded manner, and is therefore as hostile to liberty as it is to all the higher and nobler qualities of the human character.

Some persons thought it was foolish to prosecute Mumler at the law; and we, ourselves, were almost inclined to agree with them. If people were foolish enough to be cheated by him, why let them be cheated;—that was the idea of many in the case. But imposition is an error, and one error leads to others; and the increase of error for the sake of money and power is a crime. The anguish of the crime committed against society by secret associations may be estimated by the havoc of life and property occasioned by the rebellion, for the rebellion was their work. Secret association was the conspiracy by which it was brought about. The mere professed jugglery, who deals in legerdemain, and receives twenty five cents a head therefor, is not a deceiver or imposter, for he openly tells us that he does deceive us, and intends to do so; and he cannot be considered as committing a crime against society; but Mumler and the Masons, who practice their jugglery in spiritual and religious, who impiously make use of sacred things in order to gain more respect for their jugglery—are criminals, and ought to be prosecuted at the law. Society should to protect itself from fraudulent misrepresentations. So long as Mumlers and Masons of the illuminated 33d degree are allowed to go at large, then the Erie ring, the whiskey ring, the Mariposa ring, and other such fraudulent combinations, will pursue their nefarious operations in peace and security. We may yet live to see, perhaps, ministers of the gospel using the sacred influence of their profession in favor of some bogus corporation in consideration of having received a number of shares of the stock—as offence against morality, which after all, would not be so great as that of giving countenance and support to Masonry.

FAIR S SQUARE.

HOW TO MEET THEIR BLOWING.

It is a very common thing for the secular press to publish puffs, and proselyting notices, of the secret orders. Some of them have the fairness to publish replies from the friends of light. In all such cases we hope replies will be furnished. Below is an example of such a reply, which we insert both as a worthy example to our friends, and as affording thoughts of interest and value in themselves. Some Pythian Knight had inserted a characteristic laudation of that Order, with all other "well regulated" secret orders, in the Elgin *Watchman*, Dec. 11th, a veteran Anti-Mason sent in the following reply. To explain the article replied to and briefly—and is worth reading.

MR. EDITOR:—I see Mr. R. S. has attempted to show that it is to the advantage of a man (not a woman) to belong to some secret society.

Now with your leave I will give some of the reasons why I would not belong to any secret society.

First—the moment one joins such a society he disposes of his manhood, because he promises, under heavy pains and penalties, to keep secrets inviolable before he knows what they are. And, when asked to state the benefits to be derived from the society, his mouth is closed and he is dumb, and a society which will not hear investigation may be considered as dangerous to a community.

Another reason is the expense, as in joining a secret society a man gives from $25 to $30 for the privilege of thus surrendering his manhood.

The second inquiry of R. S. is, "where would you rather your son would pass his evenings, at the tavern, theatre, gambling house, or at the Knights of Pythian lodge?" My answer is at neither. I consider a well ordered home the best place for a young man to spend his evenings; besides there are various sources of entertainment provided by our churches and the young men's christian associations.

The next inquiry is, "can you not point to many of your retired friends who belong to this order?" I am not informed who belong to the Pythian lodge except those whose names are published as officers, and I may take for granted that they are the best material in the lodge. All those, with whom I am acquainted, are Free Masons, which order I regard as bad, and only bad continually, on institution conceived main and brought forth in iniquity, and any one belonging to it and adhering to the oaths and obligations laid upon him is not worthy of being trusted in church or State.

But Mr. R. S will say you are too severe to condemn so respectable a class of the community. Perhaps I am, but to illustrate my meaning let us suppose a case. Bro. A., a Mason, calls upon Bro. B., another Mason, and presents him with a piece of cheese. B. tastes it, pronounces it very good and inquires who made it. A replies Mr. W. How come you by it? inquires B., A replies, "the fact is, Bro. B., I stole it, but you must not mention it for you know we are under oath to befriend each other and keep each others' secrets."

Can you not see by the above the workings of Masonry, and why I say its members are not to be trusted.

And now, wives, mothers and sisters, do you desire to have your husband, father, son or brother, taken into the lodge-room half naked, with a rope around his neck or left breast bare, and he led around the room two or three times in that situation, and before the hoodwink is taken off he is sworn to keep the secrets which he may receive, or may hereafter receive or say thing or secrets in a secret lodge? If so, Mason, under the penalty of having his throat cut from ear to ear, and his tongue torn out by the roots! If you do desire this, advise them to join the Pythian lodge.

We also infer that our members of our church, es belong to this order of Knights of Pythias for they announce their regular meetings to be on Wednesday evening, when nearly all of our members hold their regular prayer meetings on that evening.

J. N. D.

THE KEY TO THE BOTTOMLESS PIT.

We have received from a friend in Ohio, (W. G. Dallas,) a small book with the above title, written by Alexander Seaman, and printed at Columbus, in 1833. The author styles it "The mystery of iniquity"—"The Spiritual Babylon," and the "Apocalyptic Beast," to consist in, and *embrace*, all *secretism*, and deception, as from the Father of lies and leading down to the Pit.

His illustrations and arguments are founded on Scripture, are skillfully applied to the nature and all the operations of secretism, and contain much very important and fundamental truth with respect to the inherent workings of secret societies. We cannot follow the author connectedly, but propose to give appropriate extracts from his book, and we begin with his

PREFACE.

Be ays:

We boast of our liberal constitution and of religious and civil freedom. Even so boasted the Jews, and said they were in bondage to no man. Yet were they entirely unconscious of their bondage. Even so are we.

Our boasting in regard to our constitution is not without foundation, for our institutions are without a parallel or precedent, therefore without a correct guardianship. Hence they may be transmitted unfinished to all posterity. But alas! what does the present aspect of affairs present to an unbiased observer? Our prisons are occupied by innocent victims of injustice; our courts are instruments of oppression; our laws and church disciplines are trampled underfoot, and cannot be enforced; our offices, in many instances, are occupied by defaulters, more worthy of a place in a felon's cell than the seat of trust, and our churches are cages of unclean birds; or in other words, the entire social system is deeply diseased. Surely there is no doubt of this assertion, nor is it important to attach this effect to its cause. This is the object of the writer. For no tyrant can oppress any nation unless they are first prepared for the lash by corruption, and no constitution long can protect a government or a people a nation from oppression, when a majority of the people and rulers in church and State will actively, passively, or tacitly lend their members instruments to nefariousness, for in such case a liberal constitution is but an aggravating, insulting mockery, and as a beautiful painted fire in the fire-place of a cold room, or as the most wholesome and delicious food placed before the lips, yet out of the reach of the famishing beholders.

All government is based on the church, (or God's authority) and all corruption is carried out by making the church an instrument. Let institutions commence in government, but reformations must commence in the church; therefore, the time has come when judgement must commence at the house of God, by exposing not the secret machinery, for that is the mystery of iniquity doth already work, and Christ says, ye have made the house of prayer a den of thieves. Yes, our institutions and churches are infested by the most insidious foe that ever plagued or besieged any nation, country or age; nor could anything but a sense of impending destruction, with a sense of duty, have induced the writer to take up his pen or raise his voice. See Is. lx. 18.

To see the rights of a fellow-citizen trampled under foot, and then a feud-like attempt to destroy the victim's character, is hard to be endured. But when we trace the effect to its cause, and see ten thousand fellow-citizens and the world at large under the same ruthless, insolent, tyrannical foe, it is too much to be endured by a patriot or philanthropist. Such a right can only be endured by the servile, the callous and the poltroon; for charity begins at the first object; the priest and the Levite may and do pass on the right and on the left, but no patriot or Christian can do so; though the servile and simple may and will call assisting Samaritan a captious, contentious intermeddler, for attempting a war with the beast. Servile submission to imposition of all kinds is as inconsistent with Christianity as is theft and robbery; for it is more pernicious to the peace and order of society; it is the source of all oppression, corruption and strife, by encouraging aggression. Forbearance when carried to extremes, degenerates to a culpable vice, for oppression cannot possibly exist without a general connivance in church and state, which is high treason against heaven and earth, for it is giving aid and comfort to the common enemy of all true governments in church and state—Christianity and liberty—the bold as a lion and harmless as a dove. Where would be Protestantism, and not an obscure Luther dared to oppose the concentrated powers of Satan's empire. But the confiding Luther could not be made to believe the depth of degradation and corruption, until he was providentially sent as an agent on a mission to Rome, and there saw with his own eyes and heard with his own ears. Nothing short of this could have convinced the world of the horrible enormities. But, alas! how many in our country are as confiding and as utterly ignorant of what is carried out in their own secret abominations. Among these confiding ones was the writer and he is convinced Providence has opened his eyes, for he can now say he testifies what he knows, and asserts what he has seen and endured, and if he must boast he will boast of tribulation as did St. Paul, who fought against and suffered from the same monster.

This declaration is not prompted by a feeling of resentment to any one or the order generally, for we believe there are many worthy well meaning there, who so firmly believe in the abomination as do the Catholics in the infallible Pope, who positively is the offspring of this monster. Such deserve our compassion, but it is prompted by a sense of duty to the multitude who endure such incredible treatment, for many competent writers have their mouths sealed with initiation oaths.

A miscreant may rob you of your purse and your life, but he must be charged as guilty of a fiend before he can delight in mental torture and proceed to wantonly rob you of your character, more effectually to cover his diabolical deed; for the pain of the body bears no comparison to that of the mind, but this do the secret abominations, and aggravate it by doing it clandestinely. The entire world could not induce the writer to endure a second time what he has directly and indirectly endured by this monster of society; but if his physical frame could endure it, he would unhesitatingly endure a repetition rather than fail in this attempt to destroy Satan's Empire.

ISAAC GAYMAN.

JOHNNY, THE NEWSBOY.

Something more than a year ago, as the writer was sitting in the cars, going west, a pleasant voice sung out—"Paper, sir; paper, sir; morning paper, lady?"

There was nothing new in the words, nothing new to see a small boy with a package of papers under his arm; but the voice, so low and musical, its clear, pure tones mellow as a flute, tender as only love and sorrow could make it, all called us hallowed memories.

One look at the large brown eyes, the broad forehead, the mass of nut brown curls, the pinched and hollow cheeks, and his history was known.

"What is your name, my boy?" I asked, as, half blind with tears, I reached out my hand for a paper.

"Johnny —;" the last name I did not catch.

"You can read?"

"Oh, yes: I've been to school some;" glancing out of the window, to see if there was necessity of haste.

I had a little brother once, whose name was Johnny. He had the same brown hair and tender, loving eyes, and perhaps it was on this account I felt very much like throwing my arms around Johnny's neck, and kissing him on the other cheek. There was something about the child, standing modestly in his patched clothes and little, half worn shoes, his collar coarse but apotlessly white, his hands clean and beautifully moulded. A long, child like face, with another, short and peremptory, and Johnny must be off. There was nothing to choose; my little Testament, with its neat binding and pretty steel clasp, was in Johnny's hand.

"You will read it, Johnny?"

"I will, lady; I will."

There was a movement—we were off. I strained my eyes out of the window after Johnny, but I did not see him; and shutting them, I dreamed what there was in store for him—not forgetting God's love and care for this destitute, tender-voiced boy.

A month since I made the same journey, and passed over the same railroad track.

Halting for a moment's respite at one of the many places on the way, what was my surprise to see the same boy, tidier, healthier, with the same calm eyes and pure voice.

"I've thought of you, lady. I wanted to tell you it's all the little book"

"What's all the little book, Johnny?"

"The little book has done it all. I carried it home and father read it. He was out of work then, and mother cried over it. At first I thought it was a wicked book to make them feel so bad; but the more they read it, the more they cried, and it's all been different since. It's all the little book; we live in a better house now, and father don't drink, and mother says 'twill be all right again."

Dear little Johnny, he had to talk so fast but his eyes were bright and sparkling, and his brown face all aglow.

"I'm not selling many papers now, and father says may be I can go to school this fall."

Never did I so crave a moment of time. But now the cars were in motion. Johnny lingered as long as prudence would allow.

"It's all the little book," sounded in my ears; the little book that told of Jesus, and his love for poor, perishing men. What a change! A comfortable home; no more a slave to strong drink. Hope was in the hearts of the parents; health mantled the cheeks of the children. No wonder Johnny's words came brokenly. From the gloom of despair to a world of light, from being poor and friendless, the little book told them of One mighty to save who the very friend they needed, the precious Elder Brother, with a heart all love, all tenderness.

Would that all the Johnnys who sell papers, and fathers that drink, and mothers that weep over the ruin of once happy homes, took to their wretched dwellings the little book that tells of Jesus and His love! And not only those, but all the Johnnys that have no parents, living in cellars and sleeping in filth and wretchedness—would that they could learn from this little book what a friend they have in Jesus!

PETITION TO THE CONSTITUTIONAL CONVENTION.

WHEREAS, The Governmental oath is an instrument of investigation and of binding men to good behavior in their words and dealings—and the security of life, liberty, property, and reputation, depend largely upon the accordance with which it is regarded; and,

Whereas, Secret conspiracies are the immediate instruments by which governments usually are overthrown; and,

Whereas, The government which *chartersor tolerates* associations which hold their meetings in secret, and bind their members to perpetual secrecy, furnishes thereby the most appropriate instrument for its own destruction; and,

Whereas, An oath or promise of perpetual secrecy, respecting things future and unknown, constitutes a shackle upon the conscience—a real soul slavery;

Therefore, We, citizens of Illinois, do respectfully pray your honorable body to insert in our revised Constitution, articles requiring the Legislature to prohibit by law, with suitable penalties, the administering of oaths by other than official persons, civil, military, or ecclesiastical; and by these only, and done openly and for lawful and suitably important purposes. Also, to forbid the Legislature to charter any secret society or association, and to require all corporations and associations of every kind to maintain such publicity and openness in their transactions as shall secure their proper amenability to public sentiment; and we further respectfully pray your honorable body to declare the nullity and voidness of oaths or obligations of perpetual secrecy, with respect to things future or unknown, oppositely under penalties of death or disgrace and social ostracism—to be a high misdemeanor, punishable by law, as other crimes and misdemeanors.

ANOTHER GEM.

On page seven, of that old manuscript book, dated Worcester, England, 1793, we find the following as connected with the first degree in Masonry:

"What instruction did you receive fur the of the Worshipful Master?"

"He explained to me the reasons of the whole circumstances and ceremonies which transpired in my initiation, by interrogations and answers, as follows:

"Why was you neither naked nor clothed, barefoot nor shod, but blindfolded, and a cable of tow about your neck, and in that manner, led to the door of the lodge?"

"Because, had I recanted, and run into the street in that situation, the people would have taken me for a *fool* or a *mad man*, and would not have believed what I had said; but if a brother Mason had met me, he would have taken me back to the Lodge and seen better done by me."

(The underlining is mine.)

"Why was you blindfolded?"

"To inform me that as I was then blind to the ignorant of the secrets of Masonry, so I ought to keep all men, until they acquire knowledge in the same *honorable* way I did."

"Why was you divested of all minerals and metals?"

"That I might take nothing that was either offensive or defensive into the lodge; secondly, that I was then incapable of administering or contributing to my defense if in danger," &c.

What beauties here strike the fancy! If the "Entered Apprentice" enters upon such transcendent glories as the above, what of the "Knight Templars" and the "Eleven Ineffable Degrees?" Is not this the "Mystery of Iniquity" of Scripture notoriety?

N. CALLENDER.

The Christian Cynosure.

SCHISM.

Seldom has more evil and folly been committed in the name of religion, than by a Congregational Council which met at Lombard Dupage County Ill., on Thursday Jan. 20th.

The case was this:—A number of earnest and good men took hold to build up a fine temperance town and Congregational Church, which they called simply, *"The First Church of Christ,"* after the manner of the early Churches of New England. Of course, in a new population there was a diversity of tastes. They built an elegant little Chapel which was intended for a lecture room, and a few of the members wanted to take the singing into a little high gallery at one end. The Church had unitedly moved for the expulsion of drams-shops, and Satan retaliated by dividing them on music. There were good Christians on both sides, and the evil was sore.

Finally one party split off and formed a Church of twelve members, to which eight more united, leaving eleven in the old Church.

The secession built them a house and called a large Council to sanctify the secession.

The Council met accordingly and ratified the split. They recognized the twenty members as "The first Congregational Church in Lombard, which, as the first Church was to all intents Congregational," was a deliberate recognition of a sectarian falsehood. The second Church was not "The first Congregational Church in Lombard" as the Council well knew.

The members of the Council, who were good men, felt the absurdity and sin of putting two little churches of the same polity in the little town of Lombard, whose united membership was only fifty-seven! and they expressed "regret" that the separation was necessary, instead of setting themselves by prayer and fasting to heal the breach. But Prof. S. C. Bartlett is reported to have said *"he could not say he regretted the separation!"*

That Council have inflicted, by their action, a generation of mischief in the town!

The crop interest already lifts up its head and takes sides in the quarrel. Rivalries and bickerings between the churches will harden silences and keep them from forgetting: and last, not least, all the Free Masons have gone with the secession Church—a subject which the Council wholly ignored, in the face of Prof. Bartlett's Ottawa resolution, that *"Free Masonry is incompatible with good citizen ship and the Christian religion."*

A CONSPIRACY TO COMPOUND LIGHT AND DARKNESS.

"We shall hold that any body of Christians may secede themselves by the judgment of the whole brotherhood, or by session of elders, or by the authority of the preachers, or by bishops, or by councils and a sovereign head."

The above is H. W. Beecher's platform on Church government, given in his Salutatory in his paper the *Christian Union*, Jan. 1st, 1870. He states clearly the different modes of church government viz., Congregational, Presbyterian, Methodist, Episcopal, and Roman Catholic; and says his paper will "hold" the rightfulness of all! That is—"The landing of the Pilgrims," and "The day of St. Bartholomew." "The solemn league and covenant," in Grey Friar's Church yard for "Christ's Crown rights," and the Œcumenical Council" and their "Sovereign head," the Pope, are equally legitimate; and H. W. Beecher's paper, the *Christian Union*, will "hold" them all! "All is fish which cometh into that net!" No more monstrous proposition than the above has been made, since Satan proposed to recure to Christ the "kingdoms of the world and the glory of them," by combining their two religions: the one from heaven, the other from hell.

And Mr. Beecher has, we learn from the *Independent*, adopted Satan's creed, as well as his Church government. A late *Independent* tells us (Jan. 13th,) that Mr. Beechers Church, "at its annual meeting last week, decided to drop their confession of faith, in receiving members, by a vote of eighty affirmative to twenty-five negative; and that "At the end of the discussion Mr. Beecher spoke strongly in favor of the proposition, saying that there were good men who were Universalists, or who otherwise varied from the creed who were excluded by the present rule. (!!!)

Thus having yoked together Popery and Protestanism, the inquisition and the association in the matter of church government, he now combines the two creeds; " *Thou shalt surely die*;" and " *Ye shall not surely die*" the one from God, the other from the devil, in the faith of his members.

It is nothing that of the first two persons born of Adam, one was accepted the other rejected. Let the Cains of humanity take heart! It is for nothing that the whole word of God separates between the "righteous" and the "wicked," here and hereafter. The brilliance of this strange genius.

"Which leads to bewilder and dazzles to blind." Even the preacher himself, and which has long been inflicting a chronic diarrhœa on the morals and religion of this country and Europe, has at length culminated in putting "light for darkness, and darkness, for light! He wants his "Puritanism," employs a "Free Mason as his church missionary, allows him to abuse the *Independent* in his prayer meetings, for publishing Finney's words against the Lodge and now, what remains but for the *Advance* and *Congregationalist* to employ him to "garnish the Sepulchres" of "the Pilgrims" in their coming jubilee!

MOVEMENTS OF THE PEOPLE.

Sharon, Wis., Jan 21st, 1870.

A meeting assembled in the Sharon Lutheran Church to hear an address from J. Blanchard, President of Wheaton College, Ill.

The meeting house was crowded. Seats extended through the aisles—many standing without seats, and the gallery packed. Many went away not being able to get in.

M. R. Hazard called the meeting to order, and proposes to have a Chairman. David Wilcox Esq., (of the Methodist Episcopal Church) was chosen and took the Chair. C. O. Hanford Esq., of the Sharon *Mirror*, was chosen Secretary.

As the people were incommoded Martin Van Alstine, J. Stevens, and Henry Dennis, were chosen a Committee to obtain a larger house for the meeting on the next evening.

President Blanchard then spoke about an hour and a half, from one to two hundred standing patiently without seats to the close of his address.

During the next day, the Free Masons it was succeeded in cheering each other up, and concluded to blow us the lecture and say it was weak and silly, and predicted that but few would attend another.

It rained toward night, but in spite of the rain, the large Congregational house was filled with a larger audience than had ever been in the house before, even at the dedication. Nine subscribers to the Cynosure were handed in, and the friends of free government and of pure christianity are much encouraged. Other meetings and further measures are now being contemplated,

DAVID WILCOX, Chairman,
C. O HANFORD, Secretary.

REMARKS ON THE ABOVE.

Sharon, Wisconsin is a village of prairie town, in Walworth County. A large number of "Mohawk Dutchmen settled on the prairie at an early day. They have the integrity and warm-hearted-ness of Germans united with the zeal of Yankees.

Mainly through the exertions of Martin Van Alstine Esq., a Frankean Lutheran Church is flourishing there. The Frankeans are Congregational in Government.

This Church has been more or less tormented by Free Masons, not so much for its Anti-Masonry, as its honesty and piety. They have a good judicious pastor Rev. Mr. Ford. The town in strong by temperance—and many members of the M. E. Church are against the lodges Will Esq. Hand of Elkhorn, and Dea. Judson of Delavan, write these brethren and get up a County meeting?

EDITORIAL CORRESPONDENCE.

Ass C. Staples.—Moments of the People in Iowa—Several Scotchmen—Shaking themselves in to Several Churches—The cradle setting "Scotchen"—Iowa City—Cong'l. Churches.

Wyanet, Ill., Jan. 31st, 1870.

I take an hour, waiting for the cars, to say that by invitation of *Ass C. Staples* of Cedar Rapids, I have spoken on Friday night last, at Springdale, and Saturday night at West Branch, Cedar County Iowa; and last evening, (Sabbath) spoke to a very large audience in the beautiful Congregational Church in Iowa City.

Mr. Staples is a friend Quaker. His venerable father lived near Middlebury, Vt., and was an active opponent of slavery and Masonry; a personal friend and acquaintance of *Gov. Slade*, and a subscriber to the Anti-Mason day. He still lives, with his sainted companion, in extreme age, like two twin trees on a mountain summit, from which the winds have blown the foliage, but the setting sun has turned them into gold!

Their only son, Asa, has the care of the family—has conquered the inconveniences of a new prairie farm-life—has paid for, prayed for, and laid with his own hands the foundations of a large two-story school house at West Branch—has nursed his aged and infirm parents for some years—has met with some reverses in the business—and yet finds time to call on his brethren to rally against the dark lodges which, in the name of the benefit of the Friends' school at Springdale, are "making themselves into the Friends' churches, in that region."

On Friday afternoon, after riding all night in the cars, and half the day over the wintry prairies, I addressed a group of bright children, and youth in the Springdale school, on education at night, spoke in the same place against secret societies.

Several Cynosures were taken. The Mason-ic Lodge had become so bold as twice to ask that Friends' school house for Lodge purposes. Their request was defeated by the firmness of a single man. As the particular testimony of George Fox and the society, had its founded was, and is against every element which makes a Masonic Lodge; oaths, vain repetitions—priestism, titles, ornaments, and human traditions, taught as religious truths. One knows not what more to adduce, for diabolical combining, or the impudence which enables Free Masonry to "smile" itself into a society of Friends! The movement against it has not been without a momentous one for the salvation of that people and their children.

At West Branch, the house was crowded by an interested audience; and, in the new large and splendid Congregational Church in Iowa City, I spoke last night nearly two full hours.

Prof. Clapp of Iowa College, gave an excellent sermon in the morning and asked me to preach at night. I stated to the congregation, briefly, that the Iowa and Illinois State Congregational Association had often discussed, and passed resolutions condemning secret societies; but the churches represented by those bodies are so mixed and entangled with these societies that few pastors in either State could root out these tares without endangering the wheat: and that if there was no objection, I would preach at night on that subject. No objection was made; and a third more came out in the evening than were present in the morning. Probably one-half or two-thirds of the whole crowd had been Masons, Odd Fellows, or Good Templars. Yet they sat out the two hours and gave a respectful and interested attention to what was said.

If the Iowa brethren will thoroughly inform themselves, take their lives in their hands, and preach boldly, yet candidly against these "unfruitful works of darkness," God will strengthen their influence with the people in hundred fold. I have seldom been more cheered and refreshed by new acquaintances than by the "Friends in Cedar County Iowa, particularly Brother Staples; Brother and Sister Bean, who are ministers: and the teachers in their school at Springdale, at which I spoke, a regular prayer meeting is kept up. Evidently there is a divine presence with God's children every where, which is more and more attaching them to each other. J. B.

A CHRISTIAN ARBITRATION.

(We cheerfully insert the article below, accepting our proposition for arbitration. The *Advance* has refused to publish articles at my request, and this comes a little with an air of authority, addressed, not to us, but to our "Publisher!" All well and good)

Chicago, Jan. 28, 1870.

Publisher Cynosure:

Dear Sir: Please insert in your next issue the following:

Rev. J. Blanchard:

Dear Sir: An article over your signature appears in the last Cynosure, which quotes and misrepresents one of "the articles of faith" published in the *Advance* a year since, and proposes to refer the subjects embraced therein, and other charges made by you against us collectively or severally, to "any three" of fifteen persons named by yourself in said article, whom we may choose. That "card" was as follows:

"The attention of the undersigned has been called to a report of a meeting of the Trustees of Wheaton College (and by those published in the *Northern Illinoian* of Dec. 23d ult.) by its President, Rev. J. Blanchard, in which he endeavors to account for the recent rejection of his institution by the College Society. The charges made in that document against ourselves—in company with the College Society, the Rev. Drs. Shuttleworth, Dexter, Quint, T. Baldwin, Ray Palmer, and other gentlemen at the East and West—are so gross in character, so preposterous upon their very face, and so lacking in the element of truth throughout, in general and in detail, that we are compelled either to pronounce Mr. Blanchard a reckless slanderer of his brethren, or charitably to suppose that he is in a state of mind which relieves him from moral responsibility for his words and deeds. If, therefore, now or hereafter, we decline all controversy with Mr. Blanchard, however bold or numerous his statements, the public may attribute it to our charity for him, and not to the slightest intention to acknowledge the correctness of his charges.

HENRY L. HAMMOND.
SAMUEL C. BARTLETT.
G. S. F. SAVAGE,
WM. W. PATTON,
C. G. HAMMOND.

This is to notify you, and the public, that we accept your offer, and from the names mentioned select those of Rev. C. M. Tyler, Rev. Dr. Robert Patterson, and W. H. Bradley, Esq., before whom, at an early date, you may designate, we will make good the statements of said "card" as the alternative to which we are forced, and before whom we will also similarly meet the allegations since made by you.

HENRY L. RAMMOND,
SAMUEL C. BARTLETT,
G. S. F. SAVAGE,
WM. W. PATTON.

January 25, 1870.

Note.—*To the Christian Public.*—I have sent a note for insertion in the *Advance*, accepting the brethren named as referees, and notifying the brethren signing the "Card" that I will attend any time and place at their earliest convenience.

Rev. C. M. Tyler being the first named of those chosen by the signers of the "Card," will of course act as Chairman. See his acceptance, and inform us when and where we can meet.

J. BLANCHARD.

PRESBYTERIANISM.

Please notice particularly the article in this paper from Rev. J. W. Hanna, of Vinton, Iowa. If we had the opinion entertained by this brother, that either editor of the Cynosure was a sectarian in disguise, we should condemn the paper. We will endeavor to set this matter right in the next Cynosure. Whether we satisfy Brethren Hanna and King or not, we will put our ecclesiastical position beyond a peradventure.

"MASONEY MINDS ITS OWN BUSINESS"—

So said a Mason preacher to a plain man who offered him Finney's book on this subject and requested him to read it through with care and candor; and expressed the opinion that he would never regret so doing—" Masonry minds its own business"—a seeming vindication of Masonry but an intended rebuke of those who presume to investigate or to ask others to investigate the claims of this boastful and conspicuous order. Coin attempted the same motto when a searching question concerning his murdered brother rosed and cornered him. "Am I my brother's keeper? Was his reply as if he would have said, can't I be left to mind my own business without being quized and interrupted by those who might be about their own not Abel's business! " Minds its own business!" So do burglars and highway men, and they are very nearly as careful to see that the rest of mankind shall not know what that business is as Free Masons are. So did Jeff. Davis and his co-intriors when again and again they demanded in most indignant and wrathful tones, *"let us alone!"* a lesson which they might have learned of the dovils who sought by the same words to expel the approaching Son of God; but being engaged in a like unholy work and having the same unholy temper, they naturally used the same words, without perhaps knowing; certainly, without *thinking*; that the devils had used them before. "Minds its own business!" So did the Thugs of India until some "busybodies in other men's matters ferreted them out and successfully invoked the power of Government to put them down. Now we don't intend to say that all Masons are Cain's or Thugs, but we do intend to say that this mere minding their own business if they do it and nothing else, will never prove them any better than Judith who made the same boast. Allmen said Paul "seek their own things" But to Christians he says, look not every man upon his own things but every man on the things of others. The Christian therefore minds his own business when he labors to expose error and wrong, and by instruction or refproof to save his neighbors from the evil of them. He is not "a busybody in other men's matters" while doing this. If in his proper business made such by the spirit of benevolence and the express commands of God. And its no use for those who are in the wrong to get angry about it, and think to bluff off reformers by disdainful and brow beating retorts of this kind. Humble and benevolent men don't attempt this. And whenever one does attempt it, he not only proclaims himself a " proud and haughty sorcerer," but convinces the candid and discerning that the cause which requires such defence is a bad one. If Masonry simply minds its own business, it is purely selfish. But if its own business is to advance its own interest at the expense of all around it, by the injury of every other interest, the coolness or impudence in such a retort is really notable.—H

THE SOUL OF PIETY GRIEVED.

By a communication published in the Medina *Gazette* it appears that one O. A. Reeder of Canaan, Ohio, is sorely grieved with our review of an Odd Fellow oration delivered in Medina, Ohio, on the occasion of their great jubilee, because we profess Christianity and yet headed our review, " A Fool Openeth His Mouth to Make Known His Folly;" and because we did not expose all the folly of said oration; and because we call the speaker (only by implication, however,) " both a fool and an orator;" and because he cannot exactly make out who wrote said review. And this he notices, "not because our review was intended to oppose secret societies, but because in these things it manifests a spirit so unlike to that of our blessed Redeemer." And yet he himself makes no scruple of deeming the reviewer to the fate of Annanias, and to a double damnation " for the sins thus committed in opposing secret societies"—declaring that *"through a blind prejudice* he, (the reviewer) misuses the character of his order, *deeply*, hating not only a characteristic plan of God, but also the purest and most useful practices of his people." This is very Christ-like in him, no doubt, just as slaveholders and their apologists used to cry out of the ultraism and bitterness of Abolitionists, and affect to be shocked and grieved at their most uncharitable spirit when they spoke of slaveholders as women-whippers, cradle-robbers and men-stealers; but thought it only a just and virtuous indignation for *themselves* to apply not only the vilest epithets in the language, but *tar and feathers, and lashes and halters* to the abolitionists. That was all Christian like in the christian patriarchs and eminent statesmen of the sunny plantations.

"Oh wad some power the gittie gie us
To see ourels as others see us."
It would from much protection free us,
Fm of devotion."

For the consolation of G. A. Reeder and all others who, like him, are hurt and grieved by our flagrant want of veneration for the secret orders and their champions, we beg leave to suggest that when they get used to this sort of thing, as they are likely to do at no distant day, it will shock them less. Besides, the folly of professed Christians, who join themselves to the most efficient infidelizing organizations in existence, and wrest the scriptures to sustain them, as O. A. Reeder and the Medina orator do, will soon be manifest to all men as the folly of the slaveholders now is, and then they themselves will in all probability see that rebuking such folly with the utmost severity is the only way of exhibiting the spirit of that " Blessed Redeemer," who said to the most popular and seeming-ly sanctified religionist of his day: "Ye fool and blind, ye hypocrites; ye serpents; ye generation of vipers, how can ye escape the damnation of hell!" As to the imagined secrecy of the Cynosure, which so troubles or gratifies G. A. Reeder, we have only to say the editors of the Cynosure write their own articles.

H.

Will the Medina *Gazette* copy the above?—Ed. Cynosure.

THE ONLY FEMALE MASON.

Editor Cynosure:

The following is going the rounds of the press. I would like to know if you think it is true. Sincerely yours, J. F. LAYTON.

THE ONLY FEMALE MASON.

"The Hon. Elizabeth Le Lager (of Ireland) was the only female who was ever initiated into the mystery of Free Masonry. She has had two degrees—the first and second—conferred on her.

It appears that previous to the initiation of a gentleman to the first degree of Masonry, Miss St. Leger, who was a young girl, happened to be in an apartment adjoining the room generally used as a Lodge room, and being incited by the curiosity natural to all to see this mystery so long and so secretly locked up from the public view, had the courage to pick a brick from the wall with her scissors, and thus witness the two first steps of the ceremony. The members finding that Miss St. Leger had witnessed the ceremony, resolved, it is said, in the paroxysm of their rage, to put the fair spectatress to death; but at the moving and earnest supplication of her youngest brother, her life was spared, on condition of her going through the two remaining steps of the solemn ceremony she had unlawfully witnessed. This she consented to, and they conducted the beautiful and terrified young lady through these trials which are sometimes more than enough for masculine resolution, little thinking that they were taking into the bosom of their oreb a member that would reflect a luster on the annals of Masonry.

The portrait of this estimable woman is in the Lodge room of almost every Lodge in Ireland."

As the discussion of the woman's rights question is now bearing hard on Masonry the above article is designed—whether true or not, to throw out to the fair sex, a compliment-tary morsel that shall help to shield the order from their condemnation, and fasten them with the idea of yet partaking of its honors. On this account the inquiry of friend Layton is worthy of some consideration.

That there is an effort made by Masons, to turn away from themselves the just and necessary condemnation which is rising against them for excluding females from their lodges, is plain from their own language and doings. Among other proofs of this, we quote from the report of a Masonic meeting in Lynn, Mass. It is in the Lynn *Reporter*, and is headed a pre-lim INSTALLATION OF THE OFFICERS OF THE GOLDEN RULE LODGE OF FREE MASONS.

And it is said—! This being the first public installation that ever took place in Lynn, the proceedings excited some curiosity, and were of a very interesting character. The grand worthy and attraction of the evening, however, was the ladies, who, as far as Lynn is concerned, have never before been invited to be present at these ceremonies.

* * *

The business of installation being concluded, the company sat down to an excellent and bountiful supply of refreshments.

The Worshipful Master elect then proposed "The Ladies," to which a brief and appropriate speech. Rev. J. W. F. Barnes responded in a humorous speech, which was interspersed with many anecdotes, illustrating the advantages of Free Masonry. He treated the time would come when Masonry would open its doors and receive wives, sisters, and daughters, as well as husbands, brothers and sons.

Mr. G. F. Breed proposed the "Past Worshipful Master of the Golden Fleece, Brother Ashley Locke," to which he made an appropriate speech. Rev. J. W. F. Barnes responded in a humorous speech, which was interspersed with many anecdotes, illustrating the advantages of Free Masonry. He treated the time would come when Masonry would open its doors and receive wives, sisters, and daughters, as well as husbands, brothers and sons.

Mr. G. F. Breed proposed the "First Worshipful Master of the Golden Fleece, Brother Ashley Locke," to which he made an appropriate speech. Rev. J. W. F. Barnes responded in a humorous speech, which was interspersed with many anecdotes, illustrating the advantages of Free Masonry. He treated the time would come when Masonry would open its heart

Correspondence.

FREEDMEN—OUTRAGES FROM UNREPENTANT REBELS.

AMERICAN MISSIONARY ASSOCIATION,
59 Lombard Block,
CHICAGO, JANUARY 31, 1870.

EDITOR CYNOSURE:

Noticing in your last issue an allusion by a contributor to the inadequacy of the execution of the laws in Louisiana, especially in protecting the freedmen from the violence of ex-rebels, I furnish you herewith an extract from a recent letter of one of our Methodist Missionaries there, substantiating the statement of your contributor, and justifying his ardent appeal to the strong arm of the United States Government.

A propos to this subject of outrages, still practiced, by unrepentant rebels, I send also an extract from a more recent letter from a colored teacher from Missouri. And I have others by to-day's mail of a lady teacher driven from her station in Mississippi.

Your space does not admit of further comment from me—but these facts, and they are but specimens of hundreds that might be given are the loudest arguments in favor of the general government continuing its protection to the freedmen—at least for a season longer—at worth of the nation.

Respectfully,

C. H. HOWARD,
Sec'y American Missionary Association.

PARISH OF VERMILLION, LA.,
January 1, 1870.

* * *

In the Parish of Moorhouse about two months ago, a party of white men went into the meeting house, fired into the congregation, killed two women, crippled three, and took the preacher out, stripped him, and made sport over him to their hearts' content.

The colored people are afraid to make a report of this. Their lives are in danger, and mine also. The Ku-Klux will not let any poachers go there but their own class. And some colored people are not allowed to say that they are free. Respectfully,

J. W. ROGERS,
Missionary of A. M. A.

BON COUNTY, MISSOURI,
January 6, 1870.

REV. C. D. HOWARD,
Sec'y. American Missionary Association—DEAR SIR:

* * *

This city is regular den of rebels. Bloodshed and murder are among the things that are common. A northerner cannot trust his head out after sunset.

Our people are doing well, so far as getting education is concerned. Every place that I have visited yet, there has been a school, except where the rebels won't let them have one. And indeed it is very dangerous for, or any one else, to undertake to start one. I have been shot at three times, but God, in His goodness, guided the bullets, so that they did not hit me. I feel as if I was in the midst of a hornets' nest, and I assure you I have very hot down to me and I am thoroughly learning what it is to be a Missionary among these rebels.

* * *

CHARLES MORRIS, (colored),
Missionary teacher A. M. A.

EDITOR CYNOSURE:

Through the kindness of a friend your paper comes to me regularly. I have regarded secret societies as obstructing the progress of true religion, I was pleased with your paper, and felt called on to aid in its circulation. But I have been taken aback by an apparent intention on the part of the chief editor to put it on church organizations. And being a Presbyterian, I am the more grieved to see that he feels specially called on to battle down Presbyterianism. In your issue of November 14th I find the following in a letter addressed against the Presbyterian church: "That General Assembly is an unscriptural, human, man contrived device for governing Christ's church, without any authority derived from Christ. It is a purely worldly constitution, and of course the "God of this World" employs it to keep the intelligence and the piety of the Presbyterians busy about their nothings." In the same article we have this sentence: "As soon as the Synod of New York and New Jersey became by its own votes (as the man lifted himself up since by his boot straps) a supreme appellate court, as God had no work for such a court to do, the devil set it at work." These expressions are wrong in spirit, and untrue.

The Presbyterian Assembly became what it is by growth, and not by a boot strap lifting process. But the writer above seems to look on it as a sort of despotism and usurpation—"a man-manufactured government" for God, without his leave. To this again, in the following article he represents outward form and organization as the basis of the Jewish church, says "the Jews refused Christ because he proposed no such ecclesiastical polity as they had been accustomed to." Then he calls American Christians to action in these words: "Will our churches consent to cut themselves loose from a dead, decaying, centralized human church polity?"

And that there may be no mistake as to who he means, after quoting from an earnest and burning plea for congregationalism, in which the bonds of union are imposed, the editor says: "Will the *Presbyterians, Methodists, Episcopalians*, and others, read and prayerfully ponder the above great and true words?"

According to the spirit and teaching of that article the Presbyterian church, the Methodist church, and the Episcopalian church, or each of them, dead, decaying, centralized human church polities, from which individual churches should cut themselves loose. That is become Congregational.

As to the propriety of such utterances in a paper professedly not sectarian, I have nothing to say. Brother King's article in your issue last year seemed, I trust it will be, to be re-read and meditated upon. But, sir, the majority of your readers in this region belong Presbyterians, in justice to them we must say more.

If the Jewish Church polity was hurtful because of its outward form and organization, many will be ready to think that the mistake was God's, as he gave the plan—elders chosen by, and representing the people, in one sphere, again representing the people in a higher sphere, and again representing the people in the highest sphere. Such was the pure old Hebrew Church as it came from the hand of God.

In the Apostolic Church not only did the separate churches have their ruling elders, but we read of the Presbytery ordaining Evangelists, and of the brethren more *generally assembled* in action a deliberation at Jerusalem.

If either the Presbyterian or the Methodist churches are dead or decaying, appearances are deceitful. As to centralization, there is not on the face of the earth another large association of men so entirely destitute of centralization as the Presbyterian Church, representatives from all the people coming together from all parts of the land. The very opposite, this, of centralization.

Presbyterians discard the idea that there is now any law-making power in the church. Christ has given his church all needed legislation. But he has authorized his church to administer and to adjudicate. Presbyterianism claim to do no more. And when this is done according to the plan which God gave to Moses and according to which we Americans regard as the best form of government known among men, it ought not to be denounced as "unscriptural, man contrived, and without any authority from God."

I have written more than I intended, but I have not written enough. As I take up a late issue of your paper I find the following having reference to movements in the direction of union now taking place in the churches: "Were we to allow *sectarianism* to form denominations, name them churches, and then see how many of these great bodies can be packed, drawn, or driven together under one human creed and form of government, we have in your own issue I find this *terrible* charge made against President Chapin, that for a short time he took his family to a Presbyterian church, a church claiming an scriptural judicial power; that she has testified down by the Holy Ghost, and that she is a congregational Naughty man, surely!

Brethren, if these things are to continue, it is easy to see what the end will be. Tens of thousands of Christians, who might otherwise be with you, will lend you no countenance. And then the fanatical will set them down as opposed to the right and on the side of the devil. And then, like Theodore Tilton, these persons will be forced themselves into a position more Infidel than Christian.

Brethren, guard well the situation, lest thus the devil get the advantage over many. I close with one question: If, "in union there is strength," and the sons of evil find it so helpful to them, why should it be condemned among the people of God?

For the right, yours ever,

J. W. HANNA.

CAN ROYAL ARCH MASONS STEAL.

Rev. Jonathan Blanchard:

DEAR SIR: The experience of our friends Hatch, Burt & Co., concerning a robbery committed by a Royal Arch Mason, reminds me of an incident that occurred in this neighborhood not long ago. An Odd Fellow accused a Mason of stealing his harness. The Mason used the Odd Fellow for slander, and got judgment against him for a pretty round sum; but the Odd Fellow still sticks to it that it was the Mason who took his harness, although the Mason is, or has been, a Methodist preacher.

Now, the question is, if the jury had been made up of six Masons and six Odd Fellows, without any bonnet, disinterested men among them, what would have been the result? Where men bove previously sworn to stand by their friends, which oath would they be likely to obey, that administered by the law, or that which they have taken in secret?

I think you ought to petition the Constitutional Convention of your State to prohibit the giving of all charters and the administration of oaths except by the proper authorities established by law. No secret association should be permitted to hold property of any kind. They are dangerous to the State, like lotteries, gambling, and the laws of *primogeniture*. Secret, oath-bound men, should not be permitted to sit on juries.

COMMON SENSE.

ONE FRIEND RITCHEY writes us a sharp letter which we publish below. It will be recollected that he expressed the opinion that Jesus Christ, whom we worship and trust, was an "*honest man*." We thought it disrespectful to the Savior and his followers, and censured him. But he has a right to his say. As to ministers, called orthodox, who disbelieve the Scriptures concerning the origin of our race in Eden, we think as friend Ritchey does. They are infidels or semi-infidels.—[ED. CYNOSURE.

OREGON, OHIO, JANUARY 25, 1870.

MR. EDITOR: You say "I have taken you to task" for saying "Mr. Tilton almost speaks against believing." The people would not have known it if you had not revealed it. And from the quotation you made from my letter they would not suppose I had been very severe on you, as all I am represented to have said in relation to you was to ask, "Can a man believe contrary to the evidence presented to his senses?" Is this to take as a slight offence, as you make it the occasion of a string of personal abuse. A resort to such personalities generally indicates a weak cause; if not a narrow mind. I will not directly retort here, each one has been severely reproved for forty to fifty years in some Gospel Spirit, you will not be offended if I read you one passage: "Dearly is the man that condemneth not himself in that thing which he alloweth." I did not intend to call you, or claim to be the legal successor of Peter instead of the "Bishop at Rome." With all the "Solomists" whom you ascribe to me, I shall not attempt to decide the question of rank between the Bishops of Rome and Constantinople. Self-conceit seems generally diffused through society, and hardly amounts to a censure, though it is often used, as on escape from trouble. I suspect the offensive part of my letter was this: "Would you regard the man a Christian who believes there was no real Garden of Eden?" Now, at the expense of being considered impudent, I will ask why you did not answer? If you have error affirmatively, I have already charged you with infidelity. If negatively, you condemn a large class of your educated brethren, thus all. But I am done. I think your treatment of me has been unkind, unchristian and undignified. I conclude by reading you another passage of Scripture: "He that hath not the spirit of Christ is none of his."

A. W. RITCHEY.

OBERLIN, Ohio, Jan. 15, 1870.

E. A. Cook, Esq:

MY DEAR SIR:—On my return from southern Illinois in October I was greatly rejoiced to find the CHRISTIAN CYNOSURE in circulation.

While in Egypt I had merely heard of a paper published in Chicago in opposition to all secret societies, but had not had the pleasure of seeing such a document. My wife, who has resided here for several years, had sent me a copy of Mr. Finney's book which was precious to my soul, and gave fresh courage in efforts against this growing monster of iniquity. There was a "cursed thing" in the Camp of Israel, and it was a secret thing, but God saw it and the host could not move forward until it was fully discerned and cast out. *Secretism*, I regard, in its relations to the church now. It is the accursed thing, as well as shameful, absurd, and degrading to manhood.

I have just read Dr. Blanchard's reply to the *Advance* on "Ishmaelism." It gives me great pleasure to know and feel that there is one organ in the land not nuzzled, and certainly one man who is not afraid to speak out in these times. Strange *advancing* is that of the conservative *Advance*. Does it answer its pretended mission to correct the errors of the *Independent*, or does it seek to divide the Congregational Church? It seems to me to be time to speak plainly that we may be full, and strong, and bitter, at the commencement of the anti-slavery cause, but I hope to see by this day of light that it will sooner become ashamed of its temporizing with a monstrous iniquity than with a monstrous error.

I desire to know what can be done to give your paper a more extended circulation.

I am poor. If I had the means every family in the reach of my influence should have it who would read it. The age and the signs of the times demand it.

I give you the names of some persons hoping that when they obtain a knowledge of your paper they will be induced to subscribe for it; and could I obtain the names of each county, Illinois, I believe I could obtain a hundred subscribers in four weeks.

Yours, WM. BRIDGMAN.

PROTESTANTS, TAKE WARNING.

Many Protestant parents are sending their children to Roman Catholic schools, and will not be persuaded that the children are involved in any danger. We ask them to read the following from Dr. S. M. Campbell, as given to the N. Y. *Evangelist*.

"We have in Rochester a convent known by the name of 'The Convent of the Sacred Heart,' at which many young ladies from Protestant families are being educated, with the expectation that their religion will not be in any way interfered with. One of the members in my own flock is an inmate of that institution; and as she was recently at home on account of sickness, I gathered the following information concerning the management in the convent:

"Protestant girls, as well as Catholic, are forbidden to attend any religious service, even on the Sabbath, outside the convent. Those whose parents reside in the city have no exception to this rule. They are not allowed to go even where their own parents worship. Their only resource is the convent chapel. This I—[illegible] of my own church, says:

1. "I find it very difficult to practice my own religion. They do not forbid it, but their rules and regulations render it almost impossible. In order to pray in secret and read my Bible to myself, I am obliged daily to obtain the rules. No pupil has a room by herself. About thirty young ladies lodge in the room where I sleep, and we are barely allowed time to undress and get into bed, when a 'sister' comes to lock us in for the night. It is quite dark, after she has gone through, and kneel down to pray. I manage the once something in the same way in the morning. They seem trying to make us forget our own religion in as much as possible. For a time I yielded and gave up my Bible and prayer lately I have done as I described.

2. "Every Sunday they require us to learn a Gospel, and furnish us with Romish Testaments for that purpose. The girls generally use those Testaments, but just before I used my own and I intend to do so hereafter, though they do not seem pleased with it. We are required every day, from half-past eleven to twelve, to listen to a lecture on the doctrines of the Catholic Church. The Protestants do not recite or answer questions, but they are required to put away their books, sit round the teacher and listen respectfully to what she says. Our teaching lately has been very much on the distinction between mortal and venial sins.

3. "We are required to attend chapel service daily. We come in with veils thrown over us, and moving very slowly. On the chapel we have white veils. It seems very solemn—much like a funeral. On the altar are images of the Virgin and of St. Joseph, and we are all required to bow down to them." We all conform to this regulation.

"Since Lent comes in, seven pictures have been hung on each side of the chapel, and in coming in we are expected to kneel before each one in turn, on our way to the altar, while they pray to the Virgin. This is called 'The Way to the Cross.' The prayers are mostly for souls in purgatory. Several of us Protestants respectfully declined kneeling to the pictures, and were excused so far as I know.

"I have to use great efforts to resist these influences. Two Protestant girls, members of Presbyterian Church, in Pennsylvania, go through the whole ceremony. They have been in the convent some time. One of our Protestants has just bought her some beads, and has great faith in them. She thought she heard a clear day not long ago by using them in prayer."

How faithfully the promise not to interfere, in any way, with their religion, is kept with the Protestant young ladies of the Convent of the Sacred Heart, let candid readers of the above fragment judge for themselves.—*The Christian at Work.*

NEWS ITEMS.

News just at present is a very scarce commodity, which means that comparatively the world is quiet and happy, except on the part of those who are secretly and silently parfecting those schemes and nursing those passions which are shortly to produce the convulsions and distress which cause secessions and mass up history.

The Fifteenth Amendment to the Constitution of the United States has been ratified by more than two-thirds of the States, and may therefore be already considered as a part of the supreme law of the land. It is as follows:

ARTICLE 15—Sec. 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude.

Sec. 2. Congress shall have power to enforce this article by appropriate legislation.

An important step in the progress of political reform, upon liberty and equal rights is thus secured, and the wheels of revolution towards the barbarism of slavery are blocked. Thanks to Him whose mission to earth was to proclaim liberty to the captives.

Virginia is reconstructed; but look out for treachery.

Two nephews of Gen. Pillow, ex-rebel soldiers, have recently been made the victims of concealed assassins in Arkansas. It may be that the villains of the South are to learn that Ku Klux Masonry is a game that two can play at, and that thus the old slaveholders, the "conquered but not *subdued*" rebels, may be brought to feel the propriety of uniting with all loyal men, white and black, with freedom to the justice of law, and to put away every "*imperium in imperio*" by abolishing all sorts of secret leagues and conspiracies under whatever plausible name or profession they may choose to be known.

SPAIN.

The failure of the Monarchists to elect a King for Spain is rousing strongly in favor of Republicanism. There is too much general ignorance and too much Romish fanaticism in Spain for much immediate progress for the republican liberty, and she land is defiled with the blood of too many martyrs, we fear, for it to have rest, until the great ruler of the nations has more fully vindicated his justice there.

ROME.

The Council in Rome seems to have ceased to be an object of general interest where it is held. A majority is believed to be in favor of declaring the Pope's infallibility. Yet the opposition is strong, and the infallible Pontiff and monshes those who are expected to establish his infallibility that they are far from infallibility themselves, for that they talk too much, both in the Council and out of it. It is his infallible pleasure that they observe more brevity in their speeches and more secrecy in their out-door conversation. Lot no Christian cease to pray to him who *only is infallible*, that his infallible wisdom, omnipotence, justice and mercy to the world, *in his* dealings, with that council.

FRANCE.

M. Rochefort, of the *Corps de Legislatif* and Editor-in-Chief of the *Marseillaise*, a Paris paper, has been tried for exciting rebellion, and sentenced to pay a fine and to six months' imprisonment.

Prince Pierre Bonaparte is to be tried for shooting fatally Victor Noir associate editor of the *Marseillaise*.

Ku-Kluxism is the horrid child of Masonry born to devour its parents.

MASONIC CRAFT.

If Odd Fellowship, and secret societies, are not founded and managed by Masons, how does it happen that their constitutions, the by-laws, regalia, and other fashions of Masonry is a greater or less degree? It has always appeared to me that the old handmaid sits at the anvil and manages the craft, for they do nothing these societies in such a manner as to make the transition easy into the lodge. How can these societies complain of Masonic oaths, after taking oaths themselves. I have always been conjectured that Free Masons originated the Know Nothing party in order to get into the cat's paw to do their dirty work. It looks very much like this when it is a fact, that the first thing accomplished in the Massachusetts Know Nothing Legislature was the repeal of the law against kidnaping and abduction, and the judicial oaths, enacted by an Anti-Masonic legislature thirty years ago. After accomplishing this, they had no difficulty in repealing that law, as every member had taken such oaths; and after the repeal of this act, the party fell asleep like the morning dew before a summer sun. Thus you may see how the honest dupes were managed by designing knaves.

Such is the cunning, and craft, which the leaders of Masonry practice, in order to blind fold the people and thus deceive the "very elect." They have now the sole control of every thing, and they openly boast that they control the Governors, the judges, the press, and judiciary, and what more can they ask for? In 1824, the craft was so popular, that a great Masonic orator boasted (at St. o Johns day, in Boston at Concordia) that "the world in arms could not harm Free Masonry." But in a few years after, a very small portion of the world (and that too without arms) completely annihilated that institution in New England, and middle States, so much so that they were willing to admit that they ever belonged to the craft. Nearly all the lodges resigned their charters, and the great Masonic temple at Boston was sold at auction for half its cost, and the mansion of the building was changed to Tremont temple.

In conversation with an Anti-Mason a few days since, he told me, if he was a young man he would join the lodge. I asked him why—or on what principle? He said as matters now stood, there was no other way for a young man to get a chance in the world. Every young man who wishes to thrive in his business, or to answer situations for office, must bow down to this Baal, and notes he does, he cannot succeed, as most of the men who have learned or aspable he may be.

I rejoice that there is a reform in progress in the West in this matter, and hope it will extend its influence in New England, as here there is no chance to bring the subject before the people. There is no pulpit or press here, which is bold enough to "bell the cat." To sum up the subject, Free Masonry is a child of the devil, and is founded in fraud and deception. It promotes a caste more odious than slavery, and, worse than all, more deceptive, whereas slavery is open, bold, and brave Free Masonry is the reverse.—RADICAL.

SOLOMONS TEMPLE.

There were three ordinal temples built in Jerusalem at different times. The first was built by Solomon, the second by Nehemiah, and the third by Herod. This last was the most sumptuous and magnificent of them all.

It is only the first who that the Masons of the United States claim to have built. Why they supposed to bit upon this o r, rather than the two others, or all three together, is attributable perhaps to their modesty; or, it may be that the Odd Fellows took Nehemiah's temple in hand, while the Ku Klucos own well claim to have built that of Herod.

But what strikes us as quite remarkable is that the temple which existed before Solomon's temple, the traveling temple, the ark of the covenant, the Masons have never claimed as their work. Is it because there was no masonry about it; that it consisted chiefly of wood-work, constructed by carpenters, even as the great living, Christian temple of the present day was made by a carpenter? Or, is it from modesty, and want of profession? It certainly cannot be from the want of ignorance, for they have enough of that to claim even jewelry and brass-work as Masonry and Tubal Cain, do not the Masons go over beyond the Ark of the Covenant, and claim to have built the highest pinnacle of Sinai; yea indeed, and even beyond that, and claim the temple of the Sun at Heliopolis, where Moses was learned and educated, as their work?

There is no mark of Masonic dignity, nor equal dignity in their symbols. There is no significance in the trowel, level, gavel, rough ashlar, etc, beyond what is set forth, partly and very largely ignorant, may glyphics which they have in their Bibles. The universality of application which characterizes the symbols of the Old and New Testaments, are not like the cant terms, and slang phrases used by bands of thieves and gamblers, for the purpose of directly engaging to secrecy and mystery, their like mysteries of true religion, which no one attempts to comprehend.

Our Government generously gives its every one an unlimited right in matters of conscience, and religion, that is a right limited only by the laws. And, indeed, even the laws of the land are being made to give way before those "higher laws" of conscience and religion, of which our Constitution has itself a judge. There is nothing but a sound and pure religion to prevent our religious rights from running directly into Heaven. If the Jews, Mormons, or other Masons, wish to set up a wicked religion, under the fashness and fraud, for the purposes of power and control, all they have to do is to intrench themselves behind the rights of conscience, and religion, and the matter of juggling and trick are a *religion* Behind this plea Mormonism has come to be a power in the land. Behind a command of the decalogue, or a precept of the Christian religion, that may not be violated and set at naught in the United States. The High Priest of Mormonism, and can have as many wives as Solomon, if he pleases; the Great Arch Hord of Odd Fellowship can have his long train of Rebecca and pollited fellowers, voters and voteresses; Mr. Masonic can commit murder as a sacred Commandment, of Grand Armies of the Republic, can order a direct, open violation of the Sabbath; Knights of the Golden Circle can lie, steal, forge, and rob custom-houses, etc., etc., and all under the sanctimonious pretenses of religious worship and the rights of conscience!

We are often told a curious little story by Masons who have left the craft, from the bottom ists of Masonry. If you are a stranger, they say, and an awful pirate (not so common since the rise of steam and decline of Masonry as they used to be) should come after you, all you have to do to save yourself is to give him the proper Masonic sign, and, if he is a Mason, you will surely be saved All the rest of the crew who are not Masons may walk the plank instanter, and the vessel will be plundered and sunk. Now, if you are a Mason, you will not have a hair of your head pulled. All the mere *Christians* of the crew and company who are unequally yoked together" with pirates, infidels, Jews and Pagans, need not hope for any favor, or have any of the benefits of the Masonic priate or piratical Mason, for they are bound to go; the "household of faith" won't save them.

Now what a strange religious motive of action is there in this illustration of Masonry. We are thus taught that a fear of losing our life by a pirate should teach us to embrace a system by which we can commend ourselves to the good graces of pirates, and the worst of them is this from the Christian religion, that teaches us that we must not for what men can do unto us, but that if we would save our life we must lose it, hazard it, risk it, to any extent, rather than violate the principles of truth and honor, and consent ourselves under oaths as wicked as any that pirates could possibly swear.

Now when our truly religious people see what effect Masonry and other Masons are having on current religion, our great leading interests here and hereafter—when we see how very little hindrance our political and civil institutions present, in the way of this corrupting influence, it behooves every sincere Christian man to be more on the alert, more active, vigilant, watchful, and more zealous to keep the true religion from being defiled and corrupted by the false? Be assured, if we should even succeed, by the force of reason and argument, in driving secret societies out of their present false religious intrenchments—if we should compel them to give up their present false religious pretenses, and their oaths, which are the laughing stock of all men of sense and honesty, they would fly to some other stronghold, much stronger still, but equally vicious and dangerous to society as the one they occupy now. In fact, some of these societies, perceiving how untenable their positions are, are beginning to abandon them, and to take up new ones. The Great J. Fletcher Drennen, who manufactures a Masonic monthly magazine, in which everything is conducted "decently and in order" in the most approved Masonic style, is already beginning a reform for which purpose he divides Masonry into high Masonry and low Masonry, as if Masonry ever was anything else, or could be anything else than low, vile, and detestable. And the reverend Old Fellows of Michigan talk of a Great Temple, to cost half a million of dollars, enough to send five thousand missionaries to Africa—which is to be the shrine of the branch of Masons leaving common brick and mortar work altogether, and taking to sculpture and the fine arts generally. The child does not seriously take after its father, for it is one of the leading traits of Jesuitism to catch popular applause and respect by excelling in the fine arts, as a means of decorating their temples and their religion. But what will become of Solomon's Temple, of George Washington's Masonry, the immaculate lamb skin, jubelee, jubelees, and bubelees, Mahabone, etc., when Masonry takes to the fine arts? What will become of the cable tow, which Masons now so meekly wear around their necks, as if more than half conscious of their real deserts? There should certainly be some nook in Solomon's Temple for preserving that remarkable and significative symbol of Free and Accepted Masons; or, if it cannot be lodged there, perhaps it may find a place in the Freemason's Tavern, London, where the original lodge perhaps still holds its parish register.

ROYAL ARCH ANTI MASON.

A Congregational clergyman in the State, of good standing, writes:

Since reading Professor Finney's book, I have come in contact with a Mason, and he has made me ashamed of my self and of my profession. I shall not speak one word in public against Free Masons, it would cut my hand off in the first place. But in one of my own congregation. There are only a few Masons in the place, and I am exercising to him, if I were to say one word against the order, I might push up next day.

In the same connection, and apropos to the notice of the late meeting at South Wrentham, our correspondent sends an extract from a letter of a New York clergyman, giving an account of the acquittal of a man charged with murder, against whom the circumstantial evidence was very strong, and in whose favor there was almost no evidence whatever, and stating the significant fact that judge, counsel, eight of the twelve jurymen, and, by implication, the prisoner, were all Masons. If these be the facts, the inferences are unavoidable.—*Congregationalist.*

ACKNOWLEDGEMENT OF RECEIPTS.

J. A. Gibson, J. W. Sharp, N. Simons, E. Allen, A. Radisill and A. B. Struthers, 50 cents each.

A. B. Clark, David Light, E. F. Dickens, T. Hudson and R. Orbin, 60 cents each.

Mrs. Hughes, 70 cents.

H. D. Martin, P. Bruns, F. Dunbar, James Patton, Wm. McCoy, Fred. P. Moffatt, James Taylor, Wm. H. Baxter, Jeremiah Coons, J. M. Bishop, O. Crofut, Richard McClelland, A. W. Lyon, Rev. J. Schmeltzer, Rev. O. D. Brooks, G. Robocck, O. M. Cook, D. S. Fairis, Federal Band, Rev. H. A. McDonnell, B. B. Hamlin, W. P. Wishan, P. Walter, Geo. Freed, D. F. Bowles, A. Musember, R. Binford, Mrs. E. D. Burges, Emma Barnard, A. Crooke, John H. King, M. McClaughry, Wm. McFarland, B. Vincent, A. B. Mathewson, J. S. Rickman, Edwin Booth, Newell Callender, S. H. Orren, L. Wheeler, Mrs. Mary Olmsted, Wm. R. Woods, A. Allen, J. S. Hickmon, Rev. J. D. Whitham, Wm. B. Dickson, R. Stockwill, E. H. Russell, E. D. Seely, A. W. Curtis, Geo. Mullick, B. Reed, A. N. Beardman, Mrs. P. Hart, C. R. Hegarty, Prof. J. Bont, Wells and Faulkner, J. B. Nessel, Geo. McElhony, Isaac N. Beebe, Dr. H. B. Train, David Thompson, Rev. W. Burr, Rev. E. C. Tabor, Rev. G. M. Wiley. W. B. Babbitt, D. B. Bird, A. H. Anson Dee, N. S. Bennett, A. W. Stevens, Mrs. M. W. Bother Weld, Rc' Snell, A. Russell, Isaac Russell, T. Evans, H. Nordall, James West, H. E. Alter, F. T. Ounry, J. W. Wood, James Shanburg, Barth D. Burdy, John Ramsey, J. O. Coote, M. S. Kiss, N. White, S. F. Millikan, S. Dennison. E. Crosby, Joseph Osterlin, E. L. Gibbs, C. B. Howard, J. F. Stoddard, Z. A Rawson J. S. Hickmon, Miss H. S Norton, Boston Beach, D. Bailey, John Ramsey, J. O. Coote, M S. Kiss, N. White, S. F. Millikan, S. Dennison. E. Crosby, Joseph Osterlin, E. L Gibbs, C. B. Howard, J. F. Stoddard, Z

THE ORIGIN OF MASONRY.

EDITOR CYNOSURE:

There are so many evidences given of the great antiquity of Masonry, that we can hardly think a true Mason would be satisfied with limiting it to so recent a period as the reign of King Solomon. There was an incident that occurred the other day which might well lead to the presumption that Masonry may have originated with David, instead of with his favorite son. The incident was this: A Masonic ball had just been completed, and some of the brethren came together to dedicate it. Masons and their wives, and sweet-hearts, came together in considerable numbers, and, after "the wine, and corn, and oil," &c., they concluded with a feast, a dance, and a right good time generally, in the hall.

Now, as Masonry is a good deal better than the Christian religion, or as good, at least, insomuch that any one who lives up to it, in a perfect way, ready for the celestial lodge, without any further degrees of initiation—and as *dancing* is a part of its de ication services, and, moreover, as David distinguished himself for *dancing*, as a religious ceremony, we are better, constrained to infer that Masons wrong their "ancient and honorable" institution in not claiming for its head and origin, King David, instead of King Solomon.

It is true, Solomon did not dance at the dedication of his temple, or hall, and this might well shake the faith of outsiders, as to whether he was really the head of Masonry or not, even if there were not some other things to lead us to doubt it. It is possible, however, that King Solomon had some advantages over King David, that might render it more desirable to true Masons to have him as their head. He had a thousand wives.

But after all, perhaps it would be more prudent for Masons in the present times of enlightenment to acknowledge that the origin of their wonderful order is enveloped in *mystery*. That would be in accord with all other things that have an ancient origin, and would, at the same time, explain how it is that feasting and dancing are a part of the ceremony for dedicating a temple or hall, which has an altar equal to, or better than the altar of Christ. That, indeed, is a very great mystery, worthy of any secret society.

TRUE GRIP.

Correspondence.

THE CAUSE ADVANCING.

BOSTON CYNOSURE:

Allow us through your columns to make a brief report of a campaign against the *Kingdom of Darkness* in this region, conducted by Rev. J. R. Leslie, of Jamestown, Pa. *Many* of the enemies of the Anti-Masonic movement, and a *few* of the friends are waking up. How much less it requires to arouse the *few* of a good cause, than it does to *enlist its friends!* The children of this world are wiser for their generation than the children of light.

Brother Baird delivered nine lectures and four sermons at nine different places in Laverne and Susquehanne counties. His sermons were good, and his lectures terribly scathing to the *secretists*. Some here, pretend that he has helped on the cause of the secret fraternities, and they seem to *hate him for it*, though they are great friends of secrecy.

At one or two points the *secretists* claimed a victory. But their triumph is best told by Luke in Acts XIXth, and it was very like the victory of the craftsmen of Diana of the Ephesians, over Paul the Apostle. [See Acts XIXth: 24-41. Had we been guilty of disturbing a "*lawful assembly*," as did the secret fraternities of Benton, Luzerne county, we should have been "called in question for the uproar" by the Masons, and finding could not be saved us from the penalty of the law, and probably from a "Masonic" construction and execution of that law. At this place we got twenty cents collection and the contribution boxes *look ugly*, for which we feel grieved. The ice is broken, and *investigation* greatly promoted by the visit of J. R. Baird to this region of country. RURAL.

The following communication is addressed to Mr. Wells of New York, by a lady subscriber to his *Phrenological Journal*; but not being used by him, it has now, through the permission of a friend, come into our hands. It would have been a jewel in his Journal, and put he returns it with the remark—"Ah, that is not my work—is ont of my line."

But he calls his Journal American, and this article so friendly—so frank, is perfectly American. Then the very subject of his Journal is Phrenology, and this letter is all full of Phrenology in its best form, not in the dull abstract but all in motion like the limpid brook, flowing on clear, bright and sparkling, and giving a fine illustration of his amateur science.

And then—does not his theme go right into the whole field of secretism in all its ramifications? Really, we are surprised that the usually shrewd Mr. Wells should make such a mistake—"*Not in my line*"!—Wonder if Mr. W is a Mason? It may be he has caught the "trombles" at the *Independent* when publishing Bro. Finney's letters on Masonry. If so, we would like to send him a score in the Cynosure at a fair rate—would exchange with him for that matter—thank our lady friend for pointing him to us; and whatever may have caused him the loss of her article, yet there is one satisfaction about it—what is his loss is our gain. So we here insert it with pleasure, and hope we may have more from the same source. It is headed "personal," and is of personal interest to a good many persons, and is as follows.—ED.

PERSONAL.

CARBONDALE, Pa., Nov. 26th, 1869.

MR. SAMUEL R. WELLS:

No 389 Broadway N. Y.

MY DEAR SIR:—It has been a long time since I have heard from you, or had occasion to write you on correspondence matter of any kind, business or friendship; excepting, of course, what I hear from you, through the medium of our mutual friend and companion the *American Phrenological Journal*, for I still continue a subscriber and reader to that excellent monthly favorite. Indeed, and in fact, "Jen" could not keep house at all without the *Journal*. It is my only "husband," for "Uncle Jenks" is still single. But I must make known why I now write.

I know not whether Mr. Wells is a Mason, an Odd Fellow, or a Good Templar; Son of Temperance, etc.,—one or the other, or all, or none; but be that as it may, I will have my say. (Please excuse me: I would not have you infer that I intend to be rude. Oh, no; no!) My dear father was a Free Mason. I have brothers brothers living who are also Masons, and one sister 14 years of age, who belongs to that social order, the Good Templars. The above mentioned of our family circle all say they see no evil thing in these several secret societies. "Sister Jennie" does not think her beloved brothers and pet sister Millie would tell a wrong story; but I must admit I am not a little baffled and perplexed on a certain subject. The secret will soon follow.

Three years ago this last summer I commenced reading with considerable interest, as well as amazement, in the *Independent*, (N. Y.) "letters an Masonry," by the Rev. C. G. Finney, of Oberlin College, Ohio. But before the last letter Finney had made more than half his "bid say" on the great theme, the brave editor of the "fearless and free" paper, the *Independent*, "shut down on him" It was understood by and between President Finney and Theodore Tilton, Esq., when he (Finney) commenced writing these "letters on Masonry" for the *Independent*, that Mr. Tilton would publish twenty chapters on the question, as viewed and discussed by Rev. C. G. Finney, from his standpoint. Twelve chapters, however, only were published in the *Independent*, and yet Mr. Finney was ready and willing to go on "until the end," for he had agreed to finish up his line of argument in the twenty chapters or "letters," and so, too, had the noted vindicator of "free rights, free press, and free speech," Mr. Theodore Tilton fairly promised and agreed with Mr. Finney to give him the use of the columns of the *Independent* for the publications of Mr. Finney on Masonry, in twenty chapters.

Theodore Tilton Esq., broke his part of the agreement! Yes, and forfeited his word of honor as a man and editor of a large, influential, Christian Journal! Now is it not so? And what was the inference of the great public mind? Summulary it was this: Masonic influences in the United States literally drove Mr. Tilton and the *Independent* to the wall, or hushed up, for the time being, the Rev. C. G. Finney, in his well defined, logical, and (I believe), truthful statements in regard to the pet institution of a heterogeneous mass of humanity, comprising all kinds, the good, bad, wise, foolish, virtuous, vicious, infidel, deistical, Jew, Christian, Buddist, Mohammedan, &c., &c. And so it proved that the system of Masonry *would not*, and *could not*, stand the light of the nineteenth century, that it would be allowed in this free country to discuss any other great moral question, fully, and at length, in the *Independent*, or in almost any other Christian paper, or secular journal, especially an Independent one, as was predicted. But Masonry must not be written about, reviewed, discussed, or spoken of, by way of argument, because it is a perfect man-made institution! Now, why such a state of things? Such institution are not infallible, nor the author, originator, or inventor. Even the church, the institution established by God himself, and sustained by His creatures on earth, often goes astray from the principles of truth. Popular and thorough discussion, has a tendency to remedy local or general evils. No good thing can suffer on account of controversy or investigation.

I have a good share of the genius of evil of our times, centers in the dark orgies of the numerous secret "orders," from the parent society, Free Masonry, down to its several off-shoots of lesser note, over the minor secret temperance organizations.

I am glad to know that the Rev. C. O. Finney, late President of Oberlin College, Ohio, has acted his part nobly. I was sorry that Mr. Tilton was bribed by the power of Masonic vengeance, or disgusted by the influence of Masonry; but I suppose he is ambitious for worldly popularity, and he found that allowing his correspondents to freely discuss the subject of Masonry through the *Independent*, was not making him or his paper popular! On the contrary, he lost subscribers (Masons of course), by the thousands all over the nation, and "stop my paper" was a by-word which greeted his senses to the tune of hundreds per day, for some time. He found there was one matter with which he dare not be "independent," on the contrary was most alarmingly very dependent—that is upon the supporters and defenders of Masonry, for keeping alive the fires of the *Independent!* "Facts speak louder than words."

Rev. C. G. Finney, however, notwithstanding the "thrills" from Mr. Tilton, promised to give his world his opinion of Masonry, in book form, and his work has recently appeared.

And I would like to ask my friend the editor of the *A. P. J.*, if he has seen or read the said work of Mr. Finney's? In the language of the latter: "He seems like one speaking out of eternity!"

Now, Mr. Wells, you are, I believe, a liberal man, whether you are a Mason or not, I know not. It matters not, either, to "Jen," for she is only a female; but you would certainly hear both sides of an issue, would you not?

THE CHRISTIAN CYNOSURE, is a paper published fortnightly in Chicago, Ill., (that city which so fully abounds with secret orders, and other bad things), by Ezra A. Cook, at No. 88 La Salle street, and is devoted to investigating secret societies in particular. That paper, let me assure you, my indulgent friend, truly deserves to be called Independent. Yes—the CHRISTIAN CYNOSURE is an independent, fearless, Christian Journal, "fearless and free," and not planned down to any narrow-minded element.

The Editor's are, the Rev. Jonathan Blanchard, President of Wheaton College, Ill. Rev. I. A. Hart, of Wheaton, Ill., Secretary of the "National Christian Association opposed to secret societies," and the Rev. L. Foster, Office-editor, No. 88 La Salle street, Chicago, Ill. If you want to read a real live, honest, outspoken newspaper, treating on a great subject, Jennie would say, "get the CHRISTIAN CYNOSURE."

And more—I should like to know whether you have read "Finney on Masonry;" whether you have ever seen any of the issues of the above-mentioned paper, the CHRISTIAN CYNOSURE; whether you are a co-operative, although Free Mason, and, if so, how far up the ladder you have gone; what you do really think of the institution what you believe the "National Christian Association opposed to secret societies" will be the means of accomplishing in this country, in the course of time; and lastly, what the reason is, in your opinion, that Masonry is so afraid of argument, "light" investigation, discussion' honest opposition, and a fair examination of its merits, demerits, &c., and yet all this I admit, is none of my business, unless you are willing to tell me; but I am "seeking more light." I am in search of light!"

May I not expect to open a fresh number of my *American Phrenological Journal*, some day, and there find the portrait, character, and phrenological and biographical examination of some of our noted Anti-Masonic heroes and worthies, such as the Rev. C. G. Finney; Elder David Bernard, who was the associate of Elder John G. Stearns; John T. Walsh, M. D., Rev. John Levington; Mrs. Lucia C. Cook, a brave noble woman, an opposer of secretism in an organized form; Rev. Jonathan Blanchard; Rev. C. B. Baird; Hon. Samuel C. Pomeroy, United States Senator from Kansas; Rev. Edward Beecher, D. D.; Rev. David McDill; Rev. J. H. Fairchild, D. D., President of Oberlin College at the present time; Rev. I. A. Hort, and many others.

When the press and the pulpit, the two great powerful instruments in the moral world for the amelioration of the human race, are literally compelled to succumb to the dark, sacrilegious powers of secretism, and a blood-stained institutions, then I begin to think, and lament, that we are truly living in a dangerous age of the world; and unless the people of God arise, shake off those galling chains of oppression, and come up to the help of the Lord, to the help of the Lord, against the mighty, we shall surely go to swift destruction.

Our own immortal Washington saw it in the distant future, when he wrote these words of his" Farewell Address to the people of the United States," "Beware of secret societies!" What did he mean by that? Masonry claims George Washington as one of its brightest "patron saints" and yet we have nowhere on record any evidence that Washington ever attended any lodge more than once or twice during a number of years prior to his death.

But I forbear. Please let me hear on this subject. Truly, your friend,

JENNIE N. BENTLY.

SOME DIFFERENCE.

We examined two edifices, or structures, recently, which were designed (in part at least) for religious or moral purposes. One was called a Baptist Church, and the other a Masonic Hall.

The first had a place under the pulpit, a large bathing tub, called a Baptismal font; the other had a pit, or hole, ten feet deep and four feet square, covered with a trap-door. Whether an immortal soul is ever to be shut up in this hole, and thus be baptized through sweat and terror into the awfully sacred mysteries of Masonry or not, we do not know. But the pit is there, in the cock-loft, over a clothing store, and other shops.

The walls of the Baptist Church were ornamented with rotulas, or tablets, upon which were printed in fair intelligible characters, various pious expressions, while all the plaster work of the lodge or hall, was covered with various devices of Mason's tools, such as the level, trowel, &c. Among those, we noticed a cross; and strange to say, a snake was represented crawling around it, which we took to imply the cunning of Masonry getting around the simplicity and innocence of the Christian religion—the two together making a kind of redeemed of Masonry, a symbol of paganism.

In the Baptist Church we noticed several small rooms which were devoted to Sunday Schools, Bible classes, &c; and we noticed small cuddies connected with the hall, but what they are used for, we did not, learn—not for Sunday Schools, or Bible classes though, as we concluded.

The hall had a banquet room attached to it, something which we did not see in the Baptist Church; though we believe that there was a kitchen in the basement of that, to cook for festivals—a rather coarse mixture of the material with the spiritual at any rate, as we thought.

The whole arrangement of the hall was quite different from that of the church, so much so as to suggest the idea that the purpose of the two must be very different, though that of the hall claims to be a great deal better than that of the church. There was but one pulpit or desk in the church, while there seemed to be several similar places in the hall—one at the north, one at the east, another at the west—ornamented with different symbols, as if the functions of the speculative priest in one desk might be very different from those in the other; or, which is quite as likely, that one and the same man presents different characters, and faces, in each desk.

Everything was plain, simple, and easily understood about the church, while about the hall there was a great air of mystery; and the man in attendance got mad at the idea of having the dimensions of the pit, or hole, measured, as it was something very sacred—something, for instance, like the pit into which that other sold man, Joseph, was put. But lest we should disclose a horrid want of knowledge of the sacred mysteries of Masonry, in our ignorance of this pit, we forbear.

But how sensible men can pretend that such flummeries and devices can be made instrumental in serving either God or man, is the greatest mystery of all—greater than we can comprehend. At all events, judging from these two structures, we don't see how a man can be at one and the same time, a Baptist and a Mason, the initiations in the two cases being so exceedingly different.

The church was a separate edifice by itself, being devoted almost entirely to religious purposes, while the hall was mixed up under the same roof with places of traffic in the material things of the world; material interests, pertaining to no small element in the religious and moral character of Masonry. The church service is open, and chiefly on Sundays, while that of the hall is profoundly secret and mysterious, and is generally held on week days. Any body who chooses may attend service at the church, while only a select few can be admitted into the "divine mysteries" of the hall.

ENTERED APPRENTICE

THE WORK TO BE DONE.

One of the duties of the National Christian Association, it appears to us, is to examine into the circumstances under which preachers of religion become Masons, and remain in active fellowship with Masons. The fact is an extraordinary one, and ought to be thoroughly investigated.

That an unsuspecting young preacher, with out any knowledge of the world, or much fixed principle, might be led, through the flattery and management of plausable men, to become initiated into a secret society, we can partly comprehend; but how he can consent to remain as an active member of a lodge, after he once knows what that lodge is, requires some degree of explanation. It is not impossible that the cause may be due rather to ignorance, to the want of a proper understanding of the spirit and letter of the Scriptures, than to willful and persistent wickedness. It is an awful reflection, to think that any considerable number of our preachers should adhere through preference to a secret society which enables them to violate with impunity the purity of Christian life. The preacher who would take an active interest in a rock fight, as is done in Mexico, simply because the sentiment of the community sustains him in it, is not a greater violator of Christian purity than he who practices the secret arts of Masonry.

We must think, therefore, that where a preacher is an adhering Mason, he must, as a general thing, be ignorant of the force and meaning of the gospel text, which it is his duty to expound. It is very true than an unlettered man, through divine favor, may be an able minister of a system of morals which is so plain that he who runs may read; and that he may even do better as a preacher than one who has an intimate knowledge of all the original tongues in which the Scriptures were written, but this is not generally the case. The Puritan fathers thought that great learning was necessary for a proper inculcation of the gospels, and made a careful provision for fitting men for the ministry. But perhaps there is no necessity for the present day, of whom it could be said that much learning had made them mad.

It would be well, we think, to ascertain all the facts, with regard to the education and training of those ministers of religion in the United States, who are active members of lodges. If their Masonry is the result of excessive wisdom, or learning, we on our part, are willing to meet the fact. We have a great respect for education, as a handmaid of religion, and should not be shaken in our respect, even if we should find in it a lodge of Masons; but we would like to have the facts known with regard to the amount of education possessed by Masonic preachers. We would like to know how many of them have ever read the New Testament in Greek.

The great apathy on religious matters, now witnessed in the country, when compared with former years, is probably due in part to the want of properly educated preachers. The field of politics in the United States, offers so many greater inducements to young men of talent than religion, that few would naturally prefer the latter to the former, as a career, unless deeply interested, by divine grace. It is not often see young men of wealth, and social position, fitting themselves for the ministry. They are more given to making bad politics speeches than to writing sound moral essays. We don't, perhaps, like to say who do, or do not, for themselves for the ministry, are poor young men who desire to get a living without hard work, and who, if even a strict Mosaic dispensation were to be observed as to faults and blemishes, would have nothing of Christian character, would be rejected as unfit for the profession. We do not know positively that this is the case; but we are persuaded of this fact, viz., that many ministers of religion become *willing Masons*, it is time to inquire into their characters, and ascertain if possible, in what the anomaly consists. If there are any distinguished preachers—distinguished for wisdom, learning and all the attributes that should adorn the characters of those who become the bishops of souls, and who at the same time, habituate Masonic lodges—whose ruling spirits may be infidels and Jews—we would like to know who and what they are. When we are assured by a preacher, that Christ is to be found in a lodge of Masons we want to know who and what he is who tells us so.

In short, we think that is time, that some light should be thrown upon those preachers who burrow in lodges, and have secret and hidden ways. A congregation ought to know something about the out-goings and incomings of its preacher. Evil communications we know corrupt good manners, and we are by no means assured that the communications of Masonic lodges are not very evil. Indeed, we have many reasons to think that they are evil, since it is a trait of evildeeds to shun the light and envelope themselves in secrecy.

ON THE SQUARE.

MR. CHAS. A. BLANCHARD gives account of his labors thus in brief: "January 24—Nine lectures; one debate; full houses; good health. *Laus Deo!*"

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1.

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN—DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2.

MASONIC MURDER,

By Rev. J. R. BAIRD, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees. A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4.

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON SO DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 5.

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

4 page, 50 cts. per 100, @ $4.00 per 1000. This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6,

Hon. John Quincy Adams' Letter

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry, (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

TRACT NO. 7.

Satan's Cable Tow.

A 4 page tract @ $4,00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal destruction.

Published by order of the Anti-Masonic Association of Lenox, Mass.

S. C. FEEMSTER,
ELI TAPLEY, } Ex. Committee.
P. S. FEEMSTER,

CAMPAIGN DOCUMENTS.

CONFESSION OF THE

MURDER

OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1843,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12,00 per 100

For sale at the Office of the

CHRISTIAN CYNOSURE, 88 La Salle Street, CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF OOD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole contoning over five hundred pages lately revised and republished. Will be neat, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Sixth Edition, Price 60 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons. Price 25 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES

By Rev. DAVID MACDILL, and Drs. E. BEECHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject. PRICE 40 cents.

CAPMAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry,

A League with the Devil.

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LAURA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, President [J. Blanchard, sermon of Rev. D. C. Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES

OF THE

National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURGH

May 5th, 6th and 7th, 1868

ntaining addresses of Rev. Drs. Fairchild, of CeoOberlin; Cooper, of Philadelphia; Marsh, of Brooklyn; Blanchard of Wheaton; of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body,

AND THE CONSTITUTION OF THE

National Christian Association,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00. Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church,

and the

Safety of the State,

A new 8 vo. Pamphlet of 24pp. It treats

1. Of Secretism in General,
2. The Injunction of Secrecy,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry is a Secret Oespotism,
6. Selling Secrets.

PRICE: Single Copy 5 cents, 6 Copies $1.00.

Truths for the People.

A Work for the Times.

FREE MASONRY

shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook

PRICE: Single Copy 15 cts. 6 Copies $1.00

Finney on Masonry,

Pres't Finney's Greatest Work,

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"I never yet reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Toms Cabin," and he is as mild and pleasant that even his enemies can but call him vindictive."

PRICE $1.60. FOR SALE AT THE OFFIE OF THE CYNOSURE.

The Masonic Conspiracy,

By Hon. JOHN LEVINGTON.

214 pages, price $1.00. Send $1,00, and it will be sent prepaid.

This is probably the most killing exposé of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to reach the deluded Mason of three degrees, from the ruin to which he is being led.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS.

We respectfully invite the Christian public to compare the appearance, prices, literary merits and moral qualities of these books with those of similar publications. All books and tracts published by the Society are carefully examined and approved by at least twenty of the Board of Publication, and none are admitted which are not evangelical in sentiment, instructive, and worthy of high literary merit.

The Power Library, a vols; bound in fine cloth, with gilt stamp; in handsome box $3.00
Secrets Worth Knowing, ... 25
Kill the Fiend 6
Life of Seventeen Martyrs 15
Secret Societies 15
Strange Sights 15
The Orphans 15
Tract and Book Record 15
Charley by the Sea Shore 15
Christian Dictionary, Paper 15

BERRIES WHITE CHICKEN, by Pansey. Illustrated 15
THE CROSS THE WAY OF FREEDOM. 192 pages; cloth, illustrated, 16 mo. A thrilling narrative 75
Always in the Right. 288 pages; 12 mo 1.25
Charley's Visit. 192 pages; 18 mo 60
Stories for Children. 288 pages; 12 mo 1.25
The Good Friend. 192 pages; 18 mo 60
The Hard Text. Paper; 24 mo 10
A series of little books, attractive to children, and the object of which is to impress the great principles in a pleasing manner; each 10
CLINTON, A Story for Young Men. 192 pages; 18 mo 60
CARADINE JONES, or Ourselves and Others. 192 pages; 18 mo. Illustrated 75
CHRISTIAN ENDEAVOR. By Rev. Daniel March. Considers Christ in sixteen different views 1.75
Cloth; illustrated; 12 mo 1.50
CHRIST AND ABOMINATIONS. 171 pages; 16 mo. 1.00
THE CHURCH'S DUTIES IN THE TEMPERANCE CAUSE. 192 pages; 18 mo 60
THE CHRISTIAN AND HIS CROSS. From the French of Adolphe Monod. 192 pages; 18 mo 60
THE DRUNKARD SAVED. 192 pages; 18 mo 60
DAISY'S THIRD BIRTHDAY. By Pansey. "It is the third of the "Pansy Library," [only equal to Helen Lamont, or Ruth Elliott
ESSAY ON PRAYER, with special reference to Young men in College. 200 pages; 18 mo. This is a prize Essay of great popularity and merit 1.00
EDMUNSON FAMILY, or Capture of the School. By Pansey. Illustrated 1.50
ELECTION TIMES, or Society and Domestic Influences 1.00
ESTHER, THE BEAUTIFUL. By J. R. Macduff. 300 pages; 18 mo. Illustrated 1.00
FAME OF INFIDELITY. By J. R. Macduff. 300 pages; 18 mo. Illustrated 1.00
FIFTY COPIES LESSONS IN THEOLOGY. By Gertrude Lee, or the Northern Cousins. 192 pages; 18 mo. Illustrated. Would be a prize for more terrible than fiction 1.00
GIANT KILLER, or Battle with Self. Fight, by Rev. James Hargrave. 192 pages; handsomely bound and illustrated; one of A. K. Peck's best productions 1.00
GOSPEL MINISTRY. By John Brown of Haddington. 300 pages; 18 mo 1.00
GOD AGAINST SLAVERY. By C. B. Cheever, D. D. 192 pages; 18 mo 60
GOSPEL TRUTHS. Dying Confessions Illustrated by Facts. 200 pages; 18 mo 1.00
HELEN LESTER. A Holiday Gift. 192 pages; 18 mo. Illustrated. *By Pansey* 60
HARRIET AND HELEN, or the Orphan Girls. By Pansey. Illustrated 1.50
HOME IN THE SOUTH, or Two Years at Uncle Warner's. By Pansey. Illustrated 1.50
HIDDEN FOR. Westcott Hoe on the Other Side. 192 pages; 18 mo. Illustrated 60
JESSIE WELLS. 192 pages; 18 mo. The second of the Bessie series 60
JESUS ALL AND IN ALL. 72 mo; 864 pages; bound in gilt 1.00
KING'S HIGHWAY. 352 pages; 18 mo. Each commandment illustrated 1.00
Illustrated by example.
KILL THE FIEND. Or, Fight for Dominion. Three Illustrations. "He is a Thief, Robber, Persecutor, and Murderer" 6
LIFE OF ABRAHAM LINCOLN. 19 mo; 250 pages; illustrated; cloth; gilt stamp 1.00
LIFE OF ADELAIDE NEWTON. Intended to give to God in uplifting humanity. I question whether a better book can ever be written than by placing one thousand of these books in the hands of as many of our children 1.00
LIBERTY BANNER. 192 pages; 18 mo. Each commandment illustrated by example 60
Illustrated by example.
LITTLE PILGRIM, or Progress of the Dreamland. Three Illustrations. "He is a Thief, Robber, Persecutor, and Murderer" 6
LIFE OF ABRAHAM LINCOLN. 19 mo; 250 pages; illustrated; cloth; gilt stamp 1.00
LIFE OF ADELAIDE NEWTON. Intended to give to God in uplifting humanity. I question whether a better book can ever be written than by placing one thousand of these books in the hands of as many of our children 1.00
LIBERTY BANNER. 192 pages; 18 mo. Each commandment illustrated by example 60
LITTLE PILGRIM, or Progress of the Dreamland. Three Illustrations. "He is a Thief, Robber, Persecutor, and Murderer" 6
LIFE OF ABRAHAM LINCOLN. 19 mo; 250 pages; illustrated; cloth; gilt stamp 1.00
LIFE OF ADELAIDE NEWTON. Intended to give to God in uplifting humanity. I question whether a better book can ever be written than by placing one thousand of these books in the hands of as many of our children 1.00
LIBERTY BANNER. 192 pages; 18 mo. Each commandment illustrated by example 60
Illustrated by example.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST. "In secret have I said nothing."—JESUS CHRIST. FORTNIGHTLY AT $1 A YEAR.

VOLUME 2. CHICAGO, TUESDAY, FEBRUARY 22, 1870. WHOLE NUMBER 40.

The Christian Cynosure.

EDS.—"The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform can be introduced in our columns. As the "Cynosure" will be a permanent publication, and published semi-monthly through Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 50 cents. Postage on this paper per quarter, but on clubs of twenty, even in one place, is but nine cents each, per year, payable in advance. All business communications should be addressed to EZRA A. COOK, 88 La Salle street, Chicago. The number on the end of the slip on which your subscription expires is designed to show when your subscription runs out; but in case of removals the number is easily remains unchanged till we print a new list.

OLD KING JOHN AND MASONRY.

When Pope Innocent wished to enjole John, King of England, out of his kingdom, power, and authority, he resorted, for this purpose, to symbolism and flummery, as the Masons do in juggling a young fellow out of his manhood, or a community out of its rights. That was the time—"Innocent, sensible that his flagrant usurpation would be highly resented by the court of England, wrote John a mollifying letter; sent four golden rings set with precious stones, and endeavored to enhance the value of the present, by informing him of the many mysteries implied in it. He begged him to consider seriously the form of the rings, their number, their matter, and their color. Their form, he said, being round, circumscribed out eternity, which had neither beginning nor end; and he ought thence to learn his duty of aspiring from earthly objects to heavenly, from things temporal to things eternal. The number four, being equally limited, pointed out to his mind, out to be subverted either by adversity or prosperity, fixed forever on the firm basis of four cardinal virtues. Gold, which is the matter, being the most precious of metals, signified wisdom, which is the most valuable of all accomplishments, and justly preferred by Solomon to riches, power, and all exterior attainments. The blue color of the sapphire represented faith; the verdure of the emerald, hope; the redness of the ruby, charity; and the splendor of the topaz, "good works."

"By these conceits Innocent endeavored to repay John for one of the most important prerogatives of his crown, which he had ravished from him; conceits which were admired by the ancient himself; for it is easily possible for a man, especially in a barbarous age, to unite strong interests by human, with an absurd taste for literature and the arts."

This mystical present was sent to king John by the Pope, some six hundred years ago or more; at a time when England was considered but little better than barbarous, and its king therefore easily to be caught with baits of such trivial conceits; but who would imagine that a set of men at the present day, under the existing state of enlightenment, calling them selves Free Masons, should give a mystic significance to the tools used in laying brick and mortar; and by this means succeed in imposing upon the credulity of men, who, in business matters, and in newspaper literature, consider themselves as shrewd as common men? It is not possible that a trowel, or level, or square and compass, should have any more importance than Pope-Innocent's rings, and the signification that is given to them might just as well be given to any other tool, as the plumb-line, the stone, hammer, clamps, or waxed thread, and nothing but triviality on the one hand or hau very on the other, would ever show any great propensity to deal in such unmanly follies. It may do very well for young men, and belles, to give meanings to flowers and thus to exchange sentiments on love, but for men to do such things with the instruments for brick and stone laying, with sheep skins, neck-ha1ters, bodkins, etc., shows a weak appreciation of what is necessary to the respectability of a truly manly character. In exchange for such foolish conceits, which any Miss Nancy of a man might invent—how many men there are who give up the most important prerogative of their manhood.

Just in proportion as a man departs from a straight forward expression of his sentiments, and endeavors his thoughts to a combination of puzzling myths and riddles, cracking his brains to find out what they mean; in that same proportion he renders himself the sport and footfall of any master of the mystic art who may choose to play upon him with such silly symbols. We can conceive of nothing more miserable and wretched than a mind which is ever on the stretch to discover the hidden meaning of pretended symbols which, when discovered, amount to nothing. The use of signs and symbols as a substitute for fair, open, and manly speech—almost always leads to false hood, insincerity, and duplicity, and also impugns a false, artificial, and worthless trait to the character.

But though king John was easily imposed upon by the mystic conceits of the Pope, the English Barons were not quite so green. Seeing their king about to sell away their liberty, they thought it best to come in for a share of the king's prerogatives too, and so made a strike for their liberties and their manliness. Hence arose the great *Magna Charta*, to which we are all supposed to owe so much: it was wrested from a monarch who was so silly as to become befuddled, and completely overruled by ridiculous signs and symbols, which he was fond enough to think of the greatest possible consequence, as the Masons do of their wonderful tumb-skin aprons.

But this *Magna Charta*, we must observe—which is esteemed so highly, but which still is not equal to the Masonic apron, because that is far above any diploma from any king, prince, or potentate—was wrested from the king in spite of himself, and against his will; and so the liberties of the people must be saved, if they are saved at all, in spite of the silly flummeries and shams of Masonry. They are to be secured, not through or by it, but in spite of it. Men, true men, real high minded men, who scorn the subtle arts of secret double dealing, of mysticism, the resort of knavery, of silly sentimentality, and mawkish, paltry significances, declared from fancied parallelisms and resemblances; must wrest the country from secret societies, or its liberties, its morals, its religion will be lost.

Let it be observed that it was the Barons of England, a sterling set of men, who had no idea of being led by the puerile contrivances of the Pope, and their pope-ridden king—who arose and asserted the rights and liberties of the people. And what class of men have we among us to whom the community can look for the same service against the cunning aggressions of secret societies? If we turn our attention to our politicians with this view, alas! we shall find that the most of them have been bred in the workshops of Masonry, practiced its low, Jesuitical arts, and have no other ideas of statesmanship, than that it consists in double-faced dealing for their own elevation.

As a Body, they have neither the depth of learning, nor the firmness of moral principle, to maintain the right, by the plain, serious language of soberness and truth. With the intellect bemused down into the narrow secret, selfish operations of Masonry, they have not that intellectual range, that scope of thought and that universality of observation which are necessary to constitute statesmanship, and render them the proper conservators of the liberties of the people. They are unwitting, perhaps, of what their liberties for in mysticism of no more value than that of the four rings of Pope Innocent. The Masons make a great merit, we believe, of merging themselves against Popery; but, according to our way of thinking, there was more anything in Popery more silly, or more dangerous to true manhood and liberty, than there is in Masonry.

To whom then must we look to vindicate the people against this diabolical art; this pretended religion? If we look to the army we shall surely find Masonry there, because it is a stepping-stone to one man power; and the sword is not the best reformative power in the world, at all times. Where, then, shall we look but to the clergy, and appeal to them to arise, gird up their loins, and assail this pestilential aggression which, under the pretenses of charity and religion, is demoralizing the people, undermining their religious opinions, and destroying their liberties? Where should we look for effective resistance against the Pagan worship at Masonic altars, but to the ministers of Christ? Where are the ministers of our holy religion serve, Christ or Masonry, God or men? Now is the time to decide.

F. H. C.

THE OLD GUARD PREPARING TO CHARGE.

Vermont is arousing from her slumbers; the sentinels on the watch towers of liberty have marked the stealthy advance of the foe, and the garrison is beginning to move. We see in the papers of that State the following announcement.

"An Anti-Masonic party is to be formed in the town of Albany in Orleans County. A delegate convention for that purpose and to nominate men to be elected at the coming March meeting is to be held on Saturday, February 19.

"If the good work go on, until Vermont shall recover the ground where she stood in battle array, in 1830, and till not a man within her limits shall dare to administer an oath unless prescribed by law. DAVDAWN.

ANTI-MASONIC CONVENTION—MASONRY UNVEILED—No—2.

At a Convention of Delegates from twelve Counties, at the village of Le Roy, on the 6th of March, 1828, General William Wadsworth, of the County of Livingston, was appointed President, and Doct. Matthew Brown, Jno. of the County of Monroe, and the Hon. Robert Fleming, of the County of Niagara appointed Secretaries.

The President took the Chair, and the following Delegates presented credentials, and took their seats.

Here follows a roll of Delegates from each County, some one hundred in all, which need not be given.

We also omit the further organization of the Convention, the appointment of its Committees &c., and pass on to the Resolutions discussed.

The subject of Masonry having been freely canvassed, and a long list of Masonic oaths having been read, and testified to by those who had taken the different degrees, as correct, as mentioned in a former article, the following resolutions were then unanimously passed.

Resolved, That the tendency of such obligation is to weaken the sensation of virtue in the minds of the recipients, by making bad men bold and unblushing, to trust the history of their crimes to the ears of a brother, and thus making them familiar with iniquity, to the destruction of all that is great and principled.

Resolved, Tha' we view the impious personification of the Deity, and the irreverent introduction of the name of our blessed Savior, and the Holy Trinity, in Masonic meetings and ceremonies, with mingled pain and abhorrence; and that we regard the unhallowed substitution of the profane orgies of Free Masonry for the Christian religion, as fraught with more danger to the peace of society and the truths of revelation, than opon deism or avowed infidelity.

Resolved, That the outrages upon the liberty of one citizen, and upon the liberty and life of another, committed by Masons in these western Counties, afford horrible proof of the sanguinary nature of Masonic oaths.

Resolved, That the wide spread conspiracy of numerous Masons to plot their assassination—their attempts to stifle investigation after they had been committed—and to screen the actual offenders from the justice due to their crimes—sufficiently identifies the Institution with these enormities, and justifies us in holding it and its supporters responsible for the same.

Resolved, that on Institution whose rites are impious—whose obligations are blasphemous—and if observed in the spirit of their horrid import, must necessarily lead to perjury and murder—an Institution in one instance at least stained with the blood of one of its members by a crime which has in an unequivocal manner received the sanction of the Order, in unbroken series in a free government; and that we pledge ourselves to each other and to the world that we will use all lawful and constitutional means to banish entirely from our country from such bloody relic of barbarism.

Resolved, That those Masons who have disclosed the horrid obligations which bind the Fraternity together, deserve the warmest gratitude of their fellow-citizens; and that we will do every thing in our power to sustain them against those persecutions which the nature of those obligations and the vindictive character of the Institution teach us to fear will be their lot.

Resolved, That this Convention are satisfied from the evidence adduced before them of the substantial truths of the Masonic obligations recently published—and that the same be published to the world in connection with the proceedings of this convention.

Resolved, That we regard the public press as the sentinel of freedom, and cannot but lament its entire subjugation throughout the Union to the control of Free Masonry.

Resolved, That we earnestly recommend to the citizens of the several Counties of this State to procure the establishment of free presses, whose editors will fearlessly vindicate the rights of its citizens and laws of the land.

Resolved, That a State Convention to be composed of Delegates from the several Counties of the State of New York, equal to double the number of their representatives in the Assembly, be called to meet at the village of Utica on the first Tuesday of June next, to adopt measures for the destruction of the Masonic Institution, for sustaining the liberty of the press, and asserting the supremacy of its laws for protecting the rights and privileges of the citizens against the vindictive persecutions of members of the Masonic society, and to take into consideration such other business as the said Convention shall deem expedient in furtherance of the objects of this meeting; and it is hereby recommended to the different Counties in this State to send delegates to the same

Resolved, That a General Central Committee, consisting of five members, be appointed by this Convention, and that it is hereby recommended to the different Counties to appoint committees of correspondence and report their names to the General Central Committee at Rochester.

Resolved, That the several townsin the County, that have not already done so, be requested to appoint town Committees of Correspondence, and forward their names to the Central Corresponding Committee.

Resolved, That it be and is hereby recommended to the several Counties to raise funds for defraying the expenses of publishing the proceedings of this Convention, and such other publications as the General Central Committee shall think proper to make, and to defray the expenses hereto fore incurred by the different Committees in the investigation of the late outrages, and that such funds be transmitted to the General Central Committee.

Resolved, That the proceedings of this Convention be signed by the Chairman and Secretaries—and that 3000 copies be published in a pamphlet form for distribution, under the direction of the General Central Committee.

Resolved, That Samuel Works, Harvey Ely, Frederick F. Backus, F. Whittlesey, and T. Weed, of the village of Rochester, be appointed a General Central Committee of Correspondence and Publication.

Mr. Davies, from the Committee to whom was referred the subject of the charges made by Masons against the Morgan Committee, made the following Report, which was read and adopted unanimously.

Whereas, Reports of the most malignant and scandalous nature have been circulated by the Masonic Fraternity, in relation to the members of the several Committees, and more particularly the Lewiston Committee, charging them with having misrepresented facts in their possession, and with having from sinister views created an unjust excitement.

And Whereas, This Committee have had addduced to them, the most satisfactory and conclusive evidence that the said committee have fairly and impartially conducted all their inquiries—therefore,

Resolved, That the said Lewiston Committee are entitled to the thanks of this Convention for their patriotic and praiseworthy exertions, in exposing to the world the extensive Masonic Conspiracy formed in this country, which seemed to threaten the civil liberty of this nation, and that they merit, and we trust will receive the countenance and gratitude of every well wisher to the perpetuity of our free institutions.

Resolved, That all the newspapers in the Union, friendly to the cause of civil liberty, be requested to publish there proceedings.

Mr. Love, from the committee to draft a memorial to the Legislature, on the subject of unlawful oaths, made a report which was read and adopted by the convention.

Mr. Giringston, from the committee appointed to draft a memorial to Congress, reported the same, which was read and adopted

Rates Cook, Esq., from the committee appointed for that purpose, reported an Address to the people of the State, which was read and adopted

[This Address will be given in our next issue—Ed.]

TOBACCO RULES, SATAN REIGNS.

Says the Rev. Mr. Track, on his former use of tobacco.

I had now and then been conscious of abject slavery to my pipe, and made rather unhappy; but now I had hugged my chains so long, I had come to love them—or to look upon my degradation without shame or emotion. I had supposed I was master, and could abandon my mesrchaum at pleasure; but at last I found myself in the condition of the poor college student, whom loving chums begged him to drop his tobacco and play the man; but who exclaimed, with tears, "Oh, I need, I need tobacco to give me resolution to give up tobacco."

I sometimes felt that my example, in relation to boys, was pernicious—had on the score of temperance and of patriotism; but all such philanthropic ideas, at last, went with "fine cut" into my pipe and evaporated in smoke.

In past days I had a conscience more or less wakeful—I had some appreciation of the "glorious Gospel," and had occasionally been swept in admiration of pulpit eloquence; but the time had come when I was but little more affected by such influences than an iceberg. In fact, truths from the pulpit struck me as shot strikes a fortress of granite; they struck —they glanced away as from the iron sides of some monitor. Long the victim of a depraved appetite, my body, and every moral sensibility were narcotized. My conscience—environed, encased by my abnormal condition—seemed to hid defiance to every assault, seemed to be beyond the reach of every Gospel truth.

I return from this divergence, however and state how I dropped my cigar and found Christ.

Tobacco had done its work; it had laid me upon a bed, supposed to be my dead-bed. A physician stood over me—physician who "understood his business." "Sir" said the true man, "tobacco has laid you here; nothing else."

"Tobacco, sir?" I exclaimed; "tobacco?" I had not dreamed of it!

In manly, but tender tones, he reiterated his statement, and said, "You must drop it—drop your pipe—or be a dead man; perhaps in ten days!"

Here was an epoch in my life. Here the King of Terrors had taken me in hand. I had felt the strength of my sort, but I had not enough to simply drop my pipe and feebly whisper, "*I will never smoke another whiff.*" I NEVER HAVE.

After some struggles with gnawing appetite, I recovered, and have rejoiced in the conquest ever since. Soon I rose to a normal condition in body and mind. Soon I enjoyed—as when a boy—a pesoh, a fig, an orange, and all the charming bounties which flow in profusion from the hand of God.

Tobacco, the foul incubus which had pressed me down, being lifted up, the truth entered my soul; the Divine spirit bogun to quicken my sensibilities.

My idol was gone—I saw where I stood—I called for mercy as I never had before, and I found mercy; for I found a glorious Savior, who was ready to save even me.

Reader, there are thousands who now praise God that they were brought to renounce this idol—as the act of renouncing it was to them a stepping-stone into the kingdom of His dear Son.

When I see a "professor"—who comes to church from his smoky orgies, and sits all cosy and undisturbed in his pew, through a Boanerges' thunders, I think of the quiet remark of Aunt Rhoda—"He can't be a spiritual man!" When I see a young convert with his cigar, the image of the dear old mother in Israel again comes to mind—"Religion which begins in smoke commonly ends in smoke;" and my imagination anticipates a year or two, and I see this smiling convert on the downhill catalogue of apostates cast out as rubbish in the gloomy lumber-room of the Church.

Yes—It Tobacco rules, Satan reigns.

GOVERNOR SLADE ON MASONRY. No—3.

An impression very extensively prevails among those who have not *examined* the oaths of Masonry's obdustion and murder, that the outrage was committed by a few infidel men; and is, therefore, to be regarded rather as a common case of murder, than an execution of the laws of Masonry. Half a dozen men, it is supposed, might be actuated by mere *private* malice, and revenge, if they did not belong to *Masons*, the construction put upon Masonic penalties by a few desperadoes, is not to be regarded as a legitimate construction.—In other words, that the acts of a few misguided, infatuated men ought not to be charged upon an institution which they have misunderstood and perverted.

It is due to those who have regarded the subject in this light, that they should be undeceived; for if the outrage was perpetrated, not by a few, but an extensive combination of Masons,—many of them lovested with Masonic dignities—of great respectability as citizens, and holding important civil offices; and perpetrated, in professed execution of the laws of Masonry,—then does there rest upon the Masonic institution a responsibility of most fearful import.

To understand this branch of the subject, thoroughly, a full knowledge of *facts* connected with the Morgan outrage is obviously indispensable. Before proceeding, therefore, to direct consideration of the penalties of Masonry, I will present a very brief summary of those facts, drawn principally from Mr. Spencer's official Report, to the Governor of New York, mentioned in my last number.

From that report it appears,—That during the spring and summer of the year 1826, Wm. Morgan resided, with his wife and two children, in the village of Batavia, in the western part of New York,—that in the course of the summer it became known that he was preparing for publication a disclosure of Free Masonry;—that the information produced great excitement among the Fraternity in that section of the State;—that frequent consultations were held among them to devise means to prevent the publication, which, violent measures having been determined on, a large number of persons from various parts of the country, from Buffalo to Canandaigua, a distance of more than 100 miles, assembled in the night of the 11th inst., at Batavia, for the purpose of forcibly removing Morgan and destroying the forthcoming book;—and that either in consequence of mistaken notions of defence adopted by Miller, the leader of the party, or by direction of the same from some other cause, the execution of the project was abandoned. That the abduction of Morgan was contemplated at this time appears from the testimony of Hiram B. Hopkins, that on the day before the attempt, Sheriff Lawson, of Niagara County, told him that Morgan was to be carried off for revealing the secrets of Masonry—that he would probably be sent to Niagara, and that a coil must be prepared for him. That preparation was made to receive him is also true, and that a coil must be prepared for him is also true, and that a coil must be prepared for him is also true, and that a coil must be prepared for

The Christian Cynosure.

SPECIAL NOTICE.

The Executive Committee are requested to meet at the CYNOSURE office on Friday next, Feb. 25th inst, 2 o'cleck P. M., on special business. Letters are received from Seaster Pomroy, Bishop Edwards, Rev. H. H. George, and Mathew Brown D. B. All attend if possible.

J. BLANCHARD, Chairman.

OUR SECTARIANISM—OUR MISSION—ANSWER TO REV. MR. HANNA.

"The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation". Mackey's Lexicon p. 296.)

ANATHA. A term derived from the Greek ofadite "innocence," and signifying a Mason who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin. (*Mac. Lex. Free Masonry p.* 16.)

If the editors of the CYNOSURE are in danger of partiality to any sect or denomination, perhaps no one would be a fairer candidate for our favor than the Presbyterian. My associates, I believe, have both been Presbyterians, though a freely adhering Methodist minister, (the father of our publisher) has charge of the mail department. Nine of the best years of my life were spent in the Presbytery by which I was ordained. I have aided to organize and name several churches;—each one has elders; and neither is called "Congregational," or by any other sectarian name. I have received some hundreds of members into Presbyterian churches who remain such to day; and I would to-day increase rather than diminish the number if I could. During my year in Pennsylvania, I also preached a good deal and assisted the Methodists, Lutheran, Winebrenarians, Alleghies, United Brethren; and have since labored with Free Will Baptists and Campbellites; and have found true and devoted Christians among them all. And I never in my life, secretly or openly, set myself to turn one of these churches or the members thereof over to another. And no absurdity is to me more absurd than the attempt to form a new sect whose creed is there shall be no sects; and call all who do not join my movement, "dissenters"

True, I believe, with Barnes and Bloomfield, that "The Church" in Matthew 18, 17: means the Church to which the offending brother belongs: and in 1857, I heard Robert J. Breckenridge, on the floor of the then United General Assembly say: *No one pretends any divine warrant for this General Assembly.*' And as Presbyterianism flourished in this country more than a century before there was any General Assembly, I did not suppose that "General Assembly was Presbyterianism." I supposed one might repent and *believe* Breckenridge's words, while leader of the Assembly; and, if he had no schismatic design, not be an offender. Within two years, an honored and trusted old school divine, who has been Chairman of the Committee of Bible and Overtures in his Assembly, while speaking of the impossibility of a host of 600 members, meeting for two weeks, once a year, attending properly to the appealed cases which must come up from all the churches between the two Oceans; said to me,—"If the Assembly should sit continuously the year round, they could not attend properly to their appealed cases!"

This honored and distinguished Brother, who now influences Presbyterian opinion as much or more than any other one man in that church, said to me:—

"Before the Millennium, this whole thing of "Methodist" "Presbyterian," "Congregationalist," "Baptist" etc., must pass away. And if I believed in "*Jure divino*" Presbyterianism with the strongest Presbyterian, I see no propriety of coming a church of Christ from the circumstance of its government! I did suppose I could hold, and express the opinions of this leading Presbyterian Brother; and providded I was no sectarian or schismatic, not grieve my brethren.

Besides—I, for one, have not embarked in this national movement merely to smoke secret societies out of their holes! Our exercises, who have shunned and decided this movement from the beginning, will it to be a mere crusade against Free Masonry?

But why do we oppose Masonry? Because it is a bundle of human contrivances making itself a religion, and professing, as seen at the head of this article; to "raise men from the grave of iniquity to the faith of salvation" and to "free them from sin"

Now why may not Free Masons manufacture for themselves a religion as well as any others. I am opposing Masonry on principle; and on the principle of excluding all man-made religions and parts of religions. And I see no little difference in existing denominations in this respect, that if one could be induced to take the name and forms of another to-night, no more holiness or goodness would be in the world to-morrow-morning

Therefore, not claiming for myself the sole right to judge and decide what is human, and what is divine in our religion, but conceding to my brethren the same which I ask for myself, I shall go on opposing whatever spots or wrinkles I find in Christian churches, which seem, and not God have put in there! Then, when we have done, we have reclaimed the world to Christ. We have given the world a divine and not a human church! We shall have "prepared the way of the Lord" and "made his paths straight"

Let no one say, "We cannot agree as to what is human contrivance and what is divine appointment." If we cannot, we will agree to disagree; we will do our best—tolerate differences of opinion—and love as brethren. One thing I am sure of. We can see and show that Free Masonry is a mere bundle of traditions, received by men, administered by priests, and which we shall not abolish nor admit inhabited by devils. And while we admit and assert against the Lodge, this great truth of God, that nothing is binding as religion but what Christ hath commanded (Matt. xxviii 20) we shall all the time be approximating each other. Not, meanly, and like cowards, fearing to speak of minor points of difference; or blinking the fact that we do differ, we shall at least afford ourselves an opportunity and hope of final perfect agreement in a mutual understanding of the word of God.

This is a mission worthy of a CHRISTIAN CYNOSURE and of a "National Association of Christians." This is the issue which we tender to this world! "*The Christian religion versus all alloys, substitutes, and counterfeits devised by men.*" This is our Pittsburg Platform. And if we fail, through infirmity, of complete agreement in Christ's word, we shall fail in a noble undertaking; we we sure of being one by his spirit. We shall surely cast out something which obstructs His coming and reign; and thus do our joyous part toward bringing "Glory to God in the Highest, on earth peace, and good will to men."

"ORTHODOXY."

One would scarcely believe the above familiar term (unless indeed he had studied Greek) means, plain and simple; a "straight' or *correct belief*. It is, to day, and in this country, no unpopular word with the masses. And "*Sound doctrine*," "*sound in the faith*," which Paul, the Apostle uttered professedly from God, are well nigh become synonymous phrases with "old fogy," and "behind the times!"

Why is this? What bas made "*sound doctrine*;" the phrase and the thing, unpopular?

The late great and good Prof. SHEPARD of *Bangor*, (*Mem.* 201) tells us that the devils chief endeavor is to *obstruct truth*; "*to keep it out of sight keep it out as far as he can.*" He quotes from Paul that, "*the god of this world hath blinded the minds of them that believe not!*" This is horrible. To have once *mind* blinded! better lose a thousand eyes. And he might have quoted from the lips of Christ himself: "those cometh the wicked one and *catcheth away* the word" of truth.

Br. Bushnell scouts the idea of a personal devil and evil angels or spirits. But whatever they are or mean, they certainly mean antagonisms to truth: he they "influences" or "persons."

And Christ, and the Bible throughout, declare that" men love darkness, and hate light:" and light is truth. This makes religious truth unpopular.

But says one, Satan and human depravity ought not to make *churches* and Christians hate "Orthodoxy," as multitudes confessedly do. How is this? We answer—In this country, "*Orthodoxy*" is not orthodoxy, but something else viz, God's system of redemption not as it lies in the Bible, but as received into and stated by finite minds: And, what is worse, the fag ends and split hairs of doctrines have pushed aside God and goodness in a religion professedly his own! Dr. N. L. Rice maintained against the CYNOSURE editor, through four nights' debate; that "*Slave holding is not sinful*;" yet hoasted of his "*Orthodoxy*" the while!

But the chief cause of the eclipse of *Orthodoxy* in this, and all ages, has been, *looking it with what does not belong to it.*

Millions have cursed "Orthodoxy," for the Salem Witchcraft, which sprang from two Indian necromencers; a few spirit mongering girls; and an old woman that kept "Shorey hoard!" These started the phenomena the orthodox, who then rounded and drawn in, and have been the cursing ever since!

Rehoboam was no aristocrat, a tyrant and a fool. He identified aristocracy, tyranny and folly in the popular mind, with the "orthodox" dynasty of David; and the great shallow mass of the onion touched it, and went to destruction. In this country, "Orthodoxy" was made to shield slavery, until it was near being swamped by it; and the shallow haters of Orthodoxy to-day worship calves at Dan and Bethel! Yet truth is truth though the Devil rids it.

We notice change of New York office of the A. M. A. from Jobo street where they have been so long to No. 59 Reade street. See advertisement in another column.

EDITORIAL NOTE.

We praised the United Brethren because one of their Conferences had the good sense to extemporize a "Bishop" to preside in an Annual Conference, when the Bishop expected was sick.

A Brother tortures our meaning into disrespect for the regular Bishop!

We fear the devil of sectarianism is not cast out of some of us. We see no Scriptural objection to Bishop David Edwards or his office. Viz: travelling and "Confirming the churches" as Paul did, guided by the Holy Ghost. This not "admoistering the Holy Rite of confirmation."

Why should brethren misunderstand us? We meant and mean, praise to the "United Brethren" not reproach.

EXPOSE OF GOOD TEMPLARISM.

An Intelligent Good Templar having been much exercised on the subject of secretism generally, and having been thoroughly conversant with Good Templarism in particular, after deep reflection, and a long struggle with his conscience, and much prayer, has arrived at the clear conviction that he may and ought to reveal all the interior working of Good Templarism. He wishes his name to remain for the present a secret. Indeed, we are not sure that we have his real name ourselves, a fact which only shows to us that there is repugnance in the least corrupt of secret orders, of which their members live in fear. But having subjected his communication to the inspection of several Good Templars in whose candor and truth we repose entire confidence, we have in every case received assurance that the exposure is perfectly correct. And besides this, the exposure carries internal evidence of its correctness. It is just what any shrewd person would expect to find in Good Templarism who has been through half a dozen other secret societies, and has read and observed what the Good Templars profess, and what they exhibit of themselves to the world. Our readers may therefore rely upon the correctness of the disclosures, and if they have remaining doubts when we have given them the grips, signs, signals, etc., they can test the matter for themselves.

We have never expected any particularly startling disclosures when Good Templarism should be turned inside out.

We have not been disposed to deny to the members in general an honest devotion to temperance as the object sought by sustaining their order; but we have doubted the wisdom of their method—nay, the *lawfulness* of it, for those who profess to be followers of him who protested concerning his reform labors—"In secret have I said nothing;" and who said to his disciples, go preach to *every creature*, even what ye have heard in the ear in closets that proclaim ye upon the house-tops. Put not your light under a bushel, or a bed, but let it shine before men that others, seeing your good works, may glorify your Father who is in Heaven. The W. C. T., on opening his lodge, says: "We are here to work." To perform good works, of course he means; but those works men may not see nor engage in, until they first solemnly promise to disobey the Savior with respect to letting *men see* them. And to this they disobey another gospel law, viz: "Shun the very appearance of evil"—whereas they purposely assume the very appearance which marks all the *associated actions* of conscious evil doing.

It has been said, and these disclosures will justify the saying, that Good Templarism is copied from Free Masonry, and made as near like the copy as possible, and yet leave out the points most likely to startle a Christian conscience, and give anti-Masons their best handle against the institution. If it was intended to draw men cautiously and imperceptibly into the practices of secretism, who have conscientious scruples and convictions against Free Masons, and by degrees to wear away those convictions and scruples and bring the subjects of them to abandon them as mere prejudices of ignorance, and then prepare them at length to acquiesce in Free Masonry itself—if this were the main object of Good Templarism, nothing could have been more wisely adapted to its purpose. But though the evils mostly alleged against Free Masonry are carefully kept out of sight in Good Templarism, still they are there, in embryo. It is a beast of the same family, but its claws, its teeth, its horns, its fangs, and its stings are not developed, so as to be noticed upon a mere first inspection. Only the rudiments of these dangerous members are to be found, and to find these requires a practiced eye. But the rudiments are there, ready to be developed in due time, and we propose to point them out as we come to them in the progress of the disclosures. We shall be obliged to abridge, but will give faithfully all material facts.

PREFACE TO THE DISCLOSURES.

EDITOR CYNOSURE:

Believing that the good of *the order*, and of *morality*, requires that Good Templarship be exposed, I am willing to give a discerning world the benefit of the secrets of the Independent Order of Good Templars.

Yours truly

Then follows the title page of their ritual book, adopted by the Right Worthy Grand Lodge of North America at Cleveland, May 24, 1864, which we omit. NOTICE.

OATHOAL RULES:

1. Whenever an obligation is to be administered the Lodge should always be called to their feet.

2. The attitude to be assumed on receiving the obligation is, the right hand upon the heart, and the open Bible should be upon the altar in front of the candidate.

3. Should a candidate refuse to assent to the obligation the initiation cannot proceed, but the W. M. will conduct the candidate to the anteroom.

4. Officers entering the Lodge room and reporting to the W. C. T., give the salutation to that officer as they report.

5. When the Lodge is visited by the officers of the Grand Lodge, or their representatives, officially, it should rise as they enter the room and give the salutation.

NOTES ON THE ABOVE

Who can fail to see in these rules that Good Templarism is a copy, a child, an expurgated edition of Free Masonry. The candidate is not stripped, not hoodwinked, not estabetured; but no awful obligation must be taken. He must feel its awfulness, impressed by the rising of the whole Lodge; by the open Bible before him; by his hand upon his heart. What is the obligation? as yet he knows not. He must take it in the dark, as to its future bearings. If he declines thus to shackle his conscience for life and surrender his manhood, he will not feel the drawing of the Lariguan's rope about his neck to be sore. He will only be civilly turned out of doors, not be will leave that man or woman can be a member of that Independent Order and retain his liberty to speak and act with simple reference to his own independent convictions of propriety and duty to his God.

The anti-Republican, out to say anti-Christian titles, so lavishly employed, and the manworship implied in these titles and salutations are eminently Masonic, and such as were pressuded Jesus, or Paul, or an angel of Heaven would spurn with disgust.—ED.

OPENING OF THE LODGE.

One rap of the gavel calls the Lodge to order.

W. C. T.—We are now about to open the Lodge. All not members of the order will retire.

NOTE.—" *Proved, O gavel, ere profani*"—ED.

The officers and members will clothe themselves with appropriate regalia, and assume their respective positions.

The W. V. T. will see that the guards of the Lodge are at their proper places, and that they are correct in the quarterly pass-word, explanations and signals.

These things done and reported, the W. C. T. proceeds to say: The Marshal and Deputy will communicate to me the pass-word and explanation of the present term, after which they will ascertain and report if all present are in possession of the same.

NOTE OF EDITOR.

Is this excluding men from an assembly for moral Instruction and influence the way to reform them? Did the disciples of Christ prepare themselves for the pentacostal baptism by putting on regalia indicative of membership in his church, or of various ranks of subordination and honor among them? Has anything like this ever been done for spiritual, moral, or reformatory purposes, except by Papists and Pagans? Is strong enlightened Christians ought not such methods of reform to be considered as derogatory to the truth and the Holy Ghost, and to the sobriety and manhood which become wise men and Christians, whose aim is to exalt the race above childishness to true manliness, and whose hope of success in doing this must of necessity rest upon truth and upon God? What warrant for such childish methods is found in the word of God? And has it come to this, that assemblies for promoting Christian morals must be set about with sentinels and guards? If so, should not the civil government punish those guards? It looks to us as if this implies a conflict of jurisdiction which it is as improper for the civil government to allow as it would be for it to allow the coining of money outside of its mints, and might easily become far more dangerous.

Two raps call the officers to their feet, and the W. C. T. says: "Worthy officers, what are your respective duties?" Whereupon the W. V. T. and P. W. C. S. and Worthy Secretary and W. F. S. and Worthy Treasurer, Worthy Chaplain, etc., proceed to rehearse in succession an explanation of their duties, of which their respective titles are a sufficient explanation for our purposes. We omit all except the reply of the Worthy Marshal and Worthy Chaplain.

The W. M. says: "To see that all present are qualified to remain [i. e., have the signs and words, not are sober—Ed.] to keep the regalia in order, introduce candidates and attend to visiting members."

The Chaplain's duty and privilege to conduct the devotional exercises of the lodge. Let us look to God for his blessing. Here three raps call the Lodge to their feet, and the Chaplain, if he follows the ritual, offers an evangelical prayer to which no Christian can find anything to object, except that he asks "Our Heavenly Father, for the sake of his dear Son, our Redeemer," to crown them for strieving unlawfully, and to bless and succeed an institution and means of good, which is mentioned in His word, but are in plain opposition to the methods of Christ and all His inspired servants.

After prayer the W. C. T. says: "Officers and members, our respective duties are plain, and I need not urge their faithful discharge upon you all. A nobler moral object than ours never called true men and women together in council. We are here to work; let us do it, and so advance our common cause and honor God. Please sing the opening ode.

The song, the W. C. T. declares the Lodge opened, and one rap seats the members.

Far brevity we omit the ode here, and shall generally do so, as they are for the most part ordinary temperance odes. As to the remarks of the W. C. T. here respecting *the duties* of members and officers, the *nobleness* of their object, *their work* in the Lodge, and *honoring God* by it, this is all very well if applied to a real life work for the promotion of temperance. But if applied to the putting on of regalia and assuming certain positions and ranks in the conclave, and going through with the secret performances and rehearsals of the Lodge, the salutations, the instructions as to grips, signals, pass-words and explanations, etc., etc., to call this "*work*," and talk of "*honoring God*" by it, as the W. C. T. evidently does, seems to us something much worse than childish. It is nevertheless eminently Masonic.—ED.

In the next number we give the Good Templars' initiation.

☞ The generl conditions which contribute to long life are these which do not imply a rapid and unequal exhaustation of those powers by which life is maintained.

CHRIST'S REIGN ON EARTH.—No. 3.

His Spirituality.

We intended to continue these articles, and still hope to do so if space permits. We are aiming at Christ's reign. This is our controlling, ultimate object. For this it is that we are opposing all the works of darkness. This, as we understand it, is the real object of the CYNOSURE. We are trying in it, *for*, and with Christ, to destroy the works of the Devil. We are fighting, not for the sake of fighting, as the lad with his new sword, who would fight every mullen stalk—nor for the honor and promiscenes of this or that party, or battalion of Christ's army. But we are fighting to overcome the enemy—to advance Christ's kingdom—to repel and defeat the machinations and powers of darkness—to break up and demolish all the strongholds of Satan, and thus by instrumental in bringing in the promised reign of our adorable Redeemer here on earth. This is the object of our paper. This is what all Christians, individually and unitedly as churches and denominations, should live and act for and aim at.

But to do this in any proper and effectual manner we need to understand and know *what* it is that we aim at, and are striving to accomplish. If the enemy can get us to looking at something else, and draw us off to false lights, we shall be deceived and foiled. We need to consider well what Christ's reign is—what its constituents is, and is embraced in it; or we shall, in our efforts for it, waste our time at random, and so fight as one that beateth the air.

And here we wish to observe that one very fundamental requisite, or constituent in Christ's promised reign on earth is, *its spirituality*—or that it will be in *spirit*, and not in the body. This we alluded to in a former article but we have wished to point our brethren and co workers to it more fully, because one of them has written us in view of that article, supposing we had misteken the truth, and urging that it was to be a reign here in the body.

And now here is a point which is of very practical and momentous interest. For, if Christ is to reign in the body, then the world would labor with success against the wiles of the adversary, to bring in that reign, should he *filled* with the spirit—should he full of faith and of the Holy Ghost, as that reign is to come in the body. But, if it is to be a reign of Christ here in the *body*, then it must come in through some physical development, by some miraculous work—burning this world up and making another to get rid of its wickedness, it may be, and its sorrow, and sin. This would be a mere derogatory to the truth and the Holy Ghost, and to the sobriety and manhood which become wise men and Christians, whose aim is to exalt the race above childishness to true manliness, and whose hope of success in doing this must of necessity rest upon truth and upon God? What warrant for such childish methods is found in the word of God? And has it come to this, that assemblies for promoting Christian morals must be set about with sentinels and guards? If so, should not the civil government punish those guards? It looks to us as if this implies a conflict of jurisdiction which it is as improper for the civil government to allow as it would be for it to allow the coining of money outside of its mints, and might easily become far more dangerous.

Christ's reign is spiritual, and these disclosures will justify the saying, that Good Templarism is copied from Free Masonry, and made as near like the copy as possible, and yet leave out the points most likely to startle a Christian conscience, and give anti-Masons their best handle against the institution. If it was intended to draw men cautiously and imperceptibly into the practices of secretism, who have conscientious scruples and convictions against Free Masons, and by degrees to wear away those convictions and scruples and bring the subjects of them to abandon them as mere prejudices of ignorance, and then prepare them at length to acquiesce in Free Masonry itself—if this were the main object of Good Templarism, nothing could have been more wisely adapted to its purpose. But though the evils mostly alleged against Free Masonry are carefully kept out of sight in Good Templarism, still they are there, in embryo. It is a beast of the same family, but its claws, its teeth, its horns, its fangs, and its stings are not developed, so as to be noticed upon a mere first inspection. Only the rudiments of these dangerous members are to be found, and to find these requires a practiced eye. But the rudiments are there, ready to be developed in due time, and we propose to point them out as we come to them in the progress of the disclosures. We shall be obliged to abridge, but will give faithfully all material facts.

PREFACE TO THE DISCLOSERS.

EDITOR CYNOSURE:

Believing that the good of *the order*, and of *morality*, requires that Good Templarship be exposed, I am willing to give a discerning world the benefit of the secrets of the Independent Order of Good Templars.

Yours truly

Then follows the title page of their ritual book, adopted by the Right Worthy Grand Lodge of North America at Cleveland, May 24, 1864, which we omit. NOTICE.

OATHOAL RULES:

1. Whenever an obligation is to be administered the Lodge should always be called to their feet.

2. The attitude to be assumed on receiving the obligation is, the right hand upon the heart, and the open Bible should be upon the altar in front of the candidate.

3. Should a candidate refuse to assent to the obligation the initiation cannot proceed, but the W. M. will conduct the candidate to the anteroom.

4. Officers entering the Lodge room and reporting to the W. C. T., give the salutation to that officer as they report.

5. When the Lodge is visited by the officers of the Grand Lodge, or their representatives, officially, it should rise as they enter the room and give the salutation.

NOTES ON THE ABOVE

Who can fail to see in these rules that Good Templarism is a copy, a child, an expurgated edition of Free Masonry. The candidate is not stripped, not hoodwinked, not estabetured; but no awful obligation must be taken. He must feel its awfulness, impressed by the rising of the whole Lodge; by the open Bible before him; by his hand upon his heart. What is the obligation? as yet he knows not. He must take it in the dark, as to its future bearings. If he declines thus to shackle his conscience for life and surrender his manhood, he will not feel the drawing of the Lariguan's rope about his neck to be sore. He will only be civilly turned out of doors, not be will leave that man or woman can be a member of that Independent Order and retain his liberty to speak and act with simple reference to his own independent convictions of propriety and duty to his God.

The anti-Republican, out to say anti-Christian titles, so lavishly employed, and the man-worship implied in these titles and salutations are eminently Masonic, and such as were pressuded Jesus, or Paul, or an angel of Heaven would spurn with disgust.—ED.

OPENING OF THE LODGE.

One rap of the gavel calls the Lodge to order.

W. C. T.—We are now about to open the Lodge. All not members of the order will retire.

NOTE.—" *Proved, O gavel, ere profani*"—ED.

The officers and members will clothe themselves with appropriate regalia, and assume their respective positions.

The W. V. T. will see that the guards of the Lodge are at their proper places, and that they are correct in the quarterly pass-word, explanations and signals.

These things done and reported, the W. C. T. proceeds to say: The Marshal and Deputy will communicate to me the pass-word and explanation of the present term, after which they will ascertain and report if all present are in possession of the same.

NOTE OF EDITOR.

Is this excluding men from an assembly for moral Instruction and influence the way to reform them? Did the disciples of Christ prepare themselves for the pentacostal baptism by putting on regalia indicative of membership in his church, or of various ranks of subordination and honor among them? Has anything like this ever been done for spiritual, moral, or reformatory purposes, except by Papists and Pagans? Is strong enlightened Christians ought not such methods of reform to be considered as derogatory to the truth and the Holy Ghost, and to the sobriety and manhood which become wise men and Christians, whose aim is to exalt the race above childishness to true manliness, and whose hope of success in doing this must of necessity rest upon truth and upon God? What warrant for such childish methods is found in the word of God? And has it come to this, that assemblies for promoting Christian morals must be set about with sentinels and guards? If so, should not the civil government punish those guards? It looks to us as if this implies a conflict of jurisdiction which it is as improper for the civil government to allow as it would be for it to allow the coining of money outside of its mints, and might easily become far more dangerous.

Two raps call the officers to their feet, and the W. C. T. says: "Worthy officers, what are your respective duties?" Whereupon the W. V. T. and P. W. C. S. and Worthy Secretary and W. F. S. and Worthy Treasurer, Worthy Chaplain, etc., proceed to rehearse in succession an explanation of their duties, of which their respective titles are a sufficient explanation for our purposes. We omit all except the reply of the Worthy Marshal and Worthy Chaplain.

The W. M. says: "To see that all present are qualified to remain [i. e., have the signs and words, not are sober—Ed.] to keep the regalia in order, introduce candidates and attend to visiting members."

The Chaplain's duty and privilege to conduct the devotional exercises of the lodge. Let us look to God for his blessing. Here three raps call the Lodge to their feet, and the Chaplain, if he follows the ritual, offers an evangelical prayer to which no Christian can find anything to object, except that he asks "Our Heavenly Father, for the sake of his dear Son, our Redeemer," to crown them for strieving unlawfully, and to bless and succeed an institution and means of good, which is mentioned in His word, but are in plain opposition to the methods of Christ and all His inspired servants.

After prayer the W. C. T. says: "Officers and members, our respective duties are plain, and I need not urge their faithful discharge upon you all. A nobler moral object than ours never called true men and women together in council. We are here to work; let us do it, and so advance our common cause and honor God. Please sing the opening ode.

The song, the W. C. T. declares the Lodge opened, and one rap seats the members.

Far brevity we omit the ode here, and shall generally do so, as they are for the most part ordinary temperance odes. As to the remarks of the W. C. T. here respecting *the duties* of members and officers, the *nobleness* of their object, *their work* in the Lodge, and *honoring God* by it, this is all very well if applied to a real life work for the promotion of temperance. But if applied to the putting on of regalia and assuming certain positions and ranks in the conclave, and going through with the secret performances and rehearsals of the Lodge, the salutations, the instructions as to grips, signals, pass-words and explanations, etc., etc., to call this "*work*," and talk of "*honoring God*" by it, as the W. C. T. evidently does, seems to us something much worse than childish. It is nevertheless eminently Masonic.—ED.

In the next number we give the Good Templars' initiation.

☞ The general conditions which contribute to long life are these which do not imply a rapid and unequal exhaustation of those powers by which life is maintained.

CHRIST'S REIGN ON EARTH.—No. 3.

His Spirituality.

We intended to continue these articles, and still hope to do so if space permits. We are aiming at Christ's reign. This is our controlling, ultimate object. For this it is that we are opposing all the works of darkness. This, as we understand it, is the real object of the CYNOSURE. We are trying in it, *for*, and with Christ, to destroy the works of the Devil. We are fighting, not for the sake of fighting, as the lad with his new sword, who would fight every mullen stalk—nor for the honor and promiscenes of this or that party, or battalion of Christ's army. But we are fighting to overcome the enemy—to advance Christ's kingdom—to repel and defeat the machinations and powers of darkness—to break up and demolish all the strongholds of Satan, and thus by instrumental in bringing in the promised reign of our adorable Redeemer here on earth. This is the object of our paper. This is what all Christians, individually and unitedly as churches and denominations, should live and act for and aim at.

But to do this in any proper and effectual manner we need to understand and know *what* it is that we aim at, and are striving to accomplish. If the enemy can get us to looking at something else, and draw us off to false lights, we shall be deceived and foiled. We need to consider well what Christ's reign is—what its constituents is, and is embraced in it; or we shall, in our efforts for it, waste our time at random, and so fight as one that beateth the air.

And here we wish to observe that one very fundamental requisite, or constituent in Christ's promised reign on earth is, *its spirituality*—or that it will be in *spirit*, and not in the body. This we alluded to in a former article but we have wished to point our brethren and co workers to it more fully, because one of them has written us in view of that article, supposing we had misteken the truth, and urging that it was to be a reign here in the body.

And now here is a point which is of very practical and momentous interest. For, if Christ is to reign in the body, then the world would labor with success against the wiles of the adversary, to bring in that reign, should he *filled* with the spirit—should he full of faith and of the Holy Ghost, as that reign is to come in the body. But, if it is to be a reign of Christ here in the *body*, then it must come in through some physical development, by some miraculous work—burning this world up and making another to get rid of its wickedness, it may be, and its sorrow, and sin. This would be a mere derogatory to the truth and the Holy Ghost, and to the sobriety and manhood which become wise men and Christians, whose aim is to exalt the race above childishness to true manliness, and whose hope of success in doing this must of necessity rest upon truth and upon God? What warrant for such childish methods is found in the word of God? And has it come to this, that assemblies for promoting Christian morals must be set about with sentinels and guards? If so, should not the civil government punish those guards? It looks to us as if this implies a conflict of jurisdiction which it is as improper for the civil government to allow as it would be for it to allow the coining of money outside of its mints, and might easily become far more dangerous.

Christ's reign is spiritual, and these disclosures will justify the saying, that Good Templarism is copied from Free Masonry, and made as near like the copy as possible, and yet leave out the points most likely to startle a Christian conscience, and give anti-Masons their best handle against the institution. If it was intended to draw men cautiously and imperceptibly into the practices of secretism, who have conscientious scruples and convictions against Free Masons, and by degrees to wear away those convictions and scruples and bring the subjects of them to abandon them as mere prejudices of ignorance, and then prepare them at length to acquiesce in Free Masonry itself—if this were the main object of Good Templarism, nothing could have been more wisely adapted to its purpose. But though the evils mostly alleged against Free Masonry are carefully kept out of sight in Good Templarism, still they are there, in embryo. It is a beast of the same family, but its claws, its teeth, its horns, its fangs, and its stings are not developed, so as to be noticed upon a mere first inspection. Only the rudiments of these dangerous members are to be found, and to find these requires a practiced eye. But the rudiments are there, ready to be developed in due time, and we propose to point them out as we come to them in the progress of the disclosures. We shall be obliged to abridge, but will give faithfully all material facts.

PREFACE TO THE DISCLOSERS.

EDITOR CYNOSURE:

Believing that the good of *the order*, and of *morality*, requires that Good Templarship be exposed, I am willing to give a discerning world the benefit of the secrets of the Independent Order of Good Templars.

Yours truly

Then follows the title page of their ritual book, adopted by the Right Worthy Grand Lodge of North America at Cleveland, May 24, 1864, which we omit. NOTICE.

OATHOAL RULES:

1. Whenever an obligation is to be administered the Lodge should always be called to their feet.

2. The attitude to be assumed on receiving the obligation is, the right hand upon the heart, and the open Bible should be upon the altar in front of the candidate.

3. Should a candidate refuse to assent to the obligation the initiation cannot proceed, but the W. M. will conduct the candidate to the anteroom.

4. Officers entering the Lodge room and reporting to the W. C. T., give the salutation to that officer as they report.

5. When the Lodge is visited by the officers of the Grand Lodge, or their representatives, officially, it should rise as they enter the room and give the salutation.

NOTES ON THE ABOVE

Who can fail to see in these rules that Good Templarism is a copy, a child, an expurgated edition of Free Masonry. The candidate is not stripped, not hoodwinked, not estabetured; but no awful obligation must be taken. He must feel its awfulness, impressed by the rising of the whole Lodge; by the open Bible before him; by his hand upon his heart. What is the obligation? as yet he knows not. He must take it in the dark, as to its future bearings. If he declines thus to shackle his conscience for life and surrender his manhood, he will not feel the drawing of the Lariguan's rope about his neck to be sore. He will only be civilly turned out of doors, not be will leave that man or woman can be a member of that Independent Order and retain his liberty to speak and act with simple reference to his own independent convictions of propriety and duty to his God.

The anti-Republican, out to say anti-Christian titles, so lavishly employed, and the man-worship implied in these titles and salutations are eminently Masonic, and such as were pressuded Jesus, or Paul, or an angel of Heaven would spurn with disgust.—ED.

OPENING OF THE LODGE.

One rap of the gavel calls the Lodge to order.

W. C. T.—We are now about to open the Lodge. All not members of the order will retire.

NOTE.—" *Proved, O gavel, ere profani*"—ED.

The officers and members will clothe themselves with appropriate regalia, and assume their respective positions.

The W. V. T. will see that the guards of the Lodge are at their proper places, and that they are correct in the quarterly pass-word, explanations and signals.

These things done and reported, the W. C. T. proceeds to say: The Marshal and Deputy will communicate to me the pass-word and explanation of the present term, after which they will ascertain and report if all present are in possession of the same.

NOTE OF EDITOR.

Is this excluding men from an assembly for moral Instruction and influence the way to reform them? Did the disciples of Christ prepare themselves for the pentacostal baptism by putting on regalia indicative of membership in his church, or of various ranks of subordination and honor among them? Has anything like this ever been done for spiritual, moral, or reformatory purposes, except by Papists and Pagans? Is strong enlightened Christians ought not such methods of reform to be considered as derogatory to the truth and the Holy Ghost, and to the sobriety and manhood which become wise men and Christians, whose aim is to exalt the race above childishness to true manliness, and whose hope of success in doing this must of necessity rest upon truth and upon God? What warrant for such childish methods is found in the word of God? And has it come to this, that assemblies for promoting Christian morals must be set about with sentinels and guards? If so, should not the civil government punish those guards? It looks to us as if this implies a conflict of jurisdiction which it is as improper for the civil government to allow as it would be for it to allow the coining of money outside of its mints, and might easily become far more dangerous.

Two raps call the officers to their feet, and the W. C. T. says: "Worthy officers, what are your respective duties?" Whereupon the W. V. T. and P. W. C. S. and Worthy Secretary and W. F. S. and Worthy Treasurer, Worthy Chaplain, etc., proceed to rehearse in succession an explanation of their duties, of which their respective titles are a sufficient explanation for our purposes. We omit all except the reply of the Worthy Marshal and Worthy Chaplain.

The W. M. says: "To see that all present are qualified to remain [i. e., have the signs and words, not are sober—Ed.] to keep the regalia in order, introduce candidates and attend to visiting members."

The Chaplain's duty and privilege to conduct the devotional exercises of the lodge. Let us look to God for his blessing. Here three raps call the Lodge to their feet, and the Chaplain, if he follows the ritual, offers an evangelical prayer to which no Christian can find anything to object, except that he asks "Our Heavenly Father, for the sake of his dear Son, our Redeemer," to crown them for strieving unlawfully, and to bless and succeed an institution and means of good, which is mentioned in His word, but are in plain opposition to the methods of Christ and all His inspired servants.

After prayer the W. C. T. says: "Officers and members, our respective duties are plain, and I need not urge their faithful discharge upon you all. A nobler moral object than ours never called true men and women together in council. We are here to work; let us do it, and so advance our common cause and honor God. Please sing the opening ode.

The song, the W. C. T. declares the Lodge opened, and one rap seats the members.

Far brevity we omit the ode here, and shall generally do so, as they are for the most part ordinary temperance odes. As to the remarks of the W. C. T. here respecting *the duties* of members and officers, the *nobleness* of their object, *their work* in the Lodge, and *honoring God* by it, this is all very well if applied to a real life work for the promotion of temperance. But if applied to the putting on of regalia and assuming certain positions and ranks in the conclave, and going through with the secret performances and rehearsals of the Lodge, the salutations, the instructions as to grips, signals, pass-words and explanations, etc., etc., to call this "*work*," and talk of "*honoring God*" by it, as the W. C. T. evidently does, seems to us something much worse than childish. It is nevertheless eminently Masonic.—ED.

In the next number we give the Good Templars' initiation.

☞ The general conditions which contribute to long life are these which do not imply a rapid and unequal exhaustation of those powers by which life is maintained.

CHRIST'S REIGN ON EARTH.—No. 3.

His Spirituality.

We intended to continue these articles, and still hope to do so if space permits. We are aiming at Christ's reign. This is our controlling, ultimate object. For this it is that we are opposing all the works of darkness. This, as we understand it, is the real object of the CYNOSURE. We are trying in it, *for*, and with Christ, to destroy the works of the Devil. We are fighting, not for the sake of fighting, as the lad with his new sword, who would fight every mullen stalk—nor for the honor and promiscenes of this or that party, or battalion of Christ's army. But we are fighting to overcome the enemy—to advance Christ's kingdom—to repel and defeat the machinations and powers of darkness—to break up and demolish all the strongholds of Satan, and thus by instrumental in bringing in the promised reign of our adorable Redeemer here on earth. This is the object of our paper. This is what all Christians, individually and unitedly as churches and denominations, should live and act for and aim at.

But to do this in any proper and effectual manner we need to understand and know *what* it is that we aim at, and are striving to accomplish. If the enemy can get us to looking at something else, and draw us off to false lights, we shall be deceived and foiled. We need to consider well what Christ's reign is—what its constituents is, and is embraced in it; or we shall, in our efforts for it, waste our time at random, and so fight as one that beateth the air.

And here we wish to observe that one very fundamental requisite, or constituent in Christ's promised reign on earth is, *its spirituality*—or that it will be in *spirit*, and not in the body. This we alluded to in a former article but we have wished to point our brethren and co workers to it more fully, because one of them has written us in view of that article, supposing we had misteken the truth, and urging that it was to be a reign here in the body.

And now here is a point which is of very practical and momentous interest. For, if Christ is to reign in the body, then the world would labor with success against the wiles of the adversary, to bring in that reign, should he *filled* with the spirit—should he full of faith and of the Holy Ghost, as that reign is to come in the body. But, if it is to be a reign of Christ here in the *body*, then it must come in through some physical development, by some miraculous work—burning this world up and making another to get rid of its wickedness, it may be, and its sorrow, and sin. This would be a mere derogatory to the truth and the Holy Ghost, and to the sobriety and manhood which become wise men and Christians, whose aim is to exalt the race above childishness to true manliness, and whose hope of success in doing this must of necessity rest upon truth and upon God? What warrant for such childish methods is found in the word of God? And has it come to this, that assemblies for promoting Christian morals must be set about with sentinels and guards? If so, should not the civil government punish those guards? It looks to us as if this implies a conflict of jurisdiction which it is as improper for the civil government to allow as it would be for it to allow the coining of money outside of its mints, and might easily become far more dangerous.

Christ's reign is spiritual, and these disclosures will justify the saying, that Good Templarism is copied from Free Masonry, and made as near like the copy as possible, and yet leave out the points most likely to

Correspondence.

AMERICAN MISSIONARY ASSOCIATION,
38 Lombard Block,
CHICAGO, Feb. 8, 1870.

EDITOR CYNOSURE:

Your readers will doubtless be glad to take a glimpse into one of the dark corners of Texas

The accompanying letter merely alludes to the violent opposition which the teacher (a Wisconsin lady) met with on first reaching Victoria.

It came not only from the unreconstructed rebites, from whom little else is expected, but through their working upon the prejudices of the blacks, from the latter also.

The result was a school, at first, of only ten or twelve pupils. But the perseverance and manifest sincerity of the teacher, with God's blessing not triumphed over all opposition.

The letter affords a lively picture of such scenes as our Missionaries are wont to describe.

There is a great deal of testimony to prove that the colored ministry are generally inferior as missionaries from the North (though their pulpits welcome them warmly) and from this source comes often a strong influence against our usefulness.

But this is only another evidence of the need of a far-reaching education—one that shall include *all* classes. "If the blind lead the blind both shall fall into the ditch."

Respectfully yours,
C. H. HOWARD,
Secretary A. M. A.

VICTORIA, TEXAS, Jan. 22, 1870.

"We are happy to be able to write now and favorable indications in the work assigned us. The day school now numbers about forty scholars. Our accessions are mainly orphans, and others of the neglected poor, ranging from 8 to 14 years of age, who in the past have run wild in the streets. Their appearance in the school room is such as would be ludicrous to the extreme, if, with their antics, vice of almost every kind was not discernible. It will require discipline and patience to no small degree, before they will become truthful and orderly. Yet we have great hopes of them for with all, they are good hearted, and affectionate in a surprising degree. Like the rest of our scholars these new recruits seem to have imbibed the idea that they are called to give us especial attention from the time we receive from others. The spectacle they make in running to meet us, you would think amusing, I'm sure—some rushing with all speed hat in hand—others walking on all fours, occasionally turning somersett as they come; while Jack and a few others come on leisurely walking alternately on hands and feet.

One morning we asked Johney, who is the most troublesome on account of his fighting propensities, if that and think some to meet us? "Cause" said he, "cause, I likes you." But why do you like me? said I, "Cause the people's so bad to you." Precious boy, well might a teacher have hope of such as one! Since this letter has been tucked upon Johny not on the little ragged bad boy he seemed before, but as an embryo philanthrophist, whose great heart in future life may seek out multitudes of the neglected, and those treated as he says, "so bad."

The night school, opened the first of the month, for adults, bids fair to be a success, not only as a school, but as securing to us the confidence and consequent co-operation of the people, in other branches of the work. We have been surprised to note the constant change of public opinion in our favor since the opening of this school. A Methodist minister who calls himself considerably in advance of his people, and who talked loud and long against us only a month ago, declaring that they did not "propose to send their boys and girls from school to a lady"—has connected himself with the school, and is very teachable. In his prayer at the close of the school the other evening he expressed himself as "overwhelmingly" thankful for the teacher which the Lord had sent among them, and added a request that the people from the "ends of the earth" might come and ho "expired" by her. (Morning Inspired.)

The Sunday school continues to increase in interest, and is the nucleus around which cluster our greatest hopes for present and lasting good, as well as the center of our joy in the work.

We feel more than ever to entreat your prayers that the blessing of the Father may still attend us, and especially that we may be kept from mistakes, knowing that a slight error on our part might give a fatal blow to the cause which so much love. ROSE TRUESDELL.

QUESTIONS PROPOSED.

EDITOR CYNOSURE:

DEAR SIR—I wish to inquire—first—how does it come that in some of the CYNOSURES you have said that Masons take oath to aid each other against all criminal charges, *murder and treason not excepted*, when in the extracts I see that murder and treason *are excepted?*

2d. Will you also tell us what you think about the suppression of all secret organizations by law?

3d. What proportion of our highest National State officers are connected with secret societies? I hope and pray that you may be prospered in your work. I mean to send for more tracts when I can spare the means.

4th. If it is proper I would like to have you tell how many ministers in Chicago are openly with you in your work? If you can answer these questions in your next paper I should like it.

Yours truly,
C. N. ROCKWELL.

SANDWAL, Ill.

ANSWERS.

1st. This has been answered lately by Brother Campbell, in an article headed "The Masonic Lodge." When ministers are received into the Lodge, and those whose consciences are supposed to be tender, the phrase "murder and treason not excepted" is left out, and another phrase substituted, binding them "to what may have been stated." This has caused a different version of that oath, and some dispute about it, but its all there, and all means, as some ministers have testified.

2d. It is right for a government, and especially a republican government, to *bite* at all, and defend itself from being overthrown, thou it the right to suppress those secret organizations by law. They form laws and oaths of their own, antagonistic to the courts and oaths and laws of government, and strive and reach after all the power they can get; at least their prime leaders do; and only let them thrive and grow till they get votes and power enough, and they are sure to overthrow a republican government. They have overthrown even other governments, as history testifies.

3d. We don't know—no wish we did—we have no doubt, however, that a vastly greater majority of our public men belong to them than the people generally are aware of; and this is a matter of very serious concern to every patriot and Christian. We ought to know how for this fatal leprosy in our Government has spread. We hope there are those who are largely acquainted with our public men who will be interested to give us statistics in the matter. We would gladly publish them if made reliable.

4th. Perfectly proper, Brother R., for every minister's position on great moral subjects of reform in public property, counting much for either public weal or woe, and all who care for the Church and public good should hunt them up.

Well, we think some two or three are heartily with us in this work, and quite a number are as heartily against us. But by far the greater proportion are on the fence sunning, like not a few of our ministers, ready on either side behind the bottom rail. As to their coming to us, and cheeringly bidding us Godspeed during the six months we have been in the CYNOSURE office, *not one of them has.* When they do, Brother R., we'll let you know. F.

Rev. L. N. STRATTON writes: "I am using soft words and hard arguments against Masonry (the two are no longer paper. Two editions, mainly of quotations from my large collection of their own works, was my last, showing up the infidelity of their institution. A stick rammed into a hornet's nest could not be more angry, if numerically so. But 'dignified silence' reigns through our paper. They report that my books, printed as per title page by the Masonic Manufacturing and Publishing Company, 430 and 432 Broome street, New York, are a fabrication, but until Masonic works. 'So mote it be.'"

JOSEPH LEWIS, an aged anti-Masonic friend, writes: "I am trying to get subscribers for the CYNOSURE," etc. He has since called on us, by reason of old, he seems to be a "live man and devout."

JEFFERSON WILLIAMS writes: "I wish you success in your warfare against darkness. May the Father of Light and Liberty reward you, and all others who have snap enough to expose those pits of darkness and iniquity with success. I think it high time that the unsuspecting public should have a view of those workers of sin and shame called Free Masons."

Notice the following interesting communication from the postmaster (O. H. Alger) of Fair field, Michigan:

"Enclosed find cash for seven subscribers for the CYNOSURE, with names, to be sent to this office."

This is one-fourth of his proportion, if he should join Newell Callender in sending his share of one hundred thousand.

DAVID CLARK, a brave sincere witness to the truth of Morgan's abduction, sends the following:

"I attended an oration on the Fourth of July, and there heard Mr. Wood, a citizen of Leroy and vicinity came out on the platform and scoolared to the public that Morgan was murdered, and that, too, by the fraternity, and that his book was as true a revelation of Masonry as any man living could make, and that Leroy Lodge, Genesee county, destroyed their charter and cold their temple, that cost fifteen or twenty thousand dollars, for three thousand dollars, to be used for a school. They declared that Masonry had got its death blow, but, alas, the wicked, seal bound monster still lives.

MOVEMENTS OF THE PEOPLE.

SPRINGDALE, Iowa,
January 29, 1870.

Notwithstanding the inclemency of the weather, and the most inclement day, quite an audience assembled last evening to hear a lecture by J. Bloodhard, President of Wheaton College Ill., against secret societies. Thomas James was appointed Chairman and William Clark Secretary. After the devotional exercises, we were entertained by an able address setting forth the corruptions which are the necessary attendants of oath-bound secret organizations, proving the despotism of such associations by quotations from their own books, and warning the unsuspecting of the danger of adopting a mere routine of rites and ceremonies as a substitute for the religion of Christ.

He showed that secret societies are conspirators of the first grade against the rest of society whose oaths of secrecy are often in conflict with an oath to testify truthfully before civil authorities; that when a man's conscience is charged with two conflicting oaths, his moral nature is weakened or destroyed.

The address cannot fail to awaken thought to the importance of the subject.

THOS. JAMES Pres't.
WM. CLARK, Sec'y.

P. S.—Voted, that the proceedings be published in the CYNOSURE for which a number of subscribers were taken.

THE GOOD WORK GOES ON.

EDITOR CYNOSURE:

We are happy to see that the *Nation*, unquestionably the ablest journal of the country, has at length ceased the hardly reputable work of defending secrecy and secret societies. The worthy character of Masonry is so manifest to every right thinking man who examines into it, that no respectable paper can be held excusable in forwarding its objects. It is so impossible to conceive that advertises it, helps sustain an imposition.

But the fascination and dread of the secret still seems to possess the faculties of the Nation's writers. In the last issue, speaking of the dethronement of Louis Philippe, and the transference of the kingdom from the mild and gentle reign of that monarch to the absolute despotism of Napoleon—not a word is lisped of secret societies, who were at the bottom of it all. The change is attributed, characteristically enough of all those writers who dwell in fear of Masonry, to the king. It was his fault and not that of secret association, that the French nation became diverted from a course of liberal government and tossed over to a military despotism. Such is the natural tendency of secret associations, and of every moral work in France; and similar too, threatens to be its work here in the United States, if it is not stopped. Such paralyzed writers will have to thank the CYNOSURE yet, for reading their cigarette smoke, and endowing them with a measly liberty of speech.

We take the liberty to suggest that every member of our Association who expects to be present at the Convention, at Cincinnati, next June, should bring with him the solution of his own religious denominations, as to how many of its clergymen worship at two altars, or in other words, go through the pagan mummeries that are observed at the altar of Masonry. In order to deal successfully with a great social evil we ought to know its magnitude, and extent, as nearly as possible. The name of every Christian preacher who worships at the altar of Masonry ought to be known, and made public, as that good men can avoid their double faced ministry.

Every Episcopal Diocesan Convention, ought to warn the clergy against being unequally yoked together with Masonic bishops, priests and deacons, and thus enable their bishops to be in reality what they are in name, the inspectors of their flock. How can a Bishop conscientiously perform his duty by letting, without comment his clergy worship at two such very different altars as those of Christ and Masonry? Strange inspectors and wonderful shepherds, such! We conceive that every religious society that publishes a list of its clergy, is morally bound to let the public know what part of this, any, farce grog shops, gambling saloons, Ku-Kluxes, Knights of the Golden Circle, Feniana Mormons; Masons Rodhists, and brothel keepers—or in other words Grand Masters of secret female societies, they may be. Some of these of these men must be quite as good as that of the others; and we prefer that our pastor should teach a religion unadulterated with either of them. If he thinks it right, and proper, to go to the lodge, we shall think it proper to stay away from his teaching. We have no desire thus to make known our weakness, but we can't stand such meat as that.

In conclusion we congratulate you on the success of the good work. The origins of our CYNOSURE has already become a power in the land; a directive light amidst confusion and darkness; and thousands upon thousands, not even excluding many Masons themselves, we doubt not will yet look back upon it as the dawn of a new significance to Masonic symbols, and they are loudly expressing strange and unwonted, yet very truthful meanings; as witness our signature. ANNO LUCIDE 3.

The above suggestion about statistics is first rate—and the call be made and answered. Who is on the Lord's side, in this conflict with the powers of darkness—Who? who?EN.

Congressional Temperance Society.

The Congressional Temperance Society held a meeting on the 16th of January, in the Metropolitan Church, at Washington City. The president of the society, Senator Wilson, read the following recommendation of the society:

"Believing that the habitual use of intoxicating liquors as a beverage causes poverty, suffering, and crime; that there is safety alone in total abstinence, and that the person at pledge and co-operation of total abstinence, and manufacture such abstinence, the Congressional Temperance Society suggest and recommend to the ministers and churches, to all temperance organizations, and the humane, philanthropic, and patriotic throughout the land, to hold simultaneous meetings in their several towns, townships, and city wards on the 22d of February, the birthday of Washington, and unite in the organization of union temperance societies, based on the simple pledge of total abstinence from all that intoxicates, and to adopt practicable measures to have such pledge presented to every man, woman, and child over ten years of age. There are millions of members of Christian churches, millions of children in the Sabbath and public schools, and millions of others who, it is believed, might be persuaded to pledge their faith, truth, and honor, wholly to abstain from the use of intoxicating drinks; and this society believes if a concerted, vigorous, and persistent effort were made, that ouo fourth, if not one third, of the nation would within a few months be thus pledged and enrolled.

POPERY AND THE SCHOOLS.

Rev. Wm. A. Bartlett of the Plymouth Church, Chicago, has preached and published in the *Daily Journal* of this city, a most sound brilliant, and effective discourse on the above subject.

The last *Independent* out does itself on the same national topic. It has a wood cut presenting to the eye the Priests' robbery of this Protestant country for the support of their sectarian institutions.

Mr. Tilton, along with Mr. Gough, is delivering popular lectures to large audiences in the West. When he comes to realize that the spirit that animates Popery is the same which animates Masonry; and, indeed, Priestism the world over; we hope the *Independent* may, in his hands, become a pivot on which this country will turn from the *religions* of men to the religion of God. , ,

At Mr. Carpenter's request we condense the following editorial from the last *Independent*.

SHALL WE ENDORSE THE CRIMES OF ROME?

Are the people of New York City really anxious to get rid of the American principle of religious equality, and to establish a church which shall be endowed out of the public moneys? If they have resolved to do this, they have further resolved that the church to be thus exalted and endowed shall be the Roman Catholic? These two questions ought to be be dinned into the ears of New York until a public and decisive answer shall have been somehow obtained At present this city is actually lavishing its money on the Roman Catholic Church. The Roman Church here is like the lazy man of the story: it has but to lie under the tree, and the figs fall into its mouth, without its having the trouble to reach out its hand for them.

Four hundred and twelve thousand dollars —not far from half a million of dollars—were paid from the public treasury in this city to the Roman Catholic Church during the past year. This looks alarming; but we shall presently show that the amount is nothing in itself compared with the other grants made to the same denomination. It is, indeed, especially ominous, because it is the first practical operation of an entirely new principle to our legislation; but the four hundred and odd thousand dollars will not seem much when compared with other and more liberal gifts which the New Yorkers have been pouring into the same unobtruded hands. For example: in 1860 we—that is to say, our municipal representatives—gave to the Roman Catholic archbishop, for a nominal consideration of one dollar a year, half a block of ground on Madison Avenue, now worth $200,000. In 1852 we gave to the same sect, for $33 consideration, the fee of a whole block of ground running from Fifth to Fourth avenues, which is now worth a million and a half of dollars. In 1864 we paid this sect $24,000 for the privilege of extending Madison Avenue across this very ground which we had before given away; and we made a donation of $9,328 to pay the assessments. In 1846 we gave them half the next block on Fifth Avenue for one dollar rent, and in 1857 we generously threw in the rest of the block—it was worth making two halves of, at that time—for another dollar; and this block is now worth another million and a half of dollars. Thus we have during the time mentioned given in real estate nearly three millions and a half of dollars to the Roman Catholic Church in New York.

Up to last year we were free to fling our magnificent *largesse* as we would into the lap of the Roman Church; last year that church was projected, established by law, and we were bound to contribute of our substance toward her maintenances and her pomps. Does any incredulous reader smile? We beg to inform him that last spring, toward the fag end of the legislative session, there was seemingly introduced (perhaps rude persons would say "smuggled") into the tax levy for this city the following section:

"There shall be an annual amount, equal to twenty per cent. on the Excise moneys received for said city in 1868, to be distributed under the direction of an officer to be appointed for that purpose by the Board of Education of said city (whose compensation shall be paid from such amount), for the support of schools of a sectarian character in said city, which are not provided for in the common schools thereof, excepting therefrom schools receiving contributions for their support from the city treasury."

Now the subject of this is transparent; and its practical operation last year was prompt, direct, and effective. There are no children "not provided for" in our common schools. There are vacant seats in the common schools enough to accommodate all the children of every private school in the city. But the Roman Catholic Church does not like our common schools; and this section was, therefore, introduced to take the city for the separate and exclusive instruction of Roman Catholic children. So the commissioner, of course, understood it; and he did not think it needful to wait for any judicial interpretation or decision, but only gave $214,000 dollars, or twenty per cent. of the great bulk naturally went to the Roman Catholics. There was, of course, a small, a very small, donation made to this and that other sect, just to keep up a sort of pretence of religious equality; but the substance of the excise money went, as it was meant to go, into the treasury of the Roman Catholic Church. Thus, therefore, until this recent act is repealed, we are actually under legislative bonds to tax ourselves every year in order to endow the Church of Romanism. To add to the evil and disgrace, we are at the same time helping to destroy that free school system which has been our strength and ought to be the pride of our nation. And we are dethroning that principle of religious freedom and equality which is the chief foundation, we had almost said the best justification, of our existence as a republic.

Is it not time that the public of New York should look to this? Only the shameful apathy of some of our most intelligent and responsible classes of citizens, their ignorance of our local affairs and culpable indifference to the doings of our legislature and of subalterns, could have allowed this monstrous state of things to come about. Let Romanism be established as our state religion—the Roman Church be endowed as our state church, solemnly and in the face of day, or let us no longer be ashamed to have to groan and pay, and pray after our own fashion in churches built by ourselves, while our successful rival sits enthroned in temples enriched with the spoils of the heterodox. But let us, at least, not be cheated into this condition. Let us have a fair fight for religious equality before we succumb to the principle of a state church and Romanist ascendancy.

AN APPEAL TO MY COUNTRYMEN.

A SONG.

TUNE BEDOE'S ADDRESS.

Yo whose valiant fathers bled
When against the Britains led,
Toll me, has fair freedom fled?
Heaves-bonn[illegible]Liberty?

Shall a self-erected band
Govern with supreme command,
While their deeds in darkness stand
Veiled in mystery?

Shall they shed a brother's blood,
Plunge his body to the flood,
Trample on the laws of God
With impunity.

O! ye slumberers, awake
For your own, your country's sake,
Whose your liberty's at stake,
Sleep ye quietly?

Who'll espouse a righteous cause
By oppose Masonic laws?
Let no man that backward draws
Place in slavery.

Freemen boldly take your stand;
Wield the pen with willing hand,
Spread the truth throughout the land,
Down with Masonry!

By the blood of Morgan slain,
Victims shall not bleed in vain.
Masonry no more shall reign,
Freemen shall be free.

J. L. BENTON

MASONS LAYING CORNER-STONES OF CHURCHES.

The following is very significant as coming from the *Prairie Farmer* of Feb. 5th, inst.—EN.

NEW CHURCH DEDICATED.

After they had bit on such an appropriate name for the church, they agreed to have the corner-stone laid with Masonic honors, and selected the day of St. John the Evangelist, as the most fitting time. I never knew till now that either St. John or John the Baptist was a Free Mason, and likely enough mixed up with that little Morgan difficulty; but I suppose I am bound to believe it now. I as good as had the proof of it before my own eyes. He must have been a good one at keeping secrets, and mighty sly, as not a word about it crops out in his gospels anywhere. I suppose, though, if you could look in the corner-stone of the church at Ephesus and Corinth, and other places where the Free Mason laid 'em, you'd find things that would throw a good deal oflight on the subject.

It was at a great deal of loss to know how they was a going to lay the corner-stone of a wooden building that was underpinned with brick; but they were equal to any emergency. They made four large bricks and set 'em up edgeway so as to have an archive, as it were, looking a lot like modern ones, and the same distance the other, lacking the thickness of two bricks. A piece of played-out grindstone, that was never of much account, was squared off to do for a corner. When they had got things all ready

FOR YOUNG FOLKS.

THE BOYS' SECRET SOCIETY—HOW IT ENDED.

In Two Parts—Number One.

BY RALPH G. LEONARD.

"Ralph," said my sister to me one day, "I wish you wouldn't go with that Syke Martin, I believe he is a bad boy."

"That's all you know about it," I replied, angrily. "He is a mighty good fellow, I tell you."

"I don't know what he is good for," my sister went on, in a calm, lady-like tone that aggravated me. "I'm sure he was the greatest dunce in your school before he was turned out; why you persist in going with him I don't know."

"You'd have me decert a fellow, would you, because he is down? I'm glad I'm not that mean. Syke never did anything so very bad; but old Fergey always had a grudge against him. I tell you it makes me just heaving mad to here you talking against Syke Martin. There is no one in it, either, for I am going with him all I want to; he is a good fellow—a tip-top good fellow."

"But what is he good for? you can't tell me that," persisted my sister.

"May be I can, and may be I can't. I'm pretty certain I won't—so there," and I solemly shook my head in reply.

Now, boys, if you know my one who is a good fellow is general, and yet is not good for anything in particular, take my word for it, his good fellowship will work only evil to you. However, I don't suppose you will take my word for it; you will have to work out the truth in bitter experience before you will believe it, heart and soul. I got a lesson on the subject once, and if you care for it, et second hand, here it is.

The summer before I went to Enderby some of us Waterford boys formed ourselves into a secret society. I remember very well the day we started it: it was one Saturday in May. We had gone up to Bloody Run, a couple of miles up the river, for a day's fishing and trampling. After lunch, we were lounging around the fire, where we had broiled our fish, when Syke Martin produced a pack of greasy cards, and proceeded to initiate us into the mysteries of euchre and seven up. Card playing was a new thing to most of us; respectable, Christian people at Waterford did not play games of chance, and seldom spoke of them, except with holy horror. I had a few conscientious scruples, but I did not mind them, but just went ahead and learned all I could. We spent the whole afternoon playing. Syke was a capital teacher, good humored and patient, and with high appreciative of native talent in his pupils.

"Honer bright, now," he exclaimed, in a burst of admiration, after we had begun to get the run of the games. "Honer bright, now! you don't say you fellows never played before?"

"Never had a pack of cards in my hands till to-day," said Bob Morgan.

"Now, I, either."

"Nor I."

"Well, you are the quickest set at it that I ever saw," he went on. "Wo're just getting fairly into the fun now; it's too bad we have got to break off; supposing we come over here next Saturday and play; there ain't any harm in it, you know?"

"All right; I'm in for it," said Bob, promptly.

"I, too; count me in if Bob comes," said I, and one after another we all agreed to it; then Syke made us promise secrecy.

"There isn't anything out of the way about it, hogs. It is all right, but it would be a little rough on many of you over and above that, that I taught you to play cards. For you know that old Deacon Elderberry, and Parson Hunter and his wife, and 'Squire Humphries, and Aunt Heldy Rhodes, and a lot more of them will cave in if I am trying to teach you to teach them; and I should be so ran that I could not enjoy the preachin' on Sundays; couldn't conduct the meetin', nor my Sunday-school class, and couldn't get on with my 'pious meditations.'" Here Syke went through a series of winks that set us roaring with laughter. "Now promise not to tell, and strike hands on it."

"This "striking hands" was an abracadabra ceremony of Syke's own getting up, I believe. We stood around in a circle—there were seven of us—and Syke, raising his right hand, said, solemnly, "Mum." Then, stepping forward a couple of paces into the middle of the ring, he knelt down, laid his hand flat upon the earth and repeated "Mum." Each boy, in turn, did the same thing, until the seven were kneeling in a circle, their hands clasped upon one another, in a pile, then we repeated in concert:

The seven plagues in upon us,
If we should brake this promise
Mum, mum, mum.

This was the beginning of our secret society. looking back at it now, this inaugural ceremony don't seem very impressive; but we thought highly of it at the time, and used to repeat it when we engaged in any special mischief-taking. At first we met, as we had agreed, at Bobby Morgan's, to play cards; besides this, we used to sing songs—jolly and rollicking songs, and mostly chorus. We used to crack jokes and tell stories; not always nice ones, either. Besides this, we got hold of some half dozen of the worst novels of low character, and these we read in turns, one per day, of course. We called our society "The Seven Up," partly from our favorite game, and partly from our number and character, being "seven," and "up" to anything, as Syke aptly remarked.

Besides our regular society doings, we had several undertakings that summer. These were mostly practical jokes, involving considerable adventure. I remember once we collected all the scarecrows from the farm fields for three miles around, and put them upon some new trees that had been set out in the village park. We did it after the respectable citizens of our quiet town were fast asleep. For my part, I had to climb out of my window, and slide off the woodshed roof, and I never worked harder in my life; but we thought it was the funniest and smartest thing that had been done since the world started.

As the season advanced, we went cooning for green corn or fruit, on the moonlight nights. I told you the story of Squire Humphries' catching us in his melon patch, and how he flogged us all around; that put an end to our thieving. I almost wish I had not happened upon that word thieving, it is such a mean word; but it is an honest word, and tells the truth; that is just what we had been doing—thieving, and I won't flinch from the word.

When the cold weather put an end to our out-door meetings, we rented a room in an old, brick warehouse, near the river bank, and fixed it up for our use. We fitting up consisted chiefly in putting up some black curtains at the windows, and providing some rough seats and a table. Very snug and cozy we found this place. The room was unoccupied most of the time, very frequented need, we could make all the noise we wanted to, and not be heard; and the curtains were so close that our lights were never visible in the street. There was a large, old-fashioned fireplace in the room, and we always had a great, jolly fire on meeting nights, which were regularly appointed for Friday evenings. It was Syke's doings—renting the room and arranging it. He told the owner he wanted to store some furniture for his aunt, and got it for a more song.

This Syke Martin was a new boy; that is, now to us. He had come from Vermont the winter before, to board with his aunt and attend school; but he hated lessons and school routine, and near spring was expelled for ill conduct. We boys liked him, and stood by him, just the same after his disgrace as before. He was a tall, well-grown fellow, with a dashing and bold face. He held his head high, and wasn't afraid of anybody. He was bright enough at anything but books. He was genial and good humored; could tell no end of stories, sing songs like a nightingale, and had a droll way of turning the sort of everything; but the boy had a twist in his moral nature, and a good many twists ie his moral practice. He had rather tell a lie than the truth any day; and it gave him quite a small pleasure to steal a thing, so to get it honestly. He was a bad boy, though at the time no amount of boeting would have made me own up to it.

Syke Martin led us into a good deal of mischief, though I am not going to take the blame of wrong doing upon him, or any other fellow; that is an account each one of us must settle for his own self. I know right from wrong, as well es you do, and I had power of choice between the two, and in the way I chose to go. It was a dangerous road, a road whose end is temporal and eternal ruin.

That day, after the talk with my sister, I went out on the street. At the first corner I met Bob Morgan. He was full of knowing winks and blinks. He drew me aside, and talked in a hearse whisper, as if the fence-post had ears.

"I tell you, Ralph, there's high old lots to-night; do you know about it?"

"No more than usual, is there? Whats up?"—*Little Corporal.*

STUPID BOASTING.

Secret Society men are so exceedingly modest that their left hand blushes scarlet when it discovers what their right hand is doing—as well it often may, we do not doubt. Sometimes however, this exceeding delicacy is sacrcome, and the brethren give way to stupid boasting, valuing themselves for what every good man would unhesitatingly condemn them, as is evidenced by the following vapid exultation which we cut from a Vermont paper:

"As a beneficent organization the charities of the Order of Odd Fellows are magnificent, as they are munificent. The revenue in this country since 1830 has been $21,523,074,43; paid for widows and orphans, $12,775,000.42; balance $18,548,083.42. Estimating 50 per cent, for current expenses there still remains on hand for beneficent purpose the sum of $9,274,401.45. The number of initiations since 1830 was 430,000; number of initiations from 1 August 1868 to August 1869, 40,738; total brothers relieved same year, $2,894; total amount paid for relief same year $742,011.46; total membership August 1869, 265,978; total receipts last year, $3,208,994.42; total number of lodges on this continent, 5,446. The ties which bind this order stood the test of our late war, and indeed it was the only society which held its organizations intact during the fratricidal struggle. Its members in civil life fill many of the highest positions in our land, and the trip to and entertainment and reception of the Grand Lodge last September by the Order of California was one of the most brilliant ever accorded to any civic society. The order has become a power for good in our land to alleviate human suffering and elevate human character. It has kept up with the growth and development of civilization, of which it was one of the natural fruits."

According to this statement, here is a secret organization, unamenable to the laws, and not subject to public inspection, which controls an immense amount of property, in out of which they have swindled members of the community, and with which they can carry on conspiracies and help to subvert our liberties. It has immense power, and uses it to no end for the good of the country. In any way, why not let us know how it is done?

The stupidity of the article is shown in its bragging of the Odd Fellows having removed the terms of a good deal more than 9,000 dollars throughout the war. This is an ample acknowledgment of the irresponsible character of secret societies. The organization of the order having remained intact during the war was an evidence to them, probably, that Odd Fellowship is better than religion, for few of the religious denominations can claim the same thing.

The article states that some 2,3,8,924 dollars were received by the order last year, out of which they have paid 742,011 dollars for relief, or less than one-third: now what has become of the other two-thirds? Was it spent in setting up that "city to end terminations" the inception of, the Grand Lodge last September by the order in California, which was the most brilliant ever accorded to any civic society"? What could be more stupid than to talk about the "*charities* of Odd Fellowship," and at the same time inform us of its brilliant entertainments and receptions.

In "members to civil life fill many of the highest positions in our land," one of whom, for instance, is Schuyler Colfax, who may well calculate upon still higher political preferment from a society that includes so many rebels. What an innocent, charitable way of reminding that initiated 400,000 whom they are to vote for. If rebellion won't snap Odd Fellow ties, neither will party divisions do so.

Finally, Odd Fellowship, we are told, is one of the natural fruits of civilization," and so the political, and lastly, the inmates of which, like all secret societies have a great love for all men—who will contribute handsomely for "their reception and entertainment."

Similar articles to this have hitherto gone the rounds of the papers, unquestioned and without comment. They are a sly way of gaining credit for an institution that is not deserving of it; but it will not work so well hereafter, for there is a vigilance committee on the trail of the serpent, and if it leares too much of its tail out of its hole, it may have the head of its protension snapt off. The other side of secret societies will now be presented to the public in all its love, ugliness, and shame that their dangers to true manhood, to morality, and Christian republican government may be clearly exposed, seen, and understood. When members in "high positions" in their private life, aim to foster the rancid morals, and corrupted Christian sentiments of the community, under the pretense of charity; it is time that a truer charity, and a higher order of civilization, should raise their warning voice!

PEOPLE'S FRIEND.

"SHE WILL NEVER CALL ME 'FATHER' AGAIN."

A few years ago I was laboring in a town in the State of New York. Living near the place was a man who rarely went to church, and was religious meetings—an enemy of Jesus, though a kind father. He could not be induced to attend to our meetings or seek the Savior.

The idol of his heart was a little daughter, just beginning to call him "father." When at home, he spent much of his time holding or carrying her about the house; so that when ever he came in sight, she would hold up her little hands and say, "Pa, come," or "Pa, take a ride." He loved to hear that word, and heed that call; but the gentle call of the "still, small voice" found no answer in his heart, until God severed the delicate cords that bound little Josephine to earth.

God seemed to sever her coffin across the father's life-path, to warn him of death and a judgment to come.

At her funeral I made some remarks from these words, "Suffer little children to come unto Me." I said, "Friends, if you want your little children tenderly cared for, you wish to give them every possible opportunity for intellectual and moral improvement, if you want to know they are in the best society—Jesus says, "Let them come and live with me."

At the close of the services the house, the coffin was placed on a table in the yard, that the large number present might look upon the face of the little one. She lay among the beautiful flowers arranged by loving hands.

When all others had looked at the remains, the father came to look for the last time upon the face of her whom he had loved so tenderly. For a few moments he stood in silence, looking upon the marble countenance, his tears falling upon her face; then, as if his grief could be endured no longer, he sobbed out, in the most heart-rending accents,

"She will never call me 'father' again! She will never call me 'father' again!"

All around him were weeping.

When asked if the coffin could be closed, he replied:

"No, you must not close this coffin. Oh, the little darling will never call me 'father' again!" He finally consented to have the coffin closed.

I went to the grave, and returning to his house, overtook him carrying something belonging to his daughter, and springing up and walking the floor he exclaimed:

"She will never call me 'father' again!"

Asking his attention for a few minutes, I said to him:

"I am not sure that little Josephine will never call you 'father' again. She is now walking the golden 'streets', and perhaps at this moment, saying, 'I wish my dear father was up here—it is so beautiful.' If you should be converted and go to heaven, the very first thing you would hear on your arrival there might be your loved Josephine's, saying, 'Oh, my dear father, have you come to live with me in heaven?'"

Soon he became calm, and appeared thoughtful for a while, and then deliberately said:

"By the grace of God I will seek Jesus."

He sought and found a precious Savior, was found in the house of prayer, and the last I saw of him he was leading a little boy into the Gospel of the blessed God; and little Josephine, who is waiting "across the river," may again call him "father."

"If on the bosom of the darkest seamoth
Will in changeless goodness prove;
From the gloom his brightness streameth;
God is wisdom, God is love."

—*Bringin in Sheaves.*

ANOTHER OATH-BOUND ASSOCIATION.

Another conspiratorial association has sprung into existence. American society has become fruitful of them; and the more they increase the more anarchial will society become, and the more anarchial society becomes the more they will increase. And the reason is evident, for the more man lose their individuality, and their individual rights, the more they are inclined to collude together in associations to protect their rights; and thus the secret societies and associations of to-day create confusion for the purpose of extending their influence and power.

The latest among our oath-bound societies is called the "Telegraph's Protective League, and its object appears to be, like that of certain operators upon the Erie railroad, to take the property of stockholders into their own hands and use it for their own benefit, while the widows, orphans, benevolent institutions, and persons of limited means whose subsistence depends upon the stock, may go begging for their support.

The new league is oath-bound, and is made up of telegraphic operators, who, if not obedient and defected in their schemes, will not only defraud the stockholders of their hardly earned property, but will take the most delicate and important affairs of the country into their own hands. Dissatisfied members of this league have not only knocked off work, or struck, as it is called, against the Western Union Telegraph Company, but they force other operators to do the same. All who belong to the league put themselves, like soldiers, under the commands of the leaders of the league, and obey their orders, thus completely surrendering, as it were, their individual independence of action, their right of private judgment, the very birthright of the American citizen, to become the more drilled instruments of designing men. Putting themselves in the very position of the robber, who demands your money or your life, these men are like an army which should bind themselves by a secret compact to lay down their arms and surrender to a hostile leader the cause of the power that employed them. No interest of society can be safe against such oath-bound collusions, and the only way to protect society against them in the enjoyment of liberty, is to suppress them by law.

The country does not seem to be aware how much their liberty is endangered by these secret societies. Let us look, for instance, at that great secret society which is called the Grand Army of the Republic. This is a secret society which has sprung up since the war, and gained by the volunteer militia of the States during the war of the rebellion, and is making use of it for the benefit of its leaders. It has a great political influence, and can control doubtless, not a few of our members of Congress. It differs wholly in its character, structure, and objects, from the State militia, from which it sprung, and through which alone can the liberties of the people be secured. A comparison between the two will clearly display their differences. The State militia is under the command of the Governors of the States, who are generally chosen annually by the people of the several States; while the Grand Army of the Republic is under the command of men appointed by themselves, concerning whom the people of the States know little or nothing. The oaths of the militia are to serve the States to which they belong, and the United States; while the oaths of the Grand Army of the Republic—who knows, what they are, or who they are to serve? The militia is an open, intelligible institution, understood by everybody; the Grand Army of the Republic is a secret, and oath-bound society, whose acts are kept concealed in its nature, and not open to the inspection and supervision of the people. The militia is the regular State institution of a free people, while the Grand Army of the Republic is the creature of collusion, which is better qualified for serving the purpose of tyrants than that of a free people. The only things secret about the militia are the oaths of its members of courts martial; and these always open as an excuse for concealing that their secrecy is always to be revealed whenever called for by the proper authorities of the land, while the oaths of secret societies bind them to secrecy even against the laws of the land, making them responsible for disclosure when called for by the law, thus putting themselves superior to the law at once. The subordination of the militia to the authorities and the law of the land is manifested by the fact that of the Grand Army of the Republic is beyond the control of any other power than its own; and that lies in the bonds of a few irresponsible leaders. No commanders of the militia would ever dare to command the militia to turn out on the Sabbath day in order to make a grand military display for the purpose of mere demonstration; while those of the Grand Army of the Republic—such as Generals Sickles, Logan, and Hawley, made a couple of issuing such orders to their command. The militia protects the institutions of the people; the Grand Army of the Republic sets them at defiance. The militia presents no means for subverting the liberties demolishing patriotic, while the Grand Army of the Republic is a great scheme, well fitted for wresting office from the authorities in spite of themselves. In short, the difference between the two bodies is so great that no one of observation can fail to see it, in perceiving it, can fail to be alarmed at the growing aggressive character of secret societies. The militia has been allowed to run out, pretty much, while the Grand Army of the Republic is growing and powerful. Feeling, unthinking members of Congress—especially from the interior—boast of the magic feat of the wonderful Stanton in dissolving our army of volunteers; but, unfortunately, that army is not dissolved; it is only scattered to the four and dangerous shape, one which Mr. Stanton's administration was well calculated to foster; from an army of open, straightforward men, subject to civil and martial law, it has become a secret, oath-bound society, subject to no law, civil, martial, nor, we might almost say, divine. Its leaders can follow either, or not, just as they please, for they are accountable to none of the authorities of the land.

The people, if they wish to save their liberties, must arouse, and assert the majesty of their laws, and the divinity of religion. Neither Masonry, nor any of its numerous offspring, is divine; nor is it subject to the control of the logos of the land. It aims at depriving religion of its divinity, and the law of all its vigor and force. It sets up a strange otlter in our midst, unrecognized by the teaching of Christ, and practices a different justice and equity from what are known to our courts. Its agreements are slow, sure, methodical, systematic, organized, and sanctioned by horrible and barbarous oaths, while the people have no such powerful method, nor organized agents, and are relying solely upon the unaided, individual action of a few generous individuals. The people must arouse, with activity and vigilance, and, whenever the opportunity arrives for enacting their State Constitutions shall be more than ever upon provisions in favor of law and religion. The Constitution must prohibit members of secret oath-bound societies from holding or exercising the right of suffrage, and secure the reading of the Bible in our schools, while the people themselves must refuse to sit under the preaching of, or to pay money to ministers of religion who worship at Masonic shrine.

SENIOR WARDEN.

Southwest Angle of the Triangle.

REMOVED.

The Rooms of the AMERICAN MISSIONARY ASSOCIATION in New York city, will after Feb. 8th, be at No. 59 READE ST.

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN-DESPOTIC AND UNCHURISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. BAIN, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees. A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point.

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON TO DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

4 page, 50 cts. per 100, @ $4,00 per 1000. This tract is a reprint of a tract published in in 1834, and is a very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry (1831,)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4,00 per 1,000.

This is a concise and graphic sketch of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowndes Co., Miss.

S. C. FERMETER,
ELI TAPLEY,
P. S. FEEMSTER,
} Ex. Committee.

CAMPAIGN DOCUMENTS.

CONFESSION OF THE

MURDER

OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12.00 per 100.

For sale at the Office of the

CHRISTIAN CYNOSURE, 88 La Salle Street, CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

AGENTS WANTED.

SALE AT THE OFFICE OF THE CYNOSURE.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Seventh Edition, Price 30 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES

By Rev. DAVID MACDILL, and Dea. E. BEFOHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject. PRICE 40 cents.

CAPMAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry,

A League with the Devil.

Articles of Confederation!

PRESENTED FOR EXAMINATION,

AND

Doing a defence read before a Committee appointed in the trial of PETER OOOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00. cash.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. O. G. Finney 8th resolution, letters, etc.—A pamphlet work of much value and power.

MINUTES

OF THE

National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG,

May 4th, 6th and 7th, 1868

Containing addresses of Rev. Drs. Fairchild, of Oberlin; Cooper of Philadelphia; Marsh, of Brooklyn; Disenbeel of Wheaton; of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of that body,

AND THE CONSTITUTION OF THE

National Christian Association,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00. Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church,

and the

Safety of the State

A few 8 vo. Pamphlet of 34 pp. It treats of Secretism in General,

1. The Injunction of Scereet,
2. Secretism is opposed to the Church of Christ,
3. Secretism jeopardizes the Safety of the State,
4. Free Masonry is a Secret Despotism,
5. Its Oaths,
6. Selling Secrets.

PRICE: Single Copy 5 cents, 8 Copies $1.00.

Truths for the People.

A Work for the Times.

FREE MASONRY.

shown to be the Idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Luoia C. Cook.

PRICE - Single Copy 15 cts. 8 Copies $1.00

Finney on Masonry

Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"It is any one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Tom's Cabin," and he is as mild and pleasant that even his enemies can not call him vindictive."

PRICE $1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,

By Rev. JOHN LEVINGTON.

374 pages, price $1,00. Send $1,00, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. The Temple is turned inside outand a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our homilies, this work should be read by all. And it is especially adaptedand designed to become the detailed Manual of three degrees, from the rain to 8th, he is being led.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS.

☞We respectfully invite the Christian public to examine the appearance, prices Bremer merits and unequalities of these Books with those of Eastern publishers. All Books and Tracts published by the Society are carefully examined and approved by each receiver at the Board of Publication, and none published which are not evangelical in sentiment, practical, and possessed of high literary merit.

The Pansy Library. 6 vols; bound in fine cloth, with silk cover, in handsome box	$1 25
Bertha's White Children.	1 25
Kill the Flesh	1 25
Life of Abraham Lincoln	1 50
Christian Standard	1 50
Strange Stories	1 50
Dr. Kane's Arctic Explorations	1 50
How shall I honor Jesus? Paper	1 00
Charley by the Author of Ragged Dick	1 00
Christian Liberalism. Paper	1 00

BERNIE'S WHITE CHICKEN, by Fanny. Illustrated.	60
THE CROSS THE WAY OF FREEDOM. 32 pages; cloth; illustrated. 16 mo. A thrilling temperance story	60
Always do right. 188 pages; 12 mo	60
Starting Right. 188 pages; 12 mo	60
Stories for Children. 128 pages; 32 mo	30
The Good Hand. 128 pages; 32 mo	30
The Hurt Text. 128 pages; 32 mo	30
A series of Bible Stories, for children, and containing sound moral and religious principles in the language easy to be understood	30
BUNTON, a study for Young Men. 349 pages; illustrated	60
CHRISTOLOGY, or Outspoken Lectures. 160 pages; 12 mo; illustrated. Truth is stronger and more powerful than error	60
CHRISTIAN BIBLE, or the Bible as it is. 160 pages; 12 mo; illustrated. Truth is stronger and more powerful than error	60
GIANT KILLER, or the Battle are all more Fight to prepare for Battle. 160 pages; 12 mo; illustrated; one of A. L. B. L.'s best productions	60
COPPER and IRON. By John Brown of Ossawatomie. 28 pages	5
GOD and CHRIST SAVIOUR. By C. B. Cheney, D. D.	5
GOSPEL TRUTH. Bible Readings for Every Day in the Year. 360 pages; illustrated. A prize volume. 12 pages; 18 mo	60
JERLEY LESTER. A Temperance Story. 192 pages; 18 mo. Illustrated. 6 pages. A prize volume	60
Rejoice in the Lord Helper, or Sermons for the Times. By Rev. Wm. Arthur. 322 pages; illustrated	60
HIDDEN DOG. Whose Story will go to the Other Side and other sketches. 192 pages 18 mo; illustrated.	60
KINGS and PRIESTS. By Rev. Wm. Arthur. The second of the Pansy series	60
JONES AND JOHNSON ALL. 192 pages; 18 mo; illustrated. This is one of the best books on the list	60
KING'S MESSENGER. 192 pages; 18 mo. Each commandment taken up separately, and illustrated by incidents	60
KILL THE FIEND, or the Cure of the Drunkard. Three Illustrations. By Rev. T. S. Hudson, Professor, Nashville and Soul Destroyer	60
KITTY'S STRANGE VISITOR. 192 pages; 18 mo. 350 pages Illustrated	60
LETTERS TO A YOUNG CHRISTIAN. 168 pages; 12 mo. Illustrated. By Rev. Wm. Arthur. The finest treatment of this exceedingly popular book.	60
In an edition. Same Edition and Illustrations	30
LETTERS TO SABBATH SCHOOL CHILDREN on AFRICA. By Rev. D. Jay Brown Thompson, Missionary to Mendi Mission. West Africa. Price, cloth, 60 cts; paper	30
LITTLE FEMALE AND HIS MOTHER. 64 pages; illustrated	30
LITTLE KNIGHTS AND THEIR FRIENDS, or the Little Soldier's Order Tale. 80 pages; illustrated	30
LITTLE PANSY'S BIBLE. 80 pages; illustrated.	30
LITTLE DARLING. Kindness to Little Children. 192 pages; 18 mo; illustrated	60
LOST SPEAKER. 64 pages; illustrated. A delightful and humorous story	30
LEVI SPENCER. A Memoir. 192 pages; 18 mo.	60
MANY SIDED QUESTIONS. 216 pages; 18 mo.	60
MIND AND MIRACLES. A word on Prayer. By Dr. Hamilton.	60
MIND OF JESUS. By J. R. Macduff, D. D. 192 pages; 12 mo.	60
MORNING FAMILY. Two Months at the South. 188 pages; 18 mo	60
MY TRIP TO EGYPT. 110 pages; 18 mo.	60
PASTORS GIFT BOOK. Fourth Thousand. 192 pages; 18 mo; illustrated. Just the book to be lended as a gift	60
PRINCE DARLINGNESS. 192 pages; 18 mo. Illustrated. This is the fourth volume of the Pansy Library	60
SCATTERING AND GATHERING. 192 pages; 18 mo; illustrated	60
THE ORPHANS. By Mrs. Seed; illustrated. A beautiful story of Christian life, and illustrating God's goodness	60
THE WAY OF PEACE, OR THE CONVERTED COLLIER. 18 mo; 128 pages; illustrated. A delightful temperance story, and full of gospel truth	60
SECRET SOCIETIES. By Rev. David Macdill and Dea. E. Befoher. 120 pages; 12 mo. This is a thorough and discriminating discussion on the subject	60
SERMONS. By Rev. Wm. Arthur. 322 pages; illustrated	60
SLAVE TRADE. A Book of great interest to all	60
STRANGE STORIES OF HUMBLE LIFE. By Rev. Theodore L. Cuyler, D. D.	60
SAFE COMPASS, AND HOW IT GOES. 18 mo; illustrated. Just the book to be lended as a gift	60
SEEK FIRST THE KINGDOM. 192 pages; 18 mo	60
SAUDERS, or the Story of the Lord Jesus concerning Himself	60
STARTLING QUESTIONS. 370 pages; 18 mo. By Rev. J. R. Graves	60
TORN BIBLE. By Alice Somerton. 216 pages; 18 mo; illustrated. Just the book to be lended	60
THE TWO PATHS. By Rev. F. A. Ingrahm, D. D.	60
THE TWO SCHOOLS. By Rev. Wm. Arthur. 322 pages; illustrated	60
CROSS THE WAY OF FREEDOM. 32 pages; cloth; illustrated. 16 mo	60
CHILDREN OF GOVERNMENT, or the Christian Family. 72 pages; 18 mo	30
CHRISTIAN BIBLE STUDIES. A handbook for second Confirmation	30
GREAT REDEMPTION. By R. R. Ashford, D. D.	30
TALKS ABOUT JESUS. By Rosie Beale	30
TALKS ABOUT PRAYER. By Rosie Beale	30
WHAT DID MOTHER SAY? Miss Prescott	30
18 pages; 18 mo	30
WHAT THE WIND WAS STOPPED. 18 pages; 18 mo	30
WORDS OF JESUS; Bible Lessons; Family Promises	30
WORDS OF JESUS; Bible Lessons; Family Promises	30
SELECT SCRIPTURE LESSONS. By Rev. Ben Parker. 32 pages; 18 mo. Christians in the Old Testament for Bible-classes and Sabbath-schools. $2.00 per dozen	30
Also, THE SABBATH SCHOOL CATECHISM	30
Also, The Pansy picture papers	30
Both of these works are admirably suited for the Sabbath-school.	
CHRIST'S LAMBS IN HEATHEN LANDS	30
THE SABBATH QUESTION. By CHRISTIANUS THE SABBATH.	30
THE SABBATH, FOR TRUTH AND FALSEHOOD SCOTCH STORIES. From FAMILY TREASURES.	30

THE CHRISTIAN PRESS.

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY.

TERMS;

SINGLE SUBSCRIPTION, including all those in advance is when the addresses written on one letter. 50 cts.

5 SINGLE SUBSCRIPTION, including all those in advance is when the addresses written on one letter, addressed to one person. $2.00

ONE HUNDRED

THE SABBATH SCHOOL MESSENGER, Same Price.

☞The Depository of the Society consists of the Books of the Reformed Presbyterian, Cumberland Orders for Sabbath Schools and other books of principles of the Society.

Address all orders for Sabbath school and Publication literature, to Edna A. Cook, 88 LaSalle St. Chicago.

Power with God and with Men

By Rev. JOHN LEVINGTON

ALSO

CHRISTIAN BAPTISM.

by the same author. Price, 15 cts.

See Column on 4th. Page headed

Campaign Documents.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY at $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, MARCH 4, 1870. WHOLE NUMBER 41.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be neglected in our columns. As the "Cynosure" is not a secret columns folio paper, and published once in a month—every alternate Tuesday—consequently has not to be short as possible. Terms, in strictly in advance: 8 per annum, six months for 50 cents. Twelve cts. per quarter, but on clubs of twelve, sent to one address, the price is reduced to $1 per annum. Communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the year on which your subscription is paid to is designed to show when your subscription will end; but the non-receipt of the paper will certainly remain unchanged till we print a new list.

MASONRY UNVEILED.

Address to the People of the State of New York, by the Leroy Convention 1828.

FELLOW CITIZENS:—The Institution of Speculative Free Masonry has existed in these United States ever since the formation of our government. Assuming to be the patron of science, the protector of morality, and the handmaid of religion, it has been suffered to exist without question or suspicion. Its votaries have ever been enthusiastic and extravagant in praise of its character, principles, and tendency. It is, in their own language, a system not only beautiful, but divine—whose principles are the purest morality, whose objects are to inculcate universal benevolence and good will among the brethren, and whose operations have been an extended system of holy and heeling charity. It is calculated, they say, to meliorate the ignorant, to reform the bad, to protect the weak, and to relieve the necessitous. We have seen many good men, venerable sages, worthy patriots and pious divines belonging to this Institution, and have suffered ourselves to be led into security by the impression that such men could not lend their countenance to a society, whose principles were dangerous to society, government, or religion. Their principles have thus been taken upon trust, and the institution has been suffered to exist in a community prone to suspect that where all is not open, all is not honest. It is, perhaps, a singular fact, that in a free government like ours, the supremacy of public opinion should be so acutely jealous of their rights, and peculiarly jealous and suspicious of any secret influence, and of any thing that could bear the semblance of an insidious encroachment upon their liberties, that an institution should have been permitted to grow and increase in strength, without subjecting itself to those investigations which the nature and spirit of our government are so well calculated to encourage. Other secret societies have, after a brief existence, been frowned into oblivion as dangerous to a free government. It is owing, doubtless, to the circumstance above set forth, and in the fact that many whom we esteem as friends, brothers and connections, are members of this Institution, that Speculative Free Masonry has not shared the fate of other secret societies. Some weight too may be attached to the fact that much talent and influence and much respectability, those who are wont to take the lead in affairs that concern the government, have themselves been high officials in the Institution, and of course interested in its support. But whatever may be the reason, it is a fact certain that Free Masonry has been suffered to exist, and to extend itself in this free government, and that without question or inquiry. Addressing itself to the cupidity, the ambition, the vanity, or the curiosity of individuals, it has gone on increasing like the fame of the circle pool, until it has become wide spread in its influence, extended in its operations, and in its multitudes and its wide ramifications it has become interwoven with the very thread and fabric of society, and secretly connected with all our institutions. A cool observer cannot but look back with astonishment and see how completely and secretly, and in how short time how *rapidly*, it has spread itself through the Union, how speciously it has insinuated and connected itself with almost every interest, either of a private or public nature. In the foundation of every public building, we are beheld the interference of these mystic architects, with their symbolic insignia—in every public procession we have seen their flaunting banners, their mantle robes, and mimic crowns in the exercise of the State, we have beheld a man holding the highest office in the Order, bound to the brethren by secret ties of whose nature, strength, and character we knew nothing. We have seen our legislatures controlled by majorities made up from the fraternity at the same time. The carnine of justice we have seen worn by men whose brows were decorated with the gilded mitre of the Order in their midnight and secret meetings. We have seen others of this mystic tie impaneled as jurors to hold the balance of justice between a brother and a stranger to the Order, and that brother incapable of communicating with such, his judges, but in mystic and symbolic language, unintelligible to his adversary. We cannot, will but be astonished that so much should have passed, and that no danger should have been apprehended. Perhaps it may have occurred to some minds more than ordinarily watchful, that some designing men may have made use of the Order as a ladder to their ambition; that more than an ordinary share of official patronage was distributed among the brethren; that the even balance of justice was, in some instances, have been made to incline its scale in favor of a brother; that her descending sword may have been averted from the head of a guilty member by the bread shield of the Order. But these suspicions, if any such have been entertained, were partial, and the institution has felt itself so strong that it has been supposed that it needed no safety set at defiance every effort to pull it down.

The year 1826, however, introduced a new era into the history of Masonry and of our country. From that year to the present time, enough has transpired to show in a broad and fearful light the danger of secret institutions. That citizen who will close his eyes to this light is criminally negligent to his own rights and the safety of this government. The Order has been bold enough to assume to itself powers which belong only to the government of the land; and in the exercise of those usurped powers, has violated the liberty of one citizen, and taken the life of another, for so alleged breach of obligations, which our laws do not recognize.

In September, 1826, Capt. Wm. Morgan, a citizen of this State, was seized under feigned process of the law, in the dry time, in the village of Batavia, and forcibly carried to Canandaigua in another county. Capt. Morgan was engaged in the publication of a book which purported to reveal the secrets of Free Masonry. This contemplated publication excited the alarm of the Fraternity, and numbers of its members were heard to say that it should be suppressed at all events. It is known that meetings of lodges of the different degrees in the western counties were held, to devise means for most effectually preventing the publication. It is known that the matter was a subject of anxious discussion in many and distant lodges. It is known that the zealous members of the Fraternity were angry, excited, and alarmed, and occasionally threw out dark and desperate threats. It is known that an incendiary attempt was made to fire the office of Mr. Lawson, the publisher of the book—that this attempt was plotted by Masons, and attempted to be carried into execution by Masons. The gang who seized Morgan at Batavia were Masons. They took him to Canandaigua; and a mock trial he was charged, but was immediately arrested and committed to prison on a stale or fictitious demand. The next night in the absence of the jailer, he was released from prison by the pretended friending of a fellow and before hearted brother Mason.

Upon leaving the prison door he was again seized in the streets of Canandaigua, and notwithstanding his cries of murder, his voice and cries were suppressed, and he was thrust with violence into a carriage provided for that purpose. At Batavia he had been torn from his home, from his amiable wife and infant children. At Canandaigua he had been falsely beguiled from the safe custody of the law, and was forcibly carried, by relays of horses, through a thickly populated country, in the space of little more than twenty-four hours, to the distance of one hundred and fifteen miles, and secured as a prisoner in the magazine of Fort Niagara. This outrage necessarily required many agents: and to the shame of our country, enough Masons were found, and of these, too, many who were bound to support the civil liberty of whom? Why, of the citizen, and prevent the violation of the laws, who readily lent their personal assistance and the aid of their carriages and horses in the transportation of this hapless man to the place of his confinement and subsequent death.

This was not their only outrage. About the same time Col. David C. Miller was also seized in Batavia, under like color of legal process, and taken to Le Roy. He was also seized by force and compelled to ride in a close carriage with ruffians armed with clubs. He was discharged from the process under which he was arrested, and with lawless violence they attempted to seize him again, but to the praise of the citizens of Le Roy, and to some who were members of the Masonic Fraternity, too, be it spoken, he was rescued, and suffered to return to Batavia. The avowed intention of Col. Miller's seizure was to take him where Morgan was—and where that was, may be best gathered from the impious declaration of one of the conspirators, James Ganson, for several years a member of our legislature, that "if we knew he would stay put, until God should call for him!"

These acts of outrage and violence at length became the subject of inquiry, and excited the honest indignation of a community, always watchful of the liberties and rights of the citizen of the laws. Committees of investigation were appointed in the different counties, which were the scenes of this violence, with instructions to do every thing in their power to bring the perpetrators of this outrage to the bar of justice. It was, however, perpetrated under the cover of so much secrecy, that it was long before the course which had been taken with Morgan could be traced. Certainly the committees did not encounter those investigation under the impression that they should find the Fraternity implicated in the transaction. They were slow to believe, as the public have since been slow to believe, that so many as believe, that a society which embraces among its members so many worthy and pious men, could have ever connived at so foul a crime. It was considered a blot upon the escutcheon of Masonry, and Masons were publicly called upon to assist in the investigation of that transaction, for the honor of the Order, and to wipe out the stain. The committees soon discovered, with no little surprise, that they could expect no assistance from members of the Fraternity. On the contrary, every obstacle and impediment was thrown in the way. They found the Fraternity in a hostile attitude. They found that they were made the objects of ridicule, threats, and detraction—that their motives were lampooned, and their characters villified. Defeat, disgrace, and ruin were confidently predicted to them; and certainly no means were spared to give to these predictions the character of prophecy. These acts of violence were made a jest of—the excited feeling of the public was ridiculed—their honest indignation was derided. The committees have been opposed to the last—but in very few instances has justice been visited upon the heads of the offenders. The Masonic oath was soon found to be a shackle upon the officers and ministers of the law—the lips of witnesses were sealed by a mysterious and invisible influence, or opened only in the utterance of falsehoods. Juries were influenced in their verdicts by an obligation more powerful than their oaths as jurors. Many of the chief offenders fled the country, and the crime yet remains in a great measure unpunished, and the violated laws unavenged. When it was found that the laws were too weak to vindicate their offended majesty, the committees appealed to the legislature of the state to institute an inquiry into these outrages. More than one year had the public suffered, which bound members to the Fraternity was stronger than their oaths to support the constitution and the laws—and here too they were baffled, and left to seek such redress as a few men could obtain against the united influence, wealth, and determined and persevering hostility of a powerful combination.

When it came to be ascertained that great meetings of the Fraternity had been long engaged in deciding upon the most effectual mode of Morgan's book—when it became known that the subject was a matter of discussion in many different and distant lodges—since it was also known that many individuals, all members of the Fraternity, had come in office, were implicated as accomplices in the actual outrages—when the course pursued by members of the Fraternity generally in relation to the whole investigation was marked, and cool, thinking people began to look further for the origin of the crime, and felt fully justified in identifying the Masonic Institution with these outrages, and holding that responsible for it.

Before we can discuss the author of these secret obligations which bound them together. Taking upon themselves those horrid obligations they do, ignorant of their nature and importance, and secured as they supposed upon either legal, moral, or honorable, to consider them of any binding force. On the contrary, the duty which they owe to society and their country, as citizens, the duty which they owe to God as men, are awfully and fearfully cast upon them to divulge the principles of that Institution so hostile to government and religion. This class of men are entitled to the gratitude of the public for their disinterested zeal, and to the support and receive the countenance and support of every patriotic citizen, to sustain them against every attempt to injure them, or defame their characters. These obligations have been published and circulated in every direction, and furnish evidence of the dangers of the Masonic Institution; with the substantial truth of these obligations, and that they are such as are actually taken, we have every reason to be satisfied, and such encouragement as the people which we have mutually given to each other and to the world—that we will use our best endeavors to banish this relic of barbarism from our land. It is upon the subject of the dangers of the Masonic Institution, and the means that we desire to address you; and we are anxious that you should give the subject that consideration which its importance demands. This is not an ordinary topic. It is not a question which that line of measures shall be pursued—but it is a question of immeasurably greater importance—whether the rights of the citizen shall be held sacred—whether the laws shall be impartially administered—religion duly reverenced.

It may be safely said that secret societies, of every name and nature, are anomalous in a government, calculated to excite jealousies and suspicions in the breasts of the uninitiated which may lay the foundation of dissensions and ill will. If their objects are honest and praiseworthy, there is no need of secrecy—honesty needs no cloak, and deeds of charity seek not the cover of darkness. Secrecy and concealment ever afford grounds of suspicion. If however, Masonry is only what it has ever been professed to be, perhaps it might be safely left for the amusement of full grown children; perhaps they might be safely left to the enjoyment of their mock dignities—their mystic robes—their pure blood cross—and their gilded mitres. But when the obligations which bind them "to vote for a brother before any other person of equal qualifications"—to always support his "military fame and political preferment in opposition to another"—to aid and assist a brother in difficulty, so far as to extricate him from the same "whether he be right or wrong"—to keep his secrets in all cases involving, "murder and treason not excepted," and those under no less penalties than a torturing and ignominious death—then it becomes a question of serious import whether such an Institution can be tolerated in our free govern-ment. By the force of these obligations a member can claim the vote of a brother for any elective office, in derogation of that equality guaranteed to us by our Constitution, and the brethren thus elected gradually attain to the control of the Executive, Legislative and Judicial departments of the Government, can and must dispense their patronage, in strict consonance with the obligations of this mysterious fraternal tie, so that upon the Government, in all its branches, must be controlled by the members of the Order. What patriot can see is there for the impartial discharge of official duties, when the officer is shackled by such obligations? What bold have we upon the conscience, the integrity or justice of such a man? Is it his oath to support the Constitution of this State and the United States? Is it his oath to faithfully discharge the duties of the office which he fills? He has taken a previous oath of more horrid import, and of paramount obligation, to which all other oaths, all other ties, all other duties, must yield. He is not a free man. He stands shackled and bound by invisible and mysterious chains. He cannot do his duty to his country if he would—he has a duty to perform to the Fraternity under the severest penalties of Masonic vengeance. What guarantee have we for the impartial administration of justice? . A felon communicates the mystic sign to a brother on the grand jury—he juror's oath to serve on the jury from fear, favor or affection, must yield to the obligation to extricate a brother "whether he be right or wrong." If he escapes not here, there is the same facility of communication from the bar as from the jury box; and the strange would it be if some of the brethren, who have found means to insinuate themselves into every station, should not be found upon the panel—and in a panel where one stout and persevering conscience has the ascendency—or the Judge who tries him may receive the "grand hailing sign," and the purity of the ermine may be sullied by the contamination of Masonic iniquity. If all this is not sufficient, the mystic sign may avail with the executive, and the avenging sword of the law may be turned aside from the execution of justice. Where in the security for justice between man and man? Can a Masonic Judge or Masonic Jurors hold the scales even between adverse parties, when one can appeal for assistance through the medium of mysterious signals.—This is not all. Witnesses who solemnly appeal to God, to call for truth, the whole truth, and nothing but the truth, in what they shall be called upon to relate, may be bound under obligations more awful, and under penalties more severe, not to disclose the secrets of a brother. Such testimony is extorted in the form of a felon, low boing, or treason to the State. Is there then fellow citizens, any safety in trusting those persons who have such obligations, and believe in their binding sanction, with the office of our government? Is there any safety in committing our lives, our liberty, our property, or our reputation, to them as judges or jurors? Is any confidence to be placed in witnesses who have bound themselves under such awful obligations, to keep the secrets of a brother? These obligations strike at the very existence of our Government—at the very foundation of our rights—and at the impartial administration of our laws.

This Institution threatens, not only danger to government and the cause of justice, but strikes at the basis of all morality and religion. The obligation not to disclose the secrets of a brother, murder and treason in cases of capital treason, has a tendency to invite the confidence of the brother Mason. Under the sanction of this oath a bold bad man will not fear to disclose the history of his crimes to the ears of the virtuous man, the ears of even a minister of the holy gospel, and, secure against detection, make an impudent boast of his iniquities.

This will make virtuous men familiar with the detail of crimes and confidents in criminal conduct, which vice is at a disadvantage to divulge, that one cannot even listen to its history, or be familiar with its secrets, without some danger of contamination, and that vice, deliberate, moral sense which characterizes a virtuous mind, be gradually blunted, and the principles of virtue must be, in a great measure rendered unsettled. In Free Masonry the handmaid of religion?—that Institution in which the holy book, which is the only rule, and the premise of eternal life, are introduced in solemn mockery, and represented in the shape of a miserable theatrical farce!—where a man sinful mortal undertakes to personify the Almighty God!—where the name of our blessed Savior and the Holy Trinity are introduced in a vain and irreverent manner?—where the belief of the immortality of the soul is pledged in a libation from the skull of a Masonic brother!—where the life eternal in the heavens is represented only as one great Lodge, and the Almighty is blasphemously typified as Grand Master thereof? Is such an Institution the handmaid of religion? We think we are safe in saying that the frequent use of profane oaths, the irreverent familiarity with religious forms and sacred things; the blasphemous mockery of the name of the Triune God, in the recesses of the lodge room, are more dangerous to the cause of the religion of Jesus than open and avowed infidelity. It is to be feared that many substitute and rely upon the religion of Masonry instead of the religion of Him who died to atone for our sins, or if not they come to the belief that all religion is only the farce which their impious ceremonies repre-sent. It is time that these delusions were dispelled. Masonry now stands before us in its naked deformity, stripped of its tinsel ornament and solemn mummery. It behoores us to take warning from the past and receive instruction from the school of experience. We see in these disclosures the same principles which deluged France in blood, and were the cause of the dark crimes which stained that distracted country during the period of her sanguinary Revolution. We see the same principles which governed Illuminism in the last century and lighted her path in that fatal plot which would have substituted anarchy for government and civil rule, and Atheism for the religion of the Cross. It is from the history of Free Masonry that this dark conspiracy originated. The bosom of Free Masonry every revolution and conspiracy, which has agitated Europe for the last fifty years, may be distinctly traced, and the secret workings of this all pervading order can be clearly seen. The governments of the world are beginning to be awake to the danger. Russia has suppressed the Order in her own dominions; Spain has suppressed it, and our sister Republic of Mexico is exerting herself to crush out its hydra heads. Shall we alone look tamely on, and use no endeavor to check the spread of its contaminating principles? You ask how it is to be suppressed in this free Government.—We confidently boast that it is not in the power of wen to suppress it—but even this Government itself with all its power cannot do it. This may be true. But there is a power in this free land superior even to our government—the juror! you and I, and every citizen, and that power is exercised by the public opinion—opinion which in this free country, crush every thing, however high it may be arrayed against it—this opinion speaks in a public manner—it speaks from the sacred desk—it speaks through the organ of the press—it speaks through the ballot boxes, when Masons appeal to you in their behalf for support and countenance. This power, fellow citizens, you have under your control. It is the only legitimate and proper force that can be put in operation in this emergency, and to this country. This is a power which you are bound to exercise—remember the warning voice of the Father of his country, "beware of all secret societies."

As the Convention were about to adjourn, the following resolution offered by Mr. Thompson was unanimously adopted.

Resolved, That the thanks of this Convention be presented to our highly respected fellow citizen, Gen. Wm. Wadsworth, the President of this Convention, for his patriotic and able discharge of the duties of the Chair, and also to Jerome and Col. Fleming, as Secretaries of this interesting society.

WM. WADSWORTH, President.
MATHEW BROWN, }
ROBERT FLEMING } Secretaries.

"SWEAR NOT AT ALL."

There is no precept given by our Savior that is expressed in more positive words than this: "*Swear not at all*; and yet here in precisely the point where professed Christians of opposite precept of its own, and begire its system of pagan fraud and knavery by teaching men, not only to take oaths, but the most absolute and awful that can be possibly devised. They swear not to divulge secrets to be of importance for the world to know, and not to let their "light" shine before man; and in a way that is not only opposed to Christianity, but to our government? Is there any safety in committing our lives, our liberty, our property, or our reputation, to them as judges or jurors? Is any confidence to be placed in witnesses who have bound themselves under such awful obligations, to keep the secrets of a brother? These obligations strike at the very existence of our Government—at the very foundation of our rights—and at the impartial administration of our laws.

This Institution threatens, not only danger to government and the cause of justice, but strikes at the basis of all morality and religion. The obligation not to disclose the secrets of a brother, murder and treason in cases of capital treason, has a tendency to invite the confidence of the brother Mason. Under the sanction of this oath a bold bad man will not fear to disclose the history of his crimes to the ears of the virtuous man, the ears of even a minister of the holy gospel, and, secure against detection, make an impudent boast of his iniquities.

This will make virtuous men familiar with the detail of crimes and confidents in criminal conduct, which vice is at a disadvantage to divulge, that one cannot even listen to its history, or be familiar with its secrets, without some danger of contamination, and that nice, delicate, moral sense which characterizes a virtuous mind, be gradually blunted, and the principles of virtue must be, in a great measure rendered unsettled. In Free Masonry the handmaid of religion?—that Institution in which the holy book, which is the only rule, and the premise of eternal life, are introduced in solemn mockery, and represented in the shape of a miserable theatrical farce!—where a man sinful mortal undertakes to personify the Almighty God!—where the name of our blessed Savior and the Holy Trinity are introduced in a vain and irreverent manner?—where the belief of the immortality of the soul is pledged in a libation from the skull of a Masonic brother!—where the life eternal in the heavens is represented only as one great Lodge, and the Almighty is blasphemously typified as Grand Master thereof? Is such an Institution the handmaid of religion? We think we are safe in saying that the frequent use of profane oaths, the irreverent familiarity with religious forms and sacred things; the blasphemous mockery of the name of the Triune God, in the recesses of the lodge room, are more dangerous to the cause of the religion of Jesus than open and avowed infidelity. It is to be feared that many substitute and rely upon the religion of Masonry instead of the religion of Him who died to atone for our sins, or if not they come to the belief that all religion is only the farce which their impious ceremonies repre-sent. It is time that these delusions were dispelled. Masonry now stands before us in its naked deformity, stripped of its tinsel ornament and solemn mummery. It behoores us to take warning from the past and receive instruction from the school of experience. We see in these disclosures the same principles which deluged France in blood, and were the cause of the dark crimes which stained that distracted country during the period of her sanguinary Revolution. We see the same the bar, and trade, stand in as much slavish, helpless dread of Masonry as they ever did of Jerusalem? Every trade and trader of this stands in fear of that one single trade' enlem, speculative Masonry. It is a standing threat against every upright, independent, self-reliant, noble spirited man; and yet, *respectable* men give the unlawful pretension of a secret smile and a jocose laugh! The strongest of men must be pardoned some little weakness and folly; and what can better keep a man of weakness and indiscretion in countenance than Masonry, or Mormonism? Though a mild name never man nor soutlle a ship, and smile, and shall be a villain, yet we ought not to bear too hard upon the little amiable human weakness of Masonry!

But herein lies one of the most detestable traits of Masonry; it enables men to attempt an egregious imposition upon the community, and to keep up a serious, honest-looking face under it, until they are found out, and see that they can carry their imposition no further, when they turn it off by an amiable, good-natured laugh, protesting that it was all a joke—like Masonry in general, which is indeed a very sad joke, though it claims to be very much better than religion.

The truth is, all the interests of society are serious, and will not stand such a joke as Masonry is. The character of the individual man, and of society too, is lowered and refined when men are given to joking. Where men give themselves up to plotting jokes, and farces, like those of Masonry, thus trifling with the serious interests of society, a tragedy is most sure to follow. Or, as an able writer has said, "A mist of foolish words comes down some times in a rain of blood."

No, if it is necessary for a man to unbend now and then, and show his suitable weakness, let him do it within his family, an institution made by nature to answer such a purpose; let him romp and play the child with his children, and not make up a common stock of his weaknesses, follies, and ignorances, and charter them as a serious institution, or something of great dest better, thus decoiling himself, and imposing upon the community to his own and their hurt. It disiresres us to see a man of respectability or a minister of the gospel, trying to hide the shame of his connection with a secret, oath-bound society, by a laugh. How much better would it be to come out openly and renounce his connection with said society, or at least resolve never to give it the aid of his countenance again. A man who ministers at two altars which are so different as those of Christianity and Masonry are, can never be of any use to society as a minister of the gospel. If he has been so unfortunate as to be imposed upon by his fellow men by having the said joke of Masonry played off upon him, why should he continue that joke by making the efforts to laugh it off as such?

Is there a single man of Masons who get mad when you speak to them about their Masonry. They feel conscious of being disgraced by it, and the fire of ignorant anger flies as soon as their sore point is touched. Such men are not fit to decide question by force, or by oath oaths, the nature of which all parties interested do not understand, and see the full bearing of. We doubt if there is a bar anywhere in the United States that cannot bear witness to the perni-cious influence of secret societies in subverting, countervening, and perverting the just and proper administration of the law of the land. Every man has the right to object to secret oath-bound associations upon juries in every and any case where he is concerned. Their influence is an outrageous tyranny that degrades all who submit to it.

Their *mercy* is but a sham substitute for Christian charity, or for proper confidence in equity established by law. It is like the paint worn by street-walkers, which is but a poor substitute for that glow of beauty, innocence, health, and virtue, which they have lost forever. It is like the false hair, and more of the prim article, and no more pain. This is a rare, mystic symbol which we presume some of the above described women have adopted as sacred. That the pretensions of Masonry to the "honorable," the religious, to the merciful and just, can be made good by a hundred thousand men to be manufactured at a certain price per pound is absurd. We assert it. Show if this is not making a better use of their own knowledge than they do ti emselves. Answer now, mankind, fairly, and

ON THE SQUARE.

The substance of the Fourteenth Amendment to the Constitution is as follows:—

Sec. 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States wherein they reside.

Sec. 2. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States.

Sec. 3. Representatives shall be as follows:—

Sec. 4. The right of the citizens of the United States to vote shall not be denied or abridged by the United States, or any State, on account of race, color, or previous condition of servitude.

The Sixteenth Amendment was introduced in the U. S. Senate on the 21st ult., by Senator Sherman, of Ohio, as follows:

"The basis of Suffrage in the United States shall be that of citizenship, and all native and naturalized citizens shall enjoy the same rights and privileges of the elective franchise. Each State shall determine, by law, the age of the citizen and the time of residence required for the exercise of the right of suffrage, which shall apply equally to all citizens, and shall make all laws in regard to time and place of holding elections."

The passage of the 14th and 15th Amendments have, by implication, virtually pledged the members of Congress to vote in favor of the 16th. And Congress is determined to crowd the 16th, without consulting the people with reference to their wishes on the subject.

Wyoming Territory has already fixed the ages of males at 21 years, and females at 18 years. So the 15th Amendment prohibits State legislatures from fixing the ages of negroes, Chinese and others, at one hundred years before they are vote.—*Exchange.*

"ANCIENT AND HONORABLE."

There is one evident proof that Masonry cannot be honorable, as it claimed, by the ignorances of the craft; and it is this, viz: the imposition which it tries to practice upon the community.

It is pretended that a not of men, who derive their origin from bands of stone masons, have become possessed of an ineffable, divine light, which is of great value and enlightenment to those who possess it; that for fifteen dollars—or for nothing if the man is a minister of the Christian religion—one can come into the possession of this great treasure, and can receive in dressed and pictured lambskin, which is of greater value than any diploma from any king, prince, or potentate in the world, etc., etc.

Now, do we not all know that this is a sham imposition?—that it is not at all probable that the Almighty would choose Masons above all other trades to whom to communicate a special light—that they have received no more light than carpenters, joiners, plumbers, carvers, brass founders, etc., and that their aprons are no better than blacksmiths' or shoemakers' aprons? Don't we know that Masons have had nothing to do in getting up, preserving, or spreading the scriptures, from which our divine light comes, any more than any other trades-folk, or handicraftsmen?

The apostles were generally fishermen. St. Paul was a tent maker; and the only allusion made to Masonry in the New Testament, as we remember, was the admiration which the simple-minded apostles showed for Herod's Temple, and not upon Solomon's, and which was of very little importance in the eyes of our Savior. That temple was destroyed, and that other temple, which could be built in three days, *has been built*; and where is there any evidence that Masons or Masonry had anything to do with it, except through their own impulses, ignorant and unfounded pretensions?

Now, then, can an institution which practices such imposition be called "*honorable*?" The designation is something like the lofty title of "Noble Grand" which is often bestowed upon some shiftless cellgy of a man, who could have risen to distinction as a nicely starched shirt bosom, a clean pair of boots dicky, and a slick silk hat, which are all got up according to the Masonic rule of having everything—knavery not excepted—lone "decently and in order."

In fact, the very claim of Masonry to the title of "*honorable*" is an imposition, the whole character of the institution being right the reverse; and against such an institution, the Institute to Christianity and common good society and honesty, the lives of the land should proscribe some defense, as they do against other collusive bands of men, thieves, counterfeiters, gamblers, street-walkers, mock auctioneers, lotteries, and degradation.

Now that Illinois is engaged in the noble work of trying to give to the individual man some political value commensurate with his real personal character and worth, in order to protect the individual against being run over, trampled upon, and sunk in the mire by an irresponsible majority, it would be well to give the honorable, independent, free born, upright man some protection against the wicked, knavish machinations of secret oath-bound societies, against whose brutal, combined, tyrannical power, it is utterly impossible for the individual man to contend. He must either submit to extinction and degradation or be crushed. He must either become one of a set of "ancient and honorable" impostors or he must be run over and destroyed, however good or worthy a citizen he may be. The law can give him no protection so long as secret oath-bound societies are permitted to exist.

We hope, therefore, that the present Constitutional Convention of Illinois will take measures to exclude from civil society from holding charters, or from having the power of holding property, or of sitting on juries, or on the bench, or of exercising the function of sheriff or Constable. It is ridiculous subversion of the most sacred question by force, and with oaths, the nature of which all parties interested do not understand, and see the full bearing of. We doubt if there is a bar anywhere in the United States that cannot bear witness to the pernicious influence of secret associations in subverting, countervening, and perverting the just and proper administration of the law of the land. Every man has the right to object to secret oath-bound associations upon juries in every and any case where he is concerned. Their influence is an outrageous tyranny that degrades all who submit to it.

Their *mercy* is but a sham substitute for Christian charity, or for proper confidence in equity established by law. It is like the paint worn by street-walkers, which is but a poor substitute for that glow of beauty, innocence, health, and virtue, which they have lost forever. It is like the false hair, and more of the prim article, and no more pain. This is a rare, mystic symbol which we presume some of the above described women have adopted as sacred. That the pretensions of Masonry to the "honorable," the religious, to the merciful and just, can be made good by a hundred thousand men to be manufactured at a certain price per pound is absurd. We assert it. Show if this is not making a better use of their own knowledge than they do ti emselves. Answer now, mankind, fairly, and

ON THE SQUARE.

UNABLE SMILES.

We have noticed that when a man of some standing in the community, who is a Mason, but whose respectability is based entirely upon the usual elements of respectability in society generally, and not upon Masonry, is closely questioned about his membership of the Lodge, he often seeks to divert inquiry by a very amiable smile, or laugh, as if Masonry was a species of gentle joke, or a little weakness, a kind of a joke, something that won't bear any very serious consideration. The fact is, all intelligent, well educated men, know that the pretentious rites, ceremonies and pretensions of Masonry will not stand a close, manly scrutiny, and hence they try to turn the matter off as a harmless joke, and with a laugh, whenever they are put on the defensive.

But this they may to excuse and defend an institution that heaps frowning in silence and mystery, like a Turkish despotism, over our freedom and independence, threatening murder and persecution, subverting the law, corrupting religion, and demoralizing society? Is there no other excuse or argument offered for such an institution but the simper of shame, seeking to give itself the triumph of a laugh? Who does not know that the press, the pulpit,

The Christian Cynosure.

A GENERAL AGENT FOR OUR NATIONAL ASSOCIATION.

At a late meeting of the Executive Committee, the following resolution was introduced, discussed, and adopted—viz:

"*Resolved*, That in the judgment of this Committee, the time has come, when the National Association of Christians opposed to secret societies, should secure some able and efficient gentleman to devote his entire time and energies to the cause which that body represent."

During the discussion, the following extract of a letter from Rev. C. G. Finney, was read by a member of the committee, showing that the minds of the writer and of the movers, were alike exercised on the same point, though neither knew any thing of the other's thoughts.

"We must increase our exertions an hundred fold. We must employ a general agent. If you could devote your whole time to that work, could travel, lecture, organize auxiliaries, get subscribers for the Cynosure, stir up the churches, and keep up a constant correspondence through the paper, it would be a great point gained."

This matter is thrown out now to set the friends thinking and casting about to find the right man, and that the way may be fully prepared to elect and thereat him into the field at our next annual meeting in Cincinnati, unless it can be done sooner.

For emphasis we repeat Finney's first sentence. "We must increase our exertions an hundred fold."

Verily if we would not lose the things we have wrought, we must increase our exertions. If we would advance to full success, we must increase them "an hundred fold." The pledges of the last anniversary must be redeemed, and vastly more liberal things be devised for the next. I. A. HARF, Secretary.

GOOD TEMPLARS' INITIATION.

W. C. T.—The Past Worthy Chief Templar and Financial Secretary will repair to the anteroom, propound the usual questions, and collect the fees and dues.

The P. W. C. T. to the candidate:

Will you be obedient to all the laws and rules of this institution, they not conflicting with your duties as a citizen or a Christian?

Answer—I will.

Will you take a solemn pledge to abstain forever from the use of, or giving to others as a beverage, anything that will intoxicate?

Answer—I will.

Do you believe in the existence of Almighty God, the Ruler and Governor of all things?

Answer—I do.

(Note—This is confession of faith—a Deist's confession simply.)

The P. W. C. T. and the F. S. return to the Lodge room, saluting the presiding officer, the Worthy Chief Templar, by raising the right hand with the open palm outward; laying it on the left breast, over the heart, and the candidate slowly around the room, stopping directly in front of the chair of the Worthy Chief Templar, when the singing is finished. The W. C. T. gives one rap of his gavel, which seats the Lodge, and the Marshal then says:

Worthy Chief Templar, allow me to introduce to your friend, who, after due trial, wishes to become a member of our Order.

W. C. T.—My friend, we give you a cordial welcome.

Right Hand Supporter—Welcome. Here you will find encouragement in every laudable purpose.

Left Hand Supporter—Welcome. Here you will find friends in the hour of peril.

(Here is an obscure rudiment of favoritism, not in this order developed into an oath, to espouse one's cause, and extricate him, right or wrong)

letting it gently fall by the side. This salutation is made quick and easy. The P. W. C. T. now says:

Worthy Chief Templar, the questions are properly answered.

The Financial Secretary then says:

Worthy Chief Templar, the fee is paid.

W. C. T.—The Marshal and Deputy will now repair to the ante-room, and introduce the candidate.

The Marshal goes out and leads the candidate up to the second inside door. The Marshal gives three distinct raps.

Guard—Worthy Vice Templar, there is an alarm at the inner gate.

W. V. T.—You will attend to it.

Guard—It is so attended, accompanied by a friend, who seeks admission to our Lodge.

W. V. T.—Admit them.

At the Marshal and candidate enter, the W. C. T. gives three raps with the gavel, which calls the Lodge to their feet, and a hymn of welcome is sung.

(How nicely Masonic is all this histrionic setting. Observe, too, that thus far the promises are conditional, or the promiser knows what he promises, and his own conscience is to be the judge as to the agreement of the laws and rules with his duty as a citizen, etc.)

During the singing the Marshal conducts the W. C. T.—it rejoices our hearts that heaven-forth your direction—to a seat given to the great Temperance reform, and that to this end your desire to unite your influence with ours. This place is sacredly dedicated to the cause of Temperance, and you see here the entire family circle around the common altar, fully determined to reclaim the fallen, and save others from falling. The enemy with which we have to contend is crafty and powerful, and to resist such a foe successfully will require our mightiest efforts. All love felt by the young, or suffered more or less from his destructive influences. In every walk of life, intemperance, like an undying worm, has gnawed at the vitals and corrupted the life-blood of the fairest, ablest and purest of earth. We aim to unite all moral and social elements of society in an unceasing warfare upon this giant evil. Our hearts and hands are ever open to lift up those who are sunk low in the scale of human degradation, and restore them to family, friends and society, as well as to save the young, pure and virtuous from ever falling into the snares of the tempter.

You will now be required to take upon yourself a solemn obligation of total abstinence, and to bind yourself to our laws; but, as you have already been assured, there is nothing inconsistent with your duties as a citizen from any of the relations of life. In this obligation contest in its nature, imperative in its requirements, and life-long in its duration. Regarding it thus, are you still willing to proceed?

Candidate—I am.

W. C. T.—Worthy Marshal, you will now present our friend to the Worthy Vice Templar for obligation.

The Marshal now conducts the candidate in front of the chair of the Worthy Vice Templar, and the Lodge here sings an ode of invocation.

After the singing the Marshal proclaims as follows:

W. M.—Worthy Vice Templar, by direction of our Worthy Chief Templar, I here present our friend for obligation.

The W. C. T. here gives three raps, which calls up the entire Lodge.

W. V. T.—You will place your right hand upon your heart, and assent to the following obligation:

You, in a full belief in the existence and power of Almighty God, and in the presence of these witnesses, do solemnly and unreservedly promise that you will not make, buy, sell, use, furnish, or cause to be furnished to others, as a beverage, any spirituous or malt liquors, wine or cider; and that, in all honorable ways, you will discountenance their use in the community. You also promise that you will not retail any of the private work or business of this Order to any one not entitled to know the same, and that in all things you will yield a cheerful obedience to all our laws, rules and usages. You also promise that you will not knowingly wrong a member of this Order, or see one wronged, and that you will do all in your power to promote the good of this Order and to advance the cause of Temperance.

Do you thus promise?

Candidate—I do.

The Worthy Marshal and all the members of the Lodge present proclaim in concert:

We are witnesses of your solemn obligation.

W. C. T.—The Chaplain will now invoke the Divine blessing.

Prayer by the Worthy Chaplain:

Our Father who art in Heaven, we now implore Thy blessing upon this friend who has just assumed a high and responsible obligation, and whose influence is henceforth to be united with ours to drive intemperance from the land. Give him strength to discharge every duty arising from this new relation, and grace to redeem every pledge. May he have strength to resist every temptation, and, in Thy hands, become an honored instrument in leading many to virtue and peace. Be pleased to graciously bless us in this addition to our members and influence; and may our union prove a blessing to us and many others, and an honor to Thy good name, to whom be glory and dominion for ever and ever. Amen!

The Worthy Chief Templar gives one rap of the gavel, which seats the Lodge. The officers, however, will remain standing, in their respective stations—that is, the Past Worthy Chief Templar, the Worthy Chief Templar, the Worthy Chaplain, the Worthy Vice Templar, and the Worthy Marshal. The Worthy Marshal and the candidate are yet standing directly in front of the chair of the Worthy Vice Templar. The Past Worthy Chief Templar now proclaims as follows:

P. W. C. T.—This vow we have all taken: Let the solemnity with which it is kept by you be your glory and your shield. Remember your vow.

(Paul said: "God forbid that I should glory save in the Cross." David said: "The Lord is my shield.")

W. C. T.—None but the brave dare take such a vow; but a true heart and determined purpose will accomplish much. Remember your vow!

(The P. W. C. T. inculcated self righteousness. The W. C. T., by low flattery, fans the embers of pride.)

Worthy Chaplain—A Templar's vow is registered in Heaven; as you value your standing here and your peace to eternity, keep that vow sacred to the end of life. Remember your obligation!

W. V. T.—Your sacred honor is given to us that you will keep your obligation. If that is faithful in little, will be faithful in much. Your character is at stake in your vow. Keep it, then, to the end of life.

Marshal, you will continue to act as guide to our friend.

Here one rap seats the officers, excepting the W. M., who conducts the candidate slowly around the room, while another ode is sung.

EDITORIAL NOTE UPON THE OBLIGATION.

This obligation, viewed in the light of its antecedents and surroundings, and possible future bearings, is one that no man, woman or child ought to take. It is really obnoxious to the main objections alleged against the Masonic oath. Every rudiment of evil in the Masonic oath is in this obligation, though not so distinctly developed as to be readily perceived by ordinary minds or on casual hearing or reading of it by persons of good perception and judgment. It is really no oath, though the word swear is not used. But there is a solemn appeal to God. "In a full belief in the existence and power of Almighty God," he "*solemnly* and *unreservedly*" promises. This is certainly such an appeal to God as constitutes the essence and binding force of an oath. It is, therefore, an oath, and as extrajudicial oath. The candidate has before given his promise and pledge to total abstinence. Why not let his yea be yea, and his nay, nay! And let him obey his Savior's command, "Swear not at all." Why thrust this disguised extrajudicial oath upon him, and then say it is not an oath bound society?—it is only pledged or promise-bound. If this were merely a pledge or promise, it is a vain repetition with an appeal to God. If it is not something more solemn than a mere pledge, why thus repeat it? It is an oath, a so cone extrajudicial oath, into which men are drawn by craftiness and guile; and if men can be beguiled into this and see no harm in it, the distance is so slight to the bolder form of Masonic swearing first they are easily drawn over that obstruction as the entrance of the Masonic Lodge.

As in entering the Masonic Order, the conditional form of promising is here changed into the unconditional by that sort of Indigerdemain properly termed "mystic art." In the anteroom he promised to obey the laws and rules of the order, if they should not conflict with his Christian duty, retaining firmly his rights of conscience and private judgment and honoring the supremacy of God. He is made to promise absolutely, without reserve or condition, not to reveal the secrets of the Order, which secrets are not the signs and passwords merely, as is usually represented, but the "*private work and business*" of the Order, and in "*all things*" to yield "a *cheerful* obedience to all our laws, rules and usages." But is he sure all those laws, rules and usages will commend themselves to his conscience? As yet he is ignorant of them. If the promise had this proviso "as far as I shall find them agreeable to my convictions of right and duty," he might give the pledge. Such a proviso was allowed him in the ante-room, but now it has slipped out. At first it was if your conscience and our rules can agree you shall comply with them. Now it is, you shall comply with them whether or no. You take the Order "for better or worse until death do you part." In case of any conscientious scruple the candidate might yield obedience, but to yield "a *cheerful* obedience" in that case would be an absolute impossibility, so long as he keeps a conscience at all. But that may not be long, for there is nothing like such obligations as this to break down and destroy conscience. This form of obligation implies in fact a renunciation of conscience and of the right and liberty of private judgment.

True, the W. C. T. has said to him, "You have been *assured* that there is nothing inconsistent with your duty, etc.; but that is no part of the obligation. This is more Jesuitical than the Worshipful Master's assurance on swearing his poor blind candidate in the Masonic relations, for *he* positively assures the candidate that the obligation he is about to take "is not to interfere with his politics or religion." But the W. C. T. only tells him he has been or *are assured*, which is not true. He had no assurance—only a proviso that he would observe the laws and rules if his own conscience should approve them when known.

Now he is made to promise, without a proviso, that he will absolutely and cheerfully obey them all, while as yet they are just a much unknown as ever. Is not this Jesuitism? But suppose what the W. C. T. says is meant to assure the candidate that he will find all right in the Order. Who has any right to make such life-long promises concerning secrets, rules, laws and usages, of which he is largely or wholly ignorant upon the strength of any man's word? Can you thus give your faith upon another and make him the keeper of your conscience, without self-degradation?—without actual abdication of your rights of conscience?—without, in fact, putting the W. C. T. in God's stead to your soul?

Then there is a further development of Masonic favoritism and partiality in the law—"You will not wrong a member nor see one wronged." Now, if this implies a special obligation towards Good Templars, it implies a less obligation toward those who are not Good Templars, making void the law of God which protects from wrong every human being impartially.

The Chaplain's prayer also is infected with the same error, representing the candidate as having assumed "a high and responsible obligation," as if this promise were the foundation of his moral obligations; as if special duties were to arise "from this new relation;"—and the whole ceremony seems to recognize "new laws, new usages, new responsibilities," as if we had here an *imprimatur in imperio*; a reconstruction of the institutions of human society; the creation of a new order of things, an order like, or rather superior to the family, the church, or the State. We can regard it only as an arrogant and pernicious intruder among the institutions and relatio ns which God has established by nature and revelation, out of which, because a man-devised intruder upon God's order of things, is sure to come more evil than good in the end.

It is but just to notice that the death penalty is wholly omitted. Even the rudiments of this feature are scarcely discernible. All we see of it is in the concerted recital by all the Lodge—"We are witnesses of your solemn obligation"—as much as to say, if you don't keep it, we shall remember you; "Your character is at stake;" "Am you value your standing here," etc., "Remember your vow."

So also, with regard to the pledge of total abstinence. Against that we have nothing to object. But if it is useful to have witnesses to the pledge, we should say the more the better. Better have the whole community than a select few pledged mutually to secrecy.

But as to the obligation to secrecy and favoritism and obedience to *laws* and usages, future and unknown, and to do for life all in one's power to advance the interests of an order liable, from human depravity, to be perverted to the worst purposes, and from its secrecy almost certain to be thus perverted, to solemnly promise such devotion to such varied, vast and future things all in the dark, simply because men assure us it is right, seems to us an act of monstrous moral suicide—a swooping act of abdication of the rights of conscience, calculated utterly to debauch it and cast the soul bound and fettered into the raging sea of human errors and corruptions, to be tossed hither and thither just where the force of conflicting currents of social life may indicate. To-day he goes the Good Templars' obligation *blind*, because the W. C. T. and his band assure him it is all right. To-morrow he takes the Masonic oath for the same reason. And the next day he sits down to a social game of cards and wine, because his associates assure him it is all right and his temperance notions are nothing but superstition and foolishness. We do not mean to intimate that Good Templars are all thus injured and bereft of true independence and loyalty to a good conscience, but we do mean to say if the Good Templars' obligation is frequently violated and many of them become perfectly unstable and morally impotent, it is an effect not to be wondered at, because the seeds of weakness and dissolution are contained in the very act of taking the obligation itself. It is no slight objection, based on expediency, that we have to this obligation. We regard it as a high handed outrage against God and man. The order that imposes such an obligation thrusts itself between God and his creatures with an impudence worthy of the arch enemy of both. In exacting such a pledge, and in cocooning to it, men "rush in where angels dare not tread," for God alone is Lord of the conscience, and God having made man in his own image, commands him to use his conscience and preserve its independence by judging of the right or wrong of what he does or promises by his own conscience and by that of no other being. For a creature thus to supercede the intelligent action of another's conscience is to us an act of usurpation both of God's sovereign dominion and of man's highest and dearest rights; and no claims of benevolence, no prospects of saving men from drunkenness or perdition can justify such an usurpation. Unless it is right to do evil that good may come, it is not right to debauch men's consciences by stich blind and unconditional obligations.

The secrecy itself is a social outrage, whether it covers that which is good or bad, for every member of community has an equal interest and an equal right in whatever concerns the general morals and the public welfare. If the business of the order is influencing that welfare injuriously, it ought to be known. It is an outrage to community and to every individual to carry it on, and to conceal it is a double outrage. If the secrecy conceals only what is good and useful, there is a wrong in concealing it, like that of the Pharisees in taking away the key of knowledge. As long as any society locks permanently to conceal its private work and business, there is reason to suspect mis chief. The professed object of the Good Templars is so good, and so many good men so earnestly protest that it certainly is pure and spotless, that we are almost persuaded sometimes to conclude that we were too radical in maintaining that permanent social secrecy always covers evil. But now, when we discover that the obligation which makes the Good Templars is the very fountain and source of all the corruptions of Free Masonry—that they pledge their members to secrecy in a manner precisely analagous, in principle with the bond that unites every band of evil-doers on earth, we return with full assurance to our most radical position, that a pledge of secrecy as an initial rite in any order or association is the Devil's label, and there is no need to make any exceptions whatever.

We have dwelt thus long upon the *obligation* because it is the key to the whole matter. We must defer to our next issue the further development of the mutuality of their secret service, together with their signs, grips, passwords, etc., etc. if.

"HOW COMES IT?"

The editor of the *Advocate* (Jan. 20th) says—"That there is an increased tendency towards social demoralization throughout our land, is a fact that arrests Christian attention;" and then he follow out the above inquiry, "*How comes it?*" and seems to be looking anxiously around for the cause. This we are very glad to see. It is a hopeful sign. We warned our Dro. of this result months ago, but he excluded the warning from his own paper, and paid a severe rebuke to the author. And now as he looks round amazed at the rapid growth of "social demoralization" and seeks for the cause, we are bound in Christian faithfulness to assure him, that it is but the natural harvest from his own sowing. So far as his teaching on this subject in the *Advocate* has had our influence, it has tended directly to this result. We saw this with grief, as we warned him of it again and again with tears; but it is clearly proved from his own language.

In giving the *causes* for this increased social demoralization, he says—"The increased torrent of Americans abroad, and the immigration of foreigners to our shores, have substituted to some extent, a European for an American standard of morals." And how came our Dro. here to point us so exactly to himself? He too, as the fashion is, must take a stroll in Europe. And what did he learn there? Why he tells us (*Advocate* of March 15-69) as follows —"European Protestants (as well as others) believe in Sunday as a day of worship, but do not hold it or any other day, to be the Sabbath." Now by Protestants, is meant Christians, and he does not blame them in the least for holding no day sacred as the Sabbath, but rather as so much gained in Europe he approves it, by presenting it as the data, or *ground* on which to deal with foreigners and others here, in securing Sabbath observance. He adds—"That ground must not be a directly religious one, especially if it involves the dogma of a part only of the community." That is, the idea that the Sabbath is sacred, or Divinely enjoined is a mere dogma—a human tenet, which is part only believe.

And that this is what he means, is shown by his own language in the *Advance* of May 13th, where he says—"On critical grounds it is plain, the Christian Lords day must principally and directly be defended on New Testament authority, as a distinctly Christian institution, like the Lord's Supper and Baptism, and not as being the Old Testament Sabbath, with the mere change of day." Now what can be plainer then this? The teaching is, that the Fourth Commandment has no application now. It is expurgated from the Decalogue. And who is there that does not know, that to take away the obligation and sacredness of the Sabbath in this manner, is in all its bearings, to cut up social morals by their very roots? Besides—*it* the command to keep holy the Sabbath is given up, then all the others may be—and O what floods of demoralization are poured in upon us!

Again our Brother says—"To this must be added the rapid increase of wealth in our land, leading to luxury in every department of life, creating distrate for labor, and excessive fondness for amusement, enervating character, reversing the Christian principle of self-restraint and self-denial; but also, the teachings of a Christian minister, in a professedly religious paper, *directly* encouraging and sanctioning fascinating amusements, will do a thousand fold more for the attempted legislation of the School Board.

Texas has ratified the 15th Amendment. The 29th State that has done so.

Mexico is in a state of revolution, and the victories of the insurgents have been of such importance, as to render the condition of Juarez and government exceedingly precarious. The forces of Mexico have heretofore been waged and managed by rival Masonic cities. Its history is an instructive comment on the influences of Romanism, Jesuitism and secret societies on the liberty and happiness of nations. An example which might reach all men the value of the knowledge of God's word among the people. And of that openness of social and political measures which ensures laws, and administration that are, in the language of Washington, "the result of common conclusion."

"The Juggernaut festival this year has been reported by the Calcutta papers to be a failure. The crowd collected was only about one-third the usual number. The people refused to pull the Juggernaut cars, which in consequence were left standing, partially in the ditch, decorated as usual with their flags and idols."

—*Herald & Presbyter*

Like these cars, we hope by the power of truth on the minds of their votaries at no remote day, to see the cars of secretism deserted and left in the ditch with all their lawless regalia ripped.

The Lord has visited Wheaton with a powerful refreshing from his presence. A great number seem to be turning their feet into the way of righteousness and salvation.

We hear of such visitations extensively. We hope these conversions will be thorough and involve forsaking the secret lodges, as well as rum selling, dram drinking—and the hosts of dissipations, and dog haunts of vice—the converts having consecrated themselves and their all to Christ, will no more use their influence, time, nor money, to keep up rites and forms of worship where Christ is not named. Unless their conversion will be such as that worth as that of the Samaritans "who feared the Lord and served their own Gods." O that the trumpet of the watchman might give a more certain sound on this vital and most practical point. We expect our missionaries to the heathen, to reform their converts that they must wholly forsake and renounce their former worship, must renounce polygamy and caste, or they cannot be received to the church of Christ. And what is caste but a phase of Free Masonry, or what is Free Masonry but a phase of caste? Or what is that worship from which Christ's name is excluded different from the worship of God in the temple of the prophet? And yet shall this be passed over in utter silence! and we in this land of light receive converts on lower terms than we prescribe for the poor heathen? Lot us not deceive ourselves, God is not mocked.

Nebraska has ratified the 15th Amendment. The 30th State.

Delaware, Maryland, New Jersey, Kentucky, California and Oregon, have the disgrace of having rejected, and the chagrin of being compelled to abide it. So let all who oppose equal rights be rewarded.

Rev. John Keep, widely known as Father Keep, and eminent for ability and piety, and a fresh rank champion of every true reform, revivals, missions, temperance, anti-slavery and anti-Masonry, died at Oberlin, O., Feb. 11th, in his 91st year. H.

SIGNS OF PROGRESS.

Says a ministerial Brother in central New York: "I am encouraged by many indications to think that the anti Secret Society cause is advancing in this section. Masonry is opposed by some who belong to the secret orders of temperance, and are getting to see their relation to it. Especially do I think that in this vicinity the temperance orders are becoming convinced of the futility of their efforts under the ban of secrecy. They openly complain of schools—cater to the inclinations and prejudices of the world, and seize the deceitful flickering torch of pleasure to decoy our youth among the scenes of Satan—alas, to see all this is enough to break the heart of a stone. F.

INFORMATION WANTED.

We have a slip from a friend, J. C. Taylor, requesting 50 copies of the CYNOSURE "containing an accompanying article." But the slip having been separated from the article, and not naming it, we cannot identify it. Will our friend drop us a line designating the article intended? We will then see if we can send the 50 copies, as some of our back numbers are all gone.—PUBLISHER.

ACKNOWLEDGMENT.—Our thanks are due to ISAAC STEARNS, Esq., of Mansfield, Massachusetts, for anti Masonic almanacs and papers of the Morgan era, and other documents of interest to our cause.

Read carefully the article on the Expose of Good Templarism in the present number. It is highly important. Though it is rather long if you commence to read it you will finish it.

In the first of No. the series of articles in the lost CYNOSURE, 22d line of the editor's note for "punish these guards," read *furnish* etc.

NEWS ITEMS.

The Cincinnati Judges have decided with one dissenting and two affirming opinions, to grant a perpetual injunction on the action of the School Board, which no understand to mean that the School Board have no right to abridge the liberty of parents and teachers in the matter of such religious instruction and practice in schools, as it is implied in reading the Bible, and the singing sacred songs. On the same principle we should presume they have not the right to forbid prayer.

This is well, but not the end. The case is expected to be appealed to the Supreme Court of the State. A resort will also be had to the Legislature, where a bill has been reported similar to the attempted legislation of the School Board.

The 20th State that has done so.

The Grand Jurors have heretofore been waged and managed by rival Masonic cities. Its history is an instructive comment on the influences of Romanism, Jesuitism and secret societies on the liberty and happiness of nations. An example which might reach all men the value of the knowledge of God's word among the people. And of that openness of social and political measures which ensures laws, and administration that are, in the language of Washington, "the result of common conclusion."

"The Juggernaut festival this year has been reported by the Calcutta papers to be a failure. The crowd collected was only about one-third the usual number. The people refused to pull the Juggernaut cars, which in consequence were left standing, partially in the ditch, decorated as usual with their flags and idols."

—*Herald & Presbyter*

Like these cars, we hope by the power of truth on the minds of their votaries at no remote day, to see the cars of secretism deserted and left in the ditch with all their lawless regalia ripped.

The Lord has visited Wheaton with a powerful refreshing from his presence. A great number seem to be turning their feet into the way of righteousness and salvation.

We hear of such visitations extensively. We hope these conversions will be thorough and involve forsaking the secret lodges, as well as rum selling, dram drinking—and the hosts of dissipations, and dog haunts of vice—the converts having consecrated themselves and their all to Christ, will no more use their influence, time, nor money, to keep up rites and forms of worship where Christ is not named. Unless their conversion will be such as that worth as that of the Samaritans "who feared the Lord and served their own Gods." O that the trumpet of the watchman might give a more certain sound on this vital and most practical point. We expect our missionaries to the heathen, to reform their converts that they must wholly forsake and renounce their former worship, must renounce polygamy and caste, or they cannot be received to the church of Christ. And what is caste but a phase of Free Masonry, or what is Free Masonry but a phase of caste? Or what is that worship from which Christ's name is excluded different from the worship of God in the temple of the prophet? And yet shall this be passed over in utter silence! and we in this land of light receive converts on lower terms than we prescribe for the poor heathen? Lot us not deceive ourselves, God is not mocked.

Nebraska has ratified the 15th Amendment. The 30th State.

Delaware, Maryland, New Jersey, Kentucky, California and Oregon, have the disgrace of having rejected, and the chagrin of being compelled to abide it. So let all who oppose equal rights be rewarded.

Rev. John Keep, widely known as Father Keep, and eminent for ability and piety, and a fresh rank champion of every true reform, revivals, missions, temperance, anti-slavery and anti-Masonry, died at Oberlin, O., Feb. 11th, in his 91st year. H.

SIGNS OF PROGRESS.

Says a ministerial Brother in central New York: "I am encouraged by many indications to think that the anti Secret Society cause is advancing in this section. Masonry is opposed by some who belong to the secret orders of temperance, and are getting to see their relation to it. Especially do I think that in this vicinity the temperance orders are becoming convinced of the futility of their efforts under the ban of secrecy. They openly complain of

As in entering the Masonic Order, the conditional form of promising is here changed into the unconditional by that sort of Indigerdemain properly termed "mystic art." In the anteroom he promised to obey the laws and rules of the order, if they should not conflict with his Christian duty, retaining firmly his rights of conscience and private judgment and honoring the supremacy of God. He is made to promise absolutely, without reserve or condition, not to reveal the secrets of the Order, which secrets are not the signs and passwords merely, as is usually represented, but the "*private work and business*" of the Order, and in "*all things*" to yield "a *cheerful* obedience to all our laws, rules and usages." But is he sure all those laws, rules and usages will commend themselves to his conscience? As yet he is ignorant of them. If the promise had this proviso "as far as I shall find them agreeable to my convictions of right and duty," he might give the pledge. Such a proviso was allowed him in the ante-room, but now it has slipped out. At first it was if your conscience and our rules can agree you shall comply with them. Now it is, you shall comply with them whether or no. You take the Order "for better or worse until death do you part." In case of any conscientious scruple the candidate might yield obedience, but to yield "a *cheerful* obedience" in that case would be an absolute impossibility, so long as he keeps a conscience at all. But that may not be long, for there is nothing like such obligations as this to break down and destroy conscience. This form of obligation implies in fact a renunciation of conscience and of the right and liberty of private judgment.

True, the W. C. T. has said to him, "You have been *assured* that there is nothing inconsistent with your duty, etc.; but that is no part of the obligation. This is more Jesuitical than the Worshipful Master's assurance on swearing his poor blind candidate in the Masonic relations, for *he* positively assures the candidate that the obligation he is about to take "is not to interfere with his politics or religion." But the W. C. T. only tells him he has been or *are assured*, which is not true. He had no assurance—only a proviso that he would observe the laws and rules if his own conscience should approve them when known.

Now he is made to promise, without a proviso, that he will absolutely and cheerfully obey them all, while as yet they are just a much unknown as ever. Is not this Jesuitism? But suppose what the W. C. T. says is meant to assure the candidate that he will find all right in the Order. Who has any right to make such life-long promises concerning secrets, rules, laws and usages, of which he is largely or wholly ignorant upon the strength of any man's word? Can you thus give your faith upon another and make him the keeper of your conscience, without self-degradation?—without actual abdication of your rights of conscience?—without, in fact, putting the W. C. T. in God's stead to your soul?

Then there is a further development of Masonic favoritism and partiality in the law—"You will not wrong a member nor see one wronged." Now, if this implies a special obligation towards Good Templars, it implies a less obligation toward those who are not Good Templars, making void the law of God which protects from wrong every human being impartially.

The Chaplain's prayer also is infected with the same error, representing the candidate as having assumed "a high and responsible obligation," as if this promise were the foundation of his moral obligations; as if special duties were to arise "from this new relation;"—and the whole ceremony seems to recognize "new laws, new usages, new responsibilities," as if we had here an *imprimatur in imperio*; a reconstruction of the institutions of human society; the creation of a new order of things, an order like, or rather superior to the family, the church, or the State. We can regard it only as an arrogant and pernicious intruder among the institutions and relatio ns which God has established by nature and revelation, out of which, because a man-devised intruder upon God's order of things, is sure to come more evil than good in the end.

It is but just to notice that the death penalty is wholly omitted. Even the rudiments of this feature are scarcely discernible. All we see of it is in the concerted recital by all the Lodge—"We are witnesses of your solemn obligation"—as much as to say, if you don't keep it, we shall remember you; "Your character is at stake;" "Am you value your standing here," etc., "Remember your vow."

So also, with regard to the pledge of total abstinence. Against that we have nothing to object. But if it is useful to have witnesses to the pledge, we should say the more the better. Better have the whole community than a select few pledged mutually to secrecy.

But as to the obligation to secrecy and favoritism and obedience to *laws* and usages, future and unknown, and to do for life all in one's power to advance the interests of an order liable, from human depravity, to be perverted to the worst purposes, and from its secrecy almost certain to be thus perverted, to solemnly promise such devotion to such varied, vast and future things all in the dark, simply because men assure us it is right, seems to us an act of monstrous moral suicide—a swooping act of abdication of the rights of conscience, calculated utterly to debauch it and cast the soul bound and fettered into the raging sea of

PUBLISHER'S COLUMN.

AURORA MINUTES.

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the CYNOSURE is published, should read the minutes of its first convention at Aurora.

The first edition of these Minutes (3,000 copies) was exhausted in a very short time. Of the second reprint edition (3,000 copies) only about five hundred remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement which it contains; it has a clear, racy address from Rev. I. A. Hurt, and a powerful argument on secret societies by Prof. Chas. G. Finney of Oberlin college. Both of these gentlemen are exceeding Master Masons. It also contains the history of Masonry by Pres. J. Blanchard, and Rev. Luther A. Ing's interesting address, which, in another form, appears as the *first*, in the series of CYNOSURE tracts.

Send for a copy of the AURORA MINUTES.

Single copy (paper covers) 25 cts. Fifty copies $1.00.

Single copy (bound in muslin) 40 cents. Fifty copies $3.00.

(*See advertisement in another column.*)

ONE HUNDRED THOUSAND SUBSCRIBERS.

"PLEASE LET US KNOW HOW MANY NAMES OUT OF YOUR SUBSCRIBERS MUST SEND YOU TO MAKE ONE HUNDRED THOUSAND AND I WILL SEND TO MY PART IF THIRTY-FIVE. Yes, I will, sure.

NEWELL CALLENDER."

Each subscriber must send us twenty-eight names in order to make one hundred thousand.

Every young man in our country ought to read the paper. How many will join Brother Callender and send us twenty-eight subscribers?

The subscription price is kept low so that everybody can take the paper.

If you want specimens of the CYNOSURE we will cheerfully send them.

☞ We frequently receive letters, saying "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, tell us how many and send us a two cent stamp for every two papers that you want. We will then send you what of our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

On receipt of ten cents, we will send to any person, one copy of each tract that we have published, postage paid.

For fifty cents, two copies of each list for twenty cents, four copies.

The following tracts are *thousands* of persons who are anxious to read and welcome such a paper as the CYNOSURE who do not know of its existence.

FRANCILO SERIES says: "I have accepted some portions of your CYNOSURE Canvass, and find it opposed to secret societies. I want you to send it to me for a year.

FREEMAN DEARS writes: "I have been an anti-Mason ever since Morgan exposed Masonry. I subscribed for the CYNOSURE in Columbia and for years supposed Masonry dead; but for the last ten years have seen it reviving unalarmingly. * * * A portion of our membership is with the subject, and a number have been made to see a society to oppose secret societies, but we lacked the documents. To-day I have seen a copy of the CYNOSURE," and I feel to thank God and take courage that a man's society who dares to publish such a paper as the CYNOSURE will not be crushed.

ORIN DIBOWA'S letter, which we insert a part of, explains itself:

"The CYNOSURE was handed me by Mr. Butler, a subscriber. I did not know that a man existed who dared to publish such a paper. In 1826 I first had my mind led to consider the subjects in relation to secret societies, then beginning to be discussed. I soon became decidedly anti-Masonic and am now a white headed old man, and a decided opponent of secret societies, but we lacked the documents. To-day I have seen a copy of the CYNOSURE," and I feel to thank God and take courage that a man's society who dares to publish such a paper as the CYNOSURE will not be crushed.

ORIN DIBOWA'S letter, which we insert a part of, explains itself:

"The CYNOSURE was handed me by Mr. Butler, a subscriber. I did not know that a man existed who dared to publish such a paper. In 1826 I first had my mind led to consider the subjects in relation to secret societies, then beginning to be discussed. I soon became decidedly anti-Masonic and am now a white headed old man, and a decided opponent of secret societies, but we lacked the documents. To-day I have seen a copy of the CYNOSURE," and I feel to thank God and take courage that a man's society who dares to publish such a paper as the CYNOSURE will not be crushed.

Sixteen more names would put Dr. Hopkins's beside Newell Callender's name for a hundred thousand subscribers.

The commission for twenty-eight subscribers, 20 cents each, is $5.60.

A man whose conduct is worthy of imitation is "sublime without haughtiness, courteous without familiarity, and communicative without ostentation."

Correspondence.

EDITOR CYNOSURE.

DEAR BROTHER—I have read, with concern, some things published in our organ, the object of which, I had supposed to be a "specialty," that is, the exposure of the enormous evils of secret societies, especially, Free Masonry, and a combined united effort of citizens, all over our widely extended country, to do away with this great and dangerous evil.

I regret that it should have been thought appropriate to enter into any discussion in regard to the different forms of church organization and government, among Evangelical Christians. There are good men and true, in these denominations. And it seems to me, that it is exceedingly inappropriate for Baptists—Pedo Baptists, Presbyterians, Congregationalists, Methodists, Episcopalians, United Brethren, Friends, or any other denomination, professedly Christian to enter the lists for controversy, on their peculiar sentiments, in the columns of the CHRISTIAN CYNOSURE.

Let these things be ignored Mr. Editor. We have a great and momentously important work to accomplish. And what we want and what we must have, to be successful, in this Herculean task is, Union! *Union*!! UNION!!!

Ignoring all matters, calculated to alienate its friends, let this great work be persistently prosecuted, on Christian principles, till God shall give us the victory.

We cannot afford to come down from our high position and vantage ground, to have strife among ourselves, on denominational matters.

Will we not, Bro. Editor, from henceforth, say to each other, as Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee; for we are brethren."

Fraternally, yours,

O. WILBUR.

VINELAND, N. Y.

Our Bro. Wilbur is perfectly right in this matter, and we are thankful for the kind and brotherly counsel he gives, and we think no one more so, than the editor-in-chief of this paper. Whatever expressions he may have used when writing hastily from a Synodical meeting at the East, and when rudely beset there (by an indiscreet brother) as a Congregationalist, whatever he may have said in those circumstances that would seem to indicate a sectarian bearing, we trust his statements in our late issues in reply to Bro. King, Bro. Hanna, and others, will convince all that he has no such aim.

And the remarks and cautions of those brethren already published, and these from Bro. Wilbur, now given from another branch of the church, will only tend to show us all, the high and totally unsectarian nature of our work, and to unite us the more strongly in it. The truth is, if we turn aside to canvass and compare church organizations, and shape and fit them to each other's views—we shall quickly have more than we than we can do at that alone; and besides, all to no purpose, and a thousand fold worse. No, no—let us take Bro. Wilbur's motto in this great work—"*Union*! UNION! UNION! and pray more, work harder, and be fuller of the Spirit of Christ—ED.

ELMORE, Nebraska.

DEAR CYNOSURE:

Far too long have I been without thy light and welcome greetings, yielding to the necessities incident to a new country, and *not* to any weariness of the principles advocated. Come to my hand and help most speedily, and do not cease to come till the "pestilence that walketh in darkness," through church and state, shall cease to prostrate alike men of years and experience and fair-minded youth, or I myself shall cease, through death, to need the aids of time and earth for carrying forward an eternal antagonism against this emanation of the pit, this ally of anti-Christ.

The editor will please find one dollar enclosed, to continue my subscription to the CYNOSURE from the time it was discontinued, after a few numbers of the second volume. I would gladly send you a hundred dollars and more, instead of one, and distribute the paper far and wide, till the attention of those slumbering over this fearful volcano should be aroused, and they called upon to arise from the dead, that the now rejected Christ shall give them light—but with my limited means, in this new country, where there is so much to do, and returns must be waited for, I do not feel at liberty to add even one dollar more at present, though the enemy is fearfully gaining ground in these parts. It even seems to some anti-Masons here that it is hopeless to contend against them; they have already gained such headway in the nation. But in reference to the murder of Morgan—it is no use for the Masons to deny *that*, for, says one, his own brother-in-law, he believes, drove the stage in which Morgan was secretly carried away, though unconscious of the fact at the time.

Ambitious politicians turn from their promises to the contrary, and fall into line under the mighty power of darkness, and sink themselves to the estimation of all true men, while flattering themselves, doubtless, that they have entered upon the sure road to popular favor and ultimate promotion.

But the time has come for churches and patriots to act in this matter, and let it be known that all who would have the favor of the good and true must stand entirely clear from all such abominations.

Believe me to be your staunch coadjutor till death, and *afterwards*.

SAMUEL N. GROUT.

GOD'S WORD AND RELIGION IN SCHOOLS.

A Teacher's Views, Experience, and Practice.

For several years, I was engaged in teaching common schools; and I still feel a deep interest in them. They mould the character of the young and shape the destiny of the nation and the world, and they ought to be the nurseries of patriotism, temperance, truth, and righteousness. I would as soon undertake to kindle a glowing fire with blocks of ice, as I would to impress good principles upon the minds of children, without the privilege of teaching those principles from God's word, as revealed by God himself. Were I a teacher again, I care not where in this blessed land of liberty, I would read the Bible and pray in the schoolroom—not within the hours appropriated by law to the lessons of the school, but so near that time, that the exercises would join, and all could be present who wished to be. Then I think the law has no business to interrupt such exercises. The law does not require a teacher to pray, or read the Scriptures; and it ought not to restrain them from it. This should be optional, as a personal duty with the teacher. All teachers are not praying teachers, but God's will is that men pray everywhere. I say that I would pray in the schoolroom. I would also talk to the children of the child that was born in Bethlehem. I would let them make the air ring with the sweet hymns they love so well. And I would teach them that they could not be blest and happy, or our nation be free and prosper without obedience to God's commands.

I shall never forget the prayers of some dear teachers, that have long since gone to their reward. Those prayers, they left were so many precious legacies to our country and to those who loved to hear them pray. Nor do I forget the sweet faces of some of my own scholars, whom I expect to meet in heaven.

"Teachers and scholars have passed on before,
Waiting, they watch us approaching the shore;
Singing, they call us, while here we may roam,
Joyfully, joyfully, haste to your home!"

MRS. L. C. ANDREWS.

REMARKS.

The sentiments above given are just, and vitally important. As Mrs. A., says—our schools, and especially our common or primary schools, "mould the character of the young and shape the destiny of our country." Who does not know that the present children in our schools will soon be the actors and managers in community, and in our government, filling all the relations and efficient stations of each. And now if we want to produce Bibleless (*i. e.*, irreligious) communities, and a Bibleless government, the direct way to do it is to have Bibleless schools. But we are told—"let the children be taught the Bible at home, and elsewhere:" yes, yes—but that does not meet the want. It is in the school that children begin to form and build up among themselves, a public, social character, which they do, and *should*, highly prize. If then the Bible has no place or esteem there, it will be likely to be slighted at home, as a dull home-spun affair; and especially will it be so, if children find it is *excluded* from school by learned and honored men whom they would gladly imitate. Besides, no school can be *well and properly* governed, without having the reading of the Bible and prayer in it. This takes the teacher and scholars together, right up before God, as accountable to him, and as the source of all authority; and it throws a Divine sanction—a preserving heavenly halo about the authority and government of the school, which it can get in no other way. I would as soon, as our friend says, undertake to kindle a fire with blocks of ice, as to teach without it. And this same coming up honestly before God as a nation, both with rulers and people, and taking firmly hold of His divine authority and sanction, and so anchoring all our rights, and laws, and institutions and interests THERE, "fast beside the Eternal Throne, is just what we want as a government now to save us from ruin. It is from a lack of this in our land, that "judgment is turned away backward, and justice standeth afar off—that truth is fallen in our streets and equity cannot enter—that the feet of so many run to evil, and make haste to shed innocent blood, and wanting and destruction are in their path." Yes—for want of this united, social, civil acknowledgment of God, and taking fast hold upon His authority, floods of vice—angry, raging floods of "social demoralization," wickedness, and crime, have swept through our land; and it has made even our government itself, shake, and heave, and surge like the foundering ship amid the raging billows. And the strong ties by which our Puritan fathers had bound it safely to the Eternal Throne, were well nigh snapped! And when we thought the greater danger past—alas!—woe worth the day!—Our national pilots themselves, in our national priests too, while claiming to speak for God—declare that from those ties "the religious element is mostly ruled out;" and thus they hasten to cut loose our ship of State from its sacred moorings, and leave it at the mercy of every storm, until it shall be stranded on those shores where the wrecks of so many governments already lie. Give us Bibleless schools, and Bibleless laws, and we shall soon be there!

F.

MASONIC WAYS AND DOINGS.

DEERFIELD, Mich., Feb. 9, 1870.

EDITOR CYNOSURE:

Your valuable paper has been brought to my notice by my most respected friend, Rev. John Levington. In a recent letter he requests me to take it, and try and get up a club for it here; and also to give you my views of Masonry, etc., for publication. Now, my opinion is that it sprung from the pit, and that the Devil is to-day, as he ever was, the Great Grand Master. But for the timely warning of our friend Mr. Levington I should, perhaps, ere this, have been bound by their damnable oaths, that is, if such oaths could have any binding force. They tell us it is positively against the rules of their order to invite, or request, any one to become a member of their *most Holy institution*; yet I am sure that I have been addressed on the subject, and had every inducement held out to me, indirectly somewhat, to become a better *Christian* by becoming a Mason, more than fifty times. As I had an inclination that way, I was no doubt spoken to with more freedom than is customary towards outsiders. But the more it was explained to me the more silly and wicked it seemed, and, thank the Lord, when Mr. Levington came among us, the wool, which was growing over my eyes, turned to feathers and flew away; and I see now like the restored men who looked up and saw clearly. We have heard Mr L. denounced and cursed by Masons in this place since the issue of his book, and yet they say he knows nothing about Masonry. But it is the wounded bird that flutters, and we know they feel the truth which he has so faithfully set forth, and is not afraid to proclaim aloud both in private and in public. It is the truth on this subject that we want, and let every anti-Mason in the land buy, and read, and lend to his neighbor, John Levington's book, "The Masonic Conspiracy." Let every young man read it, and ask himself how many times he has been asked indirectly by Masons to become a member of the Lodge. And when they preach charity to all, tell them it is for Masons only, and Masons, too, who pay up their dues. They boast of charity to the poor, but let them come with us, and we will show them paupers' graves where Masons lie, who were carried to their last rest by brother paupers, from the county poor house! The reason there are not more of the Order in our State prisons any one can understand who will read their oaths and reflect how many who fill our public offices are bound by these oaths. Yet it seems that there are cases where Masonry does not save the culprit from State's Prison. One has just been sentenced from Adrian for a term of years to that institution, in our State, for arson; and it transpired on the trial that a very high Mason (who was called from "the Lodge below to the Lodge above," as it is said, some time last fall, and whose funeral was attended by every Mason in reach who could get there,) was at the very bottom of the whole affair. Yet Masons came from far and near to attend the funeral, making the ceremonies very imposing as I am told, and no doubt bearing all expenses. But I have another funeral in my mind, that of a young man, a Mason, in Herkimer county, New York, and I had the story from the lips of his father and mother. The young man died and was buried by Masons, of course, for he was a good Mason, and had kept his dues paid up, helped pay for suppers, etc. The body was taken charge of by brother Masons, a costly coffin was procured, and a minister of the Order was gotten to preach the sermon; though the mother, who was a professed Christian, requested that the village minister should preach. But she was told, rudely, too, by Masons, that it would not hurt her to sit and listen to a good universal sermon once in her life. Well, the whole occasion went according to Masonry, and, after the body was disposed of in due form the father was called upon to foot the bill—$25 for a Masonic sermon, $5 for another Mason to go after the preacher, and so all the way through. The father told me it cost him about $60 more than if his son had not been a Mason. This is their brotherly *love*, and it lasts just as long as the money lasts. Now, it is time that people begin to wake up to what Masonry is doing. Our churches are greatly led by it. It controls our schools, courts, public offices, and our newspapers, so much so that it is impossible to get a hearing for anything against Masonry. The CYNOSURE is the only paper I believe I ever *saw* which is free from its power. But I will close, lest I weary you. I could say more, and may in future, though I am not anxious at all to see my name in print, nor am I ashamed to be known as an anti-Mason, no, no. I am indebted to Brother Levington for keeping me out of the snare, and I shall stand with him against its power.

Wishing you success in the cause, and hoping the CYNOSURE may increase in circulation and size, I remain

Very truly yours,

H. M. PARKER.

We gladly hail our friend P. as a co-worker shall be glad to hear from him hereafter—have sent specimen papers as he requests, and hope he may succeed in obtaining subscribers—ED.

EXTRACTS FROM "MASONRY AS IT IS."

The Author of "Masonry as it is," published in the *American Baptist*—himself a late Knight of the ineffable degrees; handles his subject with such knowledge and ability that nothing, but the smallness of our paper, prevents us from copying it entire. We give as a specimen of his style, and as arguments of intrinsic worth, assertions frequently made by Free Masons. One is—that "if Masonry involved the corrupt and murderous principles charged by their opponents, good men would certainly abandon the Order."—His answer is this:

"Many *do* leave it; some *renounce* it, and a few *confess* its evils. Those who leave it silently give practical evidence of their feelings towards the order as did Geo. Washington, who, we are told visited the lodge but once or twice in thirty years! Those who renounce it say but little about the Institution. They do not feel like stemming the storm of opposition, they would have to encounter from the fraternity and their friends. And those who expose its mysteries, are like the Quaker's bull that faced the steam engine on the rail road; he was thrown into the ditch and killed. 'I admire thy spunk' said the Quaker, 'but I think thy judgment failed thee."

So it is with those who reveal the secrets of the Order or write against it. They may escape for a while, but they should not count their lives dear. Persecution it may be death awaits them. Morgan of Batavia, Miller of Ireland, Murdock and others, have fallen martyrs to their faithfulness in giving testimony to truth; and those who follow them need expect nothing better! What better than a martyr's crown? Martyrs not for Free Masonry, but for the gospel, the truth as it is in Jesus, the Bible opposed to Masonry. It is for this some would die! die not hoping for salvation through their own works, or their own blood, as Masonry teaches its disciples—but through the blood of Christ alone, [That the writer sincerely believes this, he demonstrates by withholding his name from the public. Thus he leaves the few who brave the beast openly, to their fate, while by advancing boldly to their side with the thousands of silent seceders, they might at once annihilate the peril for each and all.]

The other assertion refers to the fact of death penalties. Free Masons say—"If there are death penalties in Free Masonry, as some (they might say *all*) renouncing Masons affirm, why don't the Masons kill *them*? "The fact that they live—are not killed, disproves their testimony and proves them liars!" Pretty well brother Masons! not our brother Masons *now*! But to recognize you truly and designate you kindly as Masons and as men. Pretty well! we repeat. We are you debtors, we'll pay the debt, we'll make an issue with you if you please.

We say that there are death penalties in Free Masonry. Do you deny it? If so, erect a tribunal, choose your men, only leave Masons out—three, five, seven or twelve. Fix time and place; summon your witnesses, whom you please, and as many as you please. Let them be Free Masons in good standing in the Order. Swear them before a justice of the peace or a judge of the court, and let them testify that in the order and institutes of Free Masonry, there are not nor have been during the last few years, oaths or obligations administered with death penalties attached. And the gentlemen referred to will withdraw their charges on this point, and acquit you from wrong doing in this matter! And they will confess there is hope of Masonry yet!"

All the public wish to know on this subject may be summed up in a word—it may be answered in a sentence. Does the Order of Free Masonry assume the responsibility of administering obligations with death penalties or not? If they do, what do they mean by it? Is it a truthful or a bogus penalty—a scare crow—which? If it is a bogus penalty, then it is a mockery, deceptive and profane. If it is truthful, then it is murderous, accursed of God and should be rejected by men. When will Christian brethren come out from the Order and be not partakers of their sins?"

EDITORIAL COMMENTS ON THE ABOVE.

The Mason says—if Masonry were corrupt as alledged, good men would certainly abandon it. Our Knight replies they *do*; many silently—some openly, and a few pointing out the corruption specifically, despite the peril of their lives and in derogation of their oaths to conceal it. Now when we say such men as do this would not do it unless Masonry were certainly corrupt; we have a stronger case against Masonry, than the Mason has for it when he argues from the existence of good men who do not abandon the Order. For the seceders can have no inducement to testify thus against their own interests but a conscious duty, while the adhering Mason has every selfish consideration to hold him in his allegiance to the lodges.

Thus far then our Knight stands on firm ground. But his answer seems hardly as complete as it is desirable, unless he means to imply that those who abandon the lodge in the three methods he specifies, embrace all the really good men who are drawn into it. And this would imply, that the good men who do not abandon Masonry, are only good in appearance and in human estimation, but to the all seeing eye, are hypocrites. If this is what our Knight would have us infer, he is harder upon the Fraternity than we with all our reputed censoriousness ever thought of being. We have no hesitation in adjudging the institution as the devils own; even a pet institution of the old deceiver of the nations himself. Neither do we doubt that many of the Craft who are reputed good men are whited Sepulchers, who use both Masonry and religion for sinister purposes. But we are far from denying that others accepting the professions of Free Masonry, embrace it as a means of beneficence and justifiable self advantage, and who through the speculative art with which the corruption is veiled, the obligations explained away, and the sham goodness paraded before them—are kept for an indefinite time under the illusion by which they were allured into the lodge. They went in literally hoodwinked and this was a most beautiful and truthful emblem of their mental and spiritual condition with respect to Masonry. But though the bandage was presently removed from their natural eyes, yet upon the mental, it often remains a life time.

In short, we consider the Fraternity of adhering Masons as made up of two classes, the deceivers and the deceived. The latter probably constitute the numerical force, but the former nevertheless are the ruling power. For the government is a despotism and wholly in the hands of a very few, who, while they hold the sceptor, yet rule mainly by deceit. The outrages and abominations of Masonry are perpetrated by the few, and as carefully concealed from the deceived class, as from the world at large.

So Father Carr at the Aurora Convention, while he used much Masonic equivocation, told the truth when he said, "We tried to find out what had become of Morgan. Our lodge sent out a committee of investigation, but we could learn nothing about it." That was so. For though there were many who had a general understanding as to what was to be done with Morgan, and many had a hand in the initiatory stages of the execution, yet, when the actual murder was reached, there were but three men that had any positive knowledge of it. Valance told what he knew to no mortal, until conscience compelled a death bed confession. Howard revealed it to none but high Masons, and not to them, until obliged to demand Masonically their assistance, to escape arrest; and then not until he had stopped their mouths even against Masons, with the "sealed obligation." Of the third, it is only known that he made a death bed confession, but the receiver of it failed to place it on record, and is now dead. So that it is doubtful whether so much as his name will be recovered. The perpetrators of Masonic wrongs not only conceal them, from the conscientious class of Masons (who are taught to interpret their corrupt obligations so that they shall not mean what they say and are invited to take part in nothing but what is arrayed in the seeming robes of virtue), but they make cat's paws of outsiders to do the wrong, when that is possible; and often they seem to be doing their utmost to hinder the very thing which they themselves are bending every energy to consummate. It is strongly suspected that A. Johnson owed more to his nicest prosecutor for his escape from his impeachment, than to the seven bolting Republicans whose votes secured his acquittal. There is a strong *a priori* reason to suspect this and the secret history of that impeachment recently published in the New York *Tribune* is calculated to confirm such a suspicion in any one who has carefully studied the Satanic depths and subtlety of the mystic art. Thus the Simon pure Masons are continually, like boatsmen, looking one way and rowing another, releasing jail birds, and noting the boisterous leaders in the chase, but losing the scent and leading the *posse* into the wrong paths, and so by the same act diverting suspicion from themselves, and the pursuers from their Masonic friend. Thus they deceive the real friends of law and justice, both out of the lodge and in the lodge; using one class as cat's paws and the other as screens, or as stool pigeons. For the virtue of these deceived good men in the lodge, not only lulls the suspicion of the world, but becomes the best endorsement of the order in community. The Simon pure Masons can retire behind these as a wall of defense and there perpetrate securely every abomination to which their secrecy is adapted. Then if by any mishap now and then, their deeds come to light they have the ready evasion "don't all bodies have some bad members; don't the church have some such?" Thus the Simon pures keep themselves in countenance, and the grand deception is kept up. And the reason all good men do not renounce and denounce Masonry is, that it is put forth in the name of virtue with such consummate art, that if it were possible, it would deceive the very elect. When therefore a good man clearly discovers the fraud, having calmly watched the whole operation behind the screens, and lifted every mask and every vail; his positive testimony uttered at his peril, that the very devil is there; outweighs ten thousand interested for sworn and merely negative witnesses who can only testify that they never have seen him there.

II.

"THOU GOD SEEST ME."

One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the range of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Prof. Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So it is often with men. Because they do not see the eye which watches with a sleepless vigilance, they think they are not seen. But the eye of God is upon them and not an action can be concealed. If man can penetrate with the searching eye which science constituted for his use, the wide realm of the material heavens, shall not He who sitteth upon their circuit be able to know all that transpires upon the earth, which He has made the resting place of His feet?

ACKNOWLEDGMENT OF RECEIPTS.

N. S. Dickinson 25 cents; J. R. S. Arnold, E. J. Chalfant, George Knapp, M. R. D., R. B. Nichols, and W. J. Knappen, 30 cents each.

G. Jaquiss, Wm. Bridgman, C. Payne, H. M. Parker, and Isaac Compton, 50 cents each.

C. Hibbard, J. J. Vaughn, Wm. Beal, David Straton, R. Parker, J. T. Yarrington, J. Mc Casky, W. Burr, Geo. Orbin, and Rose Heuston, 60 cents each. W. Holcomb, 75 cents.

James Greeger, Geo. W. Fost, S. P. Hoy, Wm. Elwell, Hiel Lewis, S. G. Stewart, M. S. Drury, W. R. Griswold, N. C. Smith, Victor Gishwiller, Geo. M. Stow, Wm. McCullough, H. H. Hunnan, John Russel, E. Booth, A. C. Hall, J. T. Yarrington, N. Singham, B. L. Jaycox, W.W. Ames S. W. Kern, T. H. Hunt, Miss M. Stearns, F. G. Baker, Eli Hoover, G. W. Needles, B. Chapman, J. S. Hickman, A. Churchill, James McGolgon, T. A. Wior, D. D. Gitchell, Benj. Asquith, Edwin Booth, J. Catterlin, Rev. S. Bigham, E. P. Clemens, Wm. M. Gage, J. M. Follets, O. Croffut, J. L. Reynolds, E. A. Prindle, Andrew Gailey, Mary R. Borrie, E. P. Hoynes, Rev. L. Debrisk, Henry Locker, Wm. Douthett, Daniel Woodward, G. H. Puckett, S. Sexton, J. Smith, John Levington, D. Baker, O. H. Woigle, James M. Scott, Isaac Grant, Jacob Hoovler, George Orbin, J. R. Baxter, J. S. Hickman, J. H. Ray, L. Gilbert, R. T. McCree, P. Carpenter, A. J. Bailey, Isaac Claflio, L. C. A., T. Roberts, P. B. Chamberlain, John McDowell, J. Work, Wm. A. Whitney, P. Whisham, Isaac Norton, A. M. Spencer, John H. Padsham, T. T. Lino, D. A. Richards, A. C. Staples, Wm. Bean, L. D. Gartis, J. Lothrop, A. E. Evans F. Stuart, F. Dankor, Jno Morrow, R. Walt, C. T. A Gantzekow, M. Gifford, D. Chalfant, J. A. Kennedy, J. W. Clark, J. A. Bingham, Isaac Davis, S. Richard, Levi Goss, S. N. Grout, G. Jaquiss, S. A. Whittlesey, J. McKee, P. D. Green, P. Carpenter, F. A. Wior, J. Spear, L. Seavill, E. Traax, D. O. Buell, James R. Gould, G. W. Keller, G. R. Waterman, A. Merrill, A. Brichard, David Taylor, D. R. Leavitt, J. G. Lamson, C. D. Brooks, B. Brooks, A. Hatch, Mrs. E. S. Cook, D. H. King, C. Hoover, Wm. B. Milligan, B. M. Amsdem, E. Wentworth, Rev. John Robinson, I. A. Hart, A. Ripley, Rev. J. J. Vaughn, J. Higgins, James Stewart, Rev. L. E. Beardsley, R. M. Range, W. B Train, G. T. Anderson, O. H. Houseman, John Ewing, L. Martin, J. W. Wood and Tunis Scott, $1.00; E. W. Carpenter, T. H. Norton, and J. H. Watson, $1,25 each. I. R. B Arnold, $1,20; O. P. Pitcher, $145; Rev. J Gurnsey, $1.50; Mrs. L. C. Andrews, $160.

H. Clothier, Geo. Johnson, W. W. Jackson, C. Hatch, T. Roberts, W. C. Smith, Moses Wood, J. McFarland, Rev. C. D. Brooks, John Black, J. N. Dunting, E. L. Gibbhs, T. Kingsworth, P. P. Werner, S. Hale, Asa Anderson, J. F. Lambert, J. R. Finney, John Jones, M. A. Drewer, J. Powers, A. B. Crandall, H. Remington, George Cowley, H. George, J. R. Overhalser, Asa O. Staples, J. Rood, Jas. C. March, O. Worth, Geo. W. Merrill, D. Edwards, M. Gillet, I. A. Bart, J. C. Washburn, J. Gould, J. McDowell, W. Parker, P. Hurless, L. D. McMillen, Emory Jones, John Keep, and A. H. Anson, $2,00 each; R. Reynolds, $2,20; C. H. Fifield, and Anna Baker, $2,50 each. J. L. Dodge, and D. H. Rogers, $2,60 each; A. Backus, H. O. White, L. S. Dickens, J. A. Thompson, A. S. Boggs, J. D. Nessell, J. O. Bartholomew, Isaac Preston, J. McKee, E. L. Gibbs, Miss Sarah Leal, E. E. Prindle, and John Black, $3,00 each; T. Hudson, $3,30; S. A. Ross, M. S. Brury, C. H. Houseman, and John Levington, $4,00 each.

L. Ketchum, and E. D. Willis, $4,50.

Tyrus Tuthill, M. S. Draper, J. N. Lemartis, J. Glendening, C. Gray, and O A. Chapin, $5,00 each.

P. P. Chapman, Samuel Moler, George Andrews, and Pres. Blanchard, $6,00 each.

L. Woodluff, S. Mills, O. H. Alger, S. H. Viersen, J. H. Green, and Pres. J. Blanchard, $7,00 each.

Otis Brigham, $11,00; Susan B. Case, $12-00; E. Bacon, $12,60; R. H. Hughes, $15,00.

DONATIONS.

D. H. Rogers, $1,00; Wm. Garrett, $5,00; Levi Goss, $10,00.

On pledge, S. Town, $15,00

National Sunday School Army,

COMMISSIONS.

A System of Rewards for Sunday Schools,

Approved by the Best Sunday School Men.

Intended as rewards for bringing in new scholars. By the use of which every one can be rewarded according to their service at a small expense. At the same time they create an interest in the work which never flags if properly managed, the Commissions are got up on the same plan as those used in our Vol. Army Service in the following System.—*First*;—All pupils are reckoned as privates until they have gained promotion. *Second*; They are promoted as soon as they have performed any service as follows.

For bringing in one scholar, a Corporal; five scholars, a Sergeant; ten scholars, a 2d Lieutenant; fifteen scholars, a 1st Lieutenant; twenty scholars, a Captain; thirty scholars, a Major; forty scholars, a Lieutenant Colonel; fifty scholars, a Colonel: seventy-five scholars, a Brigadier General.

THE COMMISSIONS, are a fine Lithograph, the first of those below Major, in one color, and all above Captain, in two colors. The form reads as follows with a slight change, (leaving out the Company) in those above Captain.

This certifies that .....having recruited... Scholars for the......Sunday School is hereby appointed.......Company... .of the....Regiment of the.....Brigade....Division...Corps Recruiting in the service of the National Sunday School Army. To rank as such from the ....Day of....one Thousand eight hundred and.... And is therefore to be obedient to superior Officers and Teachers and to be diligent in keeping....recruits in punctual attendance.

Given at......this......187..

............Sec. ....Supt.

And when filled out would read, *e. g.*, thus.

This Certifies that Miss Mary E. Warner, having recruited 20 Scholars for the New England Church Sunday School, is hereby appointed Captain of Company A, of the 1st Regiment of the Chicago Brigade, Methodist Division, Illinois Corps, Recruiting in the service of the National Sunday School Army. To rank as such from the 15th Day of November, one Thousand eight hundred and seventy, and she is therefore to be obedient to superior Officers and Teachers and to be diligent in keeping her recruits in punctual attendance.

Given at Chicago, this November 15th, 1870

E. C. REYNOLDS, Sec. A. D. MORRIS, Supt.

There is no connection existing between different schools, with regard to the particular Regiment, Division, &c. But the name is suggested by the Church, Place, State, &c., same as in Commission filled out.

PRICES OF COMMISSIONS.

In one Color on fine paper $5.00 per 100.
In one Color on Card Board, $9.00 per 100.

FOR HIGHER OFFICERS.

In two Colors on paper, $10.00 per 100.
In two Colors on Card Board, $11.00 per 100.

SAMPLES SENT FREE.

EZRA A. COOK & CO.,
PUBLISHERS,
88 LA SALLE ST., CHICAGO.

AN
Inquiry into Free-Masonry
By Elder J. G. Stearns

Seventh Edition, price 60 cents. Letters on Masonry, price in paper covers, 30 cents.

A new chapter on Masonry addressed to Churches that hold in fellowship adhering Masons. Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price. A liberal discount to the trade. Address the author, Clinton, Oneida Co., N. Y. or T. W. Seward, Utica, N. Y., or J. S. Hickman, Luddenville, Ill.

NOTICE.
To Publishers of Anti-Secret
BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Bernard's Light," "Adams Letters," etc. We advise all persons having such books or sale or any works on the side of openness and godly sincerity, in opposition to the craftiness and guilefulness, inseparable from all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

George Peabody said it was not his intention to relieve pauperism, but to prevent it; and this will explain his whole system of benefactions, as well as his refusals of divers applications for aid.

MINUTES
OF THE
Aurora Christian
CONVENTION,
OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. C. G. Finney, with resolutions, letters etc.—a permanent work of much value and power, Also

Minutes of the
National Christian Convention
Opposed to Secret Societies, held at
PITTSBURG,
May 5th, 6th and 7th, 1869,

Containing addresses of Rev. Drs. Fairchild, of Oberlin; Cooper, of Philadelphia; Marsh, of Brooklyn; Blanchard, of Wheaton, of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with Resolutions and Proceedings at that body,

WITH THE CONSTITUTION OF THE
National Christian Association
Opposed to Secret Societies, etc.

Price of each, 25 cents; or five copies for $1, sent by mail on receipt of price,

EZRA A. COOK.
Publisher,
88 La Salle street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church, and the Safety of the State.
A New 8 vo. Pamphlet of 24 pages, It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism jeopardizes the Safety of the State.
5. Free-Masonry is a Secret Despotism.
6. Selling Secrets,

This work is now published. Send in your orders at once. Price, single copy, 15 cts.; five copies, 60, $1,50 per dozen, post free. Address orders to

EZRA A. COOK,
88 La Salle street Chicago.

Light on Free Masory,
BY ELDER D. BERNARD,
which is appended a REVELATION OF THE MYSTERIES OF ODD-FELLOWSHIP,
BY A MEMBER OF THE CRAFT.

The whole containing over five Hundred pages, lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price.2.00. A discount of thirty-three per cent, allowed to the trade.
REV J. W. SHUEY,
Telescope Office, Dayton, O.

Ezra A. Cook & Co.,
88 La Salle Street, Chicago.
BOOK SELLERS,
PUBLISHERS
JOB PRINTERS,
LITHOGRAPHERS,
Manufacturing Stationers.

Paper, Envelopes.
BLANK BOOKS, STATIONERY
&c., &c.

Special attention paid to
Job Printing, Lithographing,
and the Manufacture of
BLANK BOOKS.

We make
FINE WORK A SPECIALITY

Send for Samples and Prices.

A full line of
Blank Books, Bank Pass-Books, Blank Drafts &c.
OF OUR OWN MAKE ALWAYS IN STOCK.

Westenr Tract and Book Society
DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS PAPERS AND TRACTS.
See Column on 4th. Page headed
Campaign Documents.

Power with God and with Men
by Rev. JOHN LEVINGTON.
A work of great value Price $1.50.
ALSO
CHRISTIAN BAPTISM.
By the same author, Price, $1.25.

Light on Masory and Oddfellowship,
BY ELDER D. BERNARD,

A book of over 500 pages well and neatly bound. Also, B. L. Valance's confession of the murder of Morgan. The above book and pamphlet will be sent post free, to any address by sending $2.00, to the undersigned at Luddenville Iroquois county, Illinois.
JAMES S. HICKMAN.

FOR SALE
By Ezra A. Cook
88 LA SALLE STREET, CHICAGO.

80 Acres of good dry Prairie Land in Sioux County, Iowa. 6 miles from county Seat.
Price $6.00 per Acre.
A LARGE DISCOUNT FOR ALL CASH

THE MASTER'S CALL.

Ur and he doing! the time is brief,
And life is frail as the autumn leaf.
To God and thy better self be true,
Do with thy might what then findst to do.
Though the day is bright and the sun is high,
Ere long it'twill fade from the glowing sky,
While the evening shadows darkly fall:
There's a time for rest, it will come to all.
The harvest is white, and the field is wide;
Arise!
And thou ut the case may'st not abide.
The reapers are few and far between;
And Death is a friend, with his cloths keen
O, think of the Master, worn and faint,
Whose meek lips uttered no complaint,
Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet;
Of a Father's wrath who drank the wine,
And bore His cross to lighten thine.
Go forth and labor! A crown awaits
The faithful servant, at Heaven's high gates.

For a death of shame the Savior died,
To open those golden portals wide,
That souls, redeemed from the toils of sin,
In His spotless robes might enter in.
Work with thy might! ere the day of grace
Is spent, and the night steals on space. .
The Master has given His pledge divine:
Who winneth souls like the stars shall shine. E. V. S.—*Independent.*

FOR YOUNG FOLKS.

THE BOYS' SECRET SOCIETY—HOW IT ENDED.

In Two Parts—Number Two.

BY RALPH O. LEONARD.

"I guess there is more than usual I regular high doings, you know. Syke told me to tell you; there to be a stunning time to-night, a regular all nighter, you know!"

"No, I don't know: and I'm not likely to know, either, if you don't stop your blowing, and tell me in plain English just what is going on," I replied, crossly.

"Well, don't bite a fellow's head off, especially mine, for there's a supper to be cooked and eaten to celebrate the new room to-night. Syke has got some chickens; I more than half suspect they are from old Forgey's hen-roost: ain't they, Syke, though? and Hal Wallace is going to bring hard cider; and you and I are committee on apples, you see." We are to bring all of our pockets full."

"That's all very fine for boys who don't have to give an account of themselves; but what is the good for you and me. How are we going to get off for all night, I'd like to know?"

"Well," returned Bob," we shall have to 'out and contrive,' as the old woman did when she made over a chest into a night-cap. I've got a new idea. I'm going to ask father to let me spend the night with you. Of course he'll think it is at your *house*. He may think what he wants to; I shan't hinder him, and—"

"It's a very rule that won't work both ways," I burst in. "I'll get my paternal to let me spend the night with you!"

"That's all right, of course," exclaimed Bob. "We shall spend the night with each other. You have my blessing, young man. I'll whistle for you at half past seven; and don't forget the apples."

"Who had wonderful good luck that night in getting off, and we chuckled a good deal over our success, as we tramped over the crusted snow. It was a good half hour's walk to the warehouse; but we got there at last, stumbled up two pairs of rickety stairs, and gave the three regulation knocks at the door. It flew open like magic. The room was glowing red with the great fire, and a shout of welcome greeted us.

"Glad to see you, my hearties," said Syke.

"How are you, old apple cart?" cried another, as we unloaded our pockets.

"How did you leave the Sheriff?" The Sheriff was Bob's father.

"Left him jolly, thank you," replied Bob cheerily. "Ralph and I had a wonderful get-off to-night. I'm supposed to be at Ralph's house, and he is supposed to be at my house."

"And where you are ain't nothing to nobody—"

"They'll get clear of making up the beds at both houses," drawled.

"We won't go home till morning,
We won't go home till morning,
We won't go home till morning,
Till daylight doth appear."

We all joined in the chorus, bawling it off with great glee.

"Friends, allow me to present to you the Hon. P. C. Bergenstyle, A. M., Principal of Waterford Academy," said Syke, at the conclusion of the song, waving his hand towards the high mantelpiece, where a tall rooster, with a twisted neck, was perched in solemn state.

"How are you, old Forggy? how are you?" we yelled, with delight.

"Allow me," continued Syke, "to make you acquainted with the Hon. Mrs. Forggy," and he pointed to the other end of the mantelpiece, where a motherly old hen was roosting her last roost.

Another shout greeted her.

"I tell you, fellows, it took uncommon powers of persuasion to get those high-minded fowls to come here to-night. It took me six days to plan the special inducements that finally fetched them."

"Three chickens for Syke," called Bob, and they were given with gusto.

"Thank you, gentlemen, and Syke, how-ing.

"My respected friend," he continued, addressing the rooster, "isn't your overcoat a leetle too warm for this climate. Step down here, old boy, and I'll help you off with your winter clothes."

So saying he sat down before the fire, and began removing the feathers. We drew up our seats, and the serious business of the evening began. We dressed the sobekens, and roasted them before the fire; we basted the cider and toasted the apples, beguiling the time with stories and songs. A jolly supper we had of it; and after the table was cleared, the old greasy pack of cards came out. I suppose we were dashed and excited by the hard cider we had been drinking, for that night we did what I have never done since; we gambled. We began by small bets of a penny or so on the games, but doubled the stakes as the excitement deepened, and got perfectly infatuated at the end of the game was said. We had just a dollar and thirteen cents among us. The money changed hands a good many times, as we played on hour after hour. It was long past midnight when Bob had sixty-four cents and Syke held forty-nine, and the rest of us had nothing.

"It is time we stopped this. I'll play one more game with you, Morgan, and put up all I've got."

"All right," said Bob, promptly; "sixty-four to your forty-nine. Hat will hold the chick, and I say whoever sweeps the stakes shall give the money back to each boy, just as it was at the outset."

"I won't do any such babyish trick, I thank you. I am old enough to play for keeps."

"Just as you please; but, for my part, if I win the whole, I'll divide; it's good fun to play this way; but I would feel queer with other people's money jingling in my pocket."

"You would not feel any more queer than anybody else; don't try to be a saint, Bob It's my deal."

The game began in good earnest. Hal Wallace stood looking on, the rest of us were not paying any attention to it, when presently I heard Bob call out, in a sharp, excited tone

"It's a cheat! cheat! You cheated me, Syke Martin, I saw you!"

"You lie!" cried Syke, in a rage.

Bob sprang to his feet quick as a flash, picked up a mug of cider, and threw it at Syke's head.

With a smart like a wild beast, Syke sprang over the table, and gave back a tremendous blow. Bob staggered backward a step or two, and then fell. His head struck against the andiron, and then dropped helpless down on a blazing log of wood, and the flames leaped up and caught his hair. In an instant we had dragged him away from the fire, and smothered the flame, but we could not rouse him. He lay on the floor, quite stunned and thicker, a dreadful sight. His head was scorched and black ened. A ghastly wound was in his temple, and the blood trickled over his pallid face.

"He looks like dead; a blow there always kills anyone," said somebody.

"No such thing," said Syke Martin, with a husky voice, and his face white as ashes. "He is making believe to scare us. See here! No playing baby, Bob Martin," and, in his desperation, Syke shook the lifeless figure, and lifted it up in a sitting posture. The blood gushed afresh from the wound, and started from the nose and mouth. Syke uttered a horrible oath. "He is dead!" he cried out, in agony "They'll hang us! Run for your lives, I say!" and, dropping his hold, he fled from the room.

The body fell back on the floor with a heavy thud. If there ever was a desperate set of boys, it was the five who gathered round poor Bob that night. We dared not fetch a doctor to that room, and Bob's home was a mile and a half away. We worked over him for more than half an hour. We rubbed him and put cold water on his head, but he did not rouse from his unconscious state.

"He is dead, but we can't help it now," said Hal Wallace, at last, and he shuddered as he said it. "I'll get my paternal to let me spend the night with you!"

"That's all right, of course," exclaimed Bob. "We shall spend the night with each other. You have my blessing, young man. I'll whistle for you at half past seven; and don't forget the apples."

"Who had wonderful good luck that night in getting off, and we chuckled a good deal over our success, as we tramped over the crusted snow. It was a good half hour's walk to the warehouse; but we got there at last, stumbled up two pairs of rickety stairs, and gave the three regulation knocks at the door. It flew open like magic. The room was glowing red with the great fire, and a shout of welcome greeted us.

"Glad to see you, my hearties," said Syke.

"How are you, old apple cart?" cried another, as we unloaded our pockets.

"How did you leave the Sheriff?" The Sheriff was Bob's father.

"Left him jolly, thank you," replied Bob cheerily. "Ralph and I had a wonderful get-off to-night. I'm supposed to be at Ralph's house, and he is supposed to be at my house."

"And where you are ain't nothing to nobody—"

"They'll get clear of making up the beds at both houses," drawled.

"We won't go home till morning,
We won't go home till morning,
We won't go home till morning,
Till daylight doth appear."

We all joined in the chorus, bawling it off with great glee.

"Friends, allow me to present to you the Hon. P. C. Bergenstyle, A. M., Principal of Waterford Academy," said Syke, at the conclusion of the song, waving his hand towards the high mantelpiece, where a tall rooster, with a twisted neck, was perched in solemn state.

"How are you, old Forggy? how are you?" we yelled, with delight.

"Allow me," continued Syke, "to make you acquainted with the Hon. Mrs. Forggy," and he pointed to the other end of the mantelpiece, where a motherly old hen was roosting her last roost.

Another shout greeted her.

"I tell you, fellows, it took uncommon powers of persuasion to get those high-minded fowls to come here to-night. It took me six days to plan the special inducements that finally fetched them."

"Three chickens for Syke," called Bob, and they were given with gusto.

"Thank you, gentlemen, and Syke, how-ing.

"My respected friend," he continued, addressing the rooster, "isn't your overcoat a leetle too warm for this climate. Step down here, old boy, and I'll help you off with your winter clothes."

So saying he sat down before the fire, and began removing the feathers. We drew up our seats, and the serious business of the evening began. We dressed the sobekens, and roasted them before the fire; we basted the cider and toasted the apples, beguiling the time with stories and songs. A jolly supper we had of it; and after the table was cleared, the old greasy pack of cards came out. I suppose we were flushed and excited by the hard cider we had been drinking, for that night we did what I have never done since; we gambled. We began by small bets of a penny or so on the games, but doubled the stakes as the excitement deepened, and got perfectly infatuated at the end of the game was said. We had just a dollar and thirteen cents among us. The money changed hands a good many times, as we played on hour after hour. It was long past midnight when Bob had sixty-four cents and Syke held forty-nine, and the rest of us had nothing.

"It is time we stopped this. I'll play one more game with you, Morgan, and put up all I've got."

"All right," said Bob, promptly; "sixty-four to your forty-nine. Hat will hold the chick, and I say whoever sweeps the stakes shall give the money back to each boy, just as it was at the outset."

"I won't do any such babyish trick, I thank you. I am old enough to play for keeps."

"Just as you please; but, for my part, if I win the whole, I'll divide; it's good fun to play this way; but I would feel queer with other people's money jingling in my pocket."

"You would not feel any more queer than anybody else; don't try to be a saint, Bob It's my deal."

The game began in good earnest. Hal Wallace stood looking on, the rest of us were not paying any attention to it, when presently I heard Bob call out, in a sharp, excited tone

"It's a cheat! cheat! You cheated me, Syke Martin, I saw you!"

"You lie!" cried Syke, in a rage.

Bob sprang to his feet quick as a flash, picked up a mug of cider, and threw it at Syke's head.

With a smart like a wild beast, Syke sprang over the table, and gave back a tremendous blow. Bob staggered backward a step or two, and then fell. His head struck against the andiron, and then dropped helpless down on a blazing log of wood, and the flames leaped up and caught his hair. In an instant we had dragged him away from the fire, and smothered the flame, but we could not rouse him. He lay on the floor, quite stunned and thicker, a dreadful sight. His head was scorched and black ened. A ghastly wound was in his temple, and the blood trickled over his pallid face.

"He looks like dead; a blow there always kills anyone," said somebody.

"No such thing," said Syke Martin, with a husky voice, and his face white as ashes. "He is making believe to scare us. See here! No playing baby, Bob Martin," and, in his desperation, Syke shook the lifeless figure, and lifted it up in a sitting posture. The blood gushed afresh from the wound, and started from the nose and mouth. Syke uttered a horrible oath. "He is dead!" he cried out, in agony "They'll hang us! Run for your lives, I say!" and, dropping his hold, he fled from the room.

The body fell back on the floor with a heavy thud. If there ever was a desperate set of boys, it was the five who gathered round poor Bob that night. We dared not fetch a doctor to that room, and Bob's home was a mile and a half away. We worked over him for more than half an hour. We rubbed him and put cold water on his head, but he did not rouse from his unconscious state.

"He is dead, but we can't help it now," said Hal Wallace, at last, and he shuddered as he said it. "I'll get my paternal to let me spend the night with you!"

"That's all right, of course," exclaimed Bob. "We shall spend the night with each other. You have my blessing, young man. I'll whistle for you at half past seven; and don't forget the apples."

"Who had wonderful good luck that night in getting off, and we chuckled a good deal over our success, as we tramped over the crusted snow. It was a good half hour's walk to the warehouse; but we got there at last, stumbled up two pairs of rickety stairs, and gave the three regulation knocks at the door. It flew open like magic. The room was glowing red with the great fire, and a shout of welcome greeted us.

"Glad to see you, my hearties," said Syke.

"How are you, old apple cart?" cried another, as we unloaded our pockets.

"How did you leave the Sheriff?" The Sheriff was Bob's father.

"Left him jolly, thank you," replied Bob cheerily. "Ralph and I had a wonderful get-off to-night. I'm supposed to be at Ralph's house, and he is supposed to be at my house."

"And where you are ain't nothing to nobody—"

"They'll get clear of making up the beds at both houses," drawled.

"We won't go home till morning,
We won't go home till morning,
We won't go home till morning,
Till daylight doth appear."

We all joined in the chorus, bawling it off with great glee.

"Friends, allow me to present to you the Hon. P. C. Bergenstyle, A. M., Principal of Waterford Academy," said Syke, at the conclusion of the song, waving his hand towards the high mantelpiece, where a tall rooster, with a twisted neck, was perched in solemn state.

"How are you, old Forggy? how are you?" we yelled, with delight.

"Allow me," continued Syke, "to make you acquainted with the Hon. Mrs. Forggy," and he pointed to the other end of the mantelpiece, where a motherly old hen was roosting her last roost.

Another shout greeted her.

"I tell you, fellows, it took uncommon powers of persuasion to get those high-minded fowls to come here to-night. It took me six days to plan the special inducements that finally fetched them."

"Three chickens for Syke," called Bob, and they were given with gusto.

"Thank you, gentlemen, and Syke, how-ing.

"My respected friend," he continued, addressing the rooster, "isn't your overcoat a leetle too warm for this climate. Step down here, old boy, and I'll help you off with your winter clothes."

So saying he sat down before the fire, and began removing the feathers. We drew up our seats, and the serious business of the evening began. We dressed the sobekens, and roasted them before the fire; we basted the cider and toasted the apples, beguiling the

out of danger; solemn weeks they were to me, and all the boys; but he came out all right at last, and is to-day himself Sheriff of one of the northern counties of Illinois.

As for Syke Martin, he disappeared that night from Waterford village, and has never been heard from since.—*Little Corporal.*

A BRIEF HISTORY OF MASONRY IN THE UNITED STATES.

The introduction of Masonry into the United States from the corrupt purlieus of the Old World dates only from about the time of our revolution, or a little before. That the officers of the revolutionary army became Masons to a pretty considerable extent, appears to be very probable. As Masonry is conspiratorial in its very structure, it is natural that revolutionists should resort to it as an instrument for carrying out their purposes, and especially as it presented, as it was intended to do, a cover for treasonous character. But it does not follow that because a revolution, or a conspiracy against despots and tyrants may be right and proper, all the means which are resorted to for carrying it out are also right and proper. The right of making use of a foul means for a good end is a Jesuitical doctrine, which has long ago been exploded, but which Masonry still practices because of its Jesuitical origin.

Among our revolutionary officers who became Masons, Washington was one. In the unsuspecting honesty and purity of his character, and in his intense patriotic devotion to the cause of the weakly colonies against their powerful mother country, he doubtless made use of Masonry as a means, but a means without particularly examining into the sanctimonious pretentions which it set up for itself. When, however, he was fully through the work of revolution, and at the moment when his attention was called to the dangerous character of secret societies to free institutions, it was then that he virtually recanted from all Masonic pretensions, by declaring that he had never been in a Masonic lodge more than two or three times during the last fifty years of his life, and by warning the people against them in his farewell address. His character was too pure and elevated to become in any way addicted to Masonry. Just in proportion, however, as he is in any way became a Mason, in that same proportion he unfitted himself to build up the temple of religious and civil liberty, in the same way that David, a man of blood, violence, and strategem, became unfitted for building up a temple to the Lord. There is no room for Masonry in these days in the United States, except forgetting up a conspiracy against the Government, or for opposing conspiracy against conspiracy, for both of which purposes it has been and must be the bane of society.

After Masonry was once introduced into the country, and during the first thirty or forty years following the revolution, it spread pretty rapidly among the people, catching from contact its contagious spirit, as one sheep scratches or like a certain cutaneous affection for which the Scotch are also noted, as well as for the "Scotch itch," which Masonry was then called, it having come to us, in the first place, through the Scotch. It spread until the religious and civil perceptibilities of our people began to take alarm at the danger which it threatened to their liberties. The odious Jesuitical character of the institution, culminating in the case of Morgan, who was first, publicly made away with in the press, aroused the people to a true sense of the dangers with which they were threatened. The people found in their midst a secret, under-handed association, which placed itself above all law, both Civil and Religious, and binding men under horrid oaths to commit murder, as well as to protect criminals against the operations of the law of the land.

In consequence the people in those parts of the country where Masonry had made its early recess and drove the "ancient and honorable" institution to the wall. In Pennsylvania, New York, Vermont, and other States, the opposition was decided and emphatic; but, unfortunately, slavery by this time had so far monopolized the political attention of the country that, combining its forces with those of Masonry, it was enabled to resist the anti-Masonic party, and prevent its entire success. Slavery and Masonry were natural allies, and conspiracy sustained slavery. The association of slaveholders was a conspiracy against free government, and it found Masonry a ready and willing means for its purposes. Masonry, therefore, pretending to be very liberal, and loyal, divine, exalted men of color from its lodges, from fraternity, thus answering the purposes of that other "*divine institution*," slavery, exactly.

It is important to my that Masonry and slavery combined have carried the day in American politics until the days of Know-nothingism, another secret society to which the people resorted, in order to conspire against a conspiracy. But, the reason to this unholy alliance of slavery and Masonry felt the need of other co-operative forces in order to resist the glacier-like advance of freedom; and accordingly new forms of secret organization were resorted to, and the Know-nothings wrote Odd Fellowship, Knights of the Golden Circle, etc. These latter secret agents were designed for operating, through Filibustering, upon foreign cotton and sugar lands, with a view to the annexation of the same to slavery—while Odd Fellows were to operate at home, to strengthen the slave power there.

It is needless to trace the transition of the secret organization of Knownothingism into the Republican party, and the reasons to this which that party has made of secretism in order to break up the combination between Masonry and slavery, with the view of getting at and destroying the latter. We need we point out the new secret organizations there starting up among us, to the infinite hazard of our morals, our manhood, and our civilization. Mormons, Sons of Liberty, Knights of Pythias, Knights of St. Crispin, Good Templars, Sons and Daughters of Lorena, Grand Armies of the Republic, Ku-Klaxes, etc, are showing themselves in all quarters "Mudcentors" for regulating society, and "Regulators" for regulating the Mudcentors, or becoming the order of the day in communities which were at one time supposed to be well regulated by law and religion, without any further organization.

In fact, secret association among a free people is like alcohol to the drunkard, the more they resort to it, the more the passion for it grows, and the more demoralized, helpless and impotent do they become. The love of power is more infatuating and demoralizing than the love of liquor: and how delightful, therefore, must it be to a set of ignorant, unprincipled, vicious men, clothed together in secret, to bring their combined force to operate upon an unsuspecting community! Who could resist the temptation to be a piece in the machinery that may move the world! How delightful to be ignorant, unprincipled man is, to be a part of an organization that may overcome all opposition, not only of adverse parties, but even of the laws of the land and of the laws of God!

A generous competition and emulation among a free people is necessary for the support of liberty, but a competition in wickedness, in villainy, in secret association, can only lead to their utter demoralization and ruin. Free governments can never secure a good end, by such our revolutionary war and our war of rebellion would have been conducted and ended much more to the benefit of the country without the aid of Masonry than with it.

The country is now swarming with secret societies as a diseased animal is with parasites. Masonry, like its great claimed head, Solomon, has brought and is bringing a thousand kinds of strange worship into the land; a reform—a radical reform—necessary; and the people with truly religion and pious men must be, where shall the initiatory baptism take place, in what Jordan shall the ceremony be performed, in the pure waters of puritanism, or in the disgustingly, filthy streams of secret association? ON THE SQUARE.

SECRETISM AND SELFISHNESS.

While it is far from being my intention to utter a single sentence derogatory to the character of any organization or society that has for its object the promotion of Temperance or the furtherance of the best interests of the community at large, and is laboring in a rational way to secure those ends, yet I must protest against the numerous and silly devices now resorted to in order to make it apparent that they, of all men, are the most philanthropic, and in fact the only hope of a benighted and besotted community. There seems to be a disposition nowadays on the part of most, if not all the societies gotten up to enlighten and reform the community, to go about it in a secret way. They seem to think that except their works are all done in the dark that the light will never shine on the outside world. Why has it become necessary, so soon as their lamps are lighted they must be thrust under a bushel? Why can men become members of these societies except they first become willing to sell their manhood and crawl away into some secret corner, like owls or bats, seeming to dread the light of day.

Yes, they will skulk away in the darkness of night to the foot of a long flight of stairs leading up some narrow passway to some secluded corner over a store, shop or office; then and there to be closed and well guarded, they will go through with signs, grips and passwords ten silly for any sensible and high minded citizen to engage in—still telling us that all this secrecy is necessary for the expansion of the benevolence of the human heart and the good of the outside world generally.

Yes, they represent their societies as being very benevolent. The poor, the unfortunate, the sick, and the suffering, are the recipients of their magnificent kindness.

Well, let us see. Yes, they do *sometimes* help *their brethren* when they are sick and in want. Well, this is all right as far as it goes; but when or where did we ever see any one that was not a member of their society? Are the members of the *universal brotherhood of all mankind.*

If ye salute your brethren only what do ye more than others. Now, I will right here make the statement that instead of the Masonic Secrecy making men more expansive in their benevolence, they only contract and chill all the springs that otherwise would flow abroad to bless all mankind, and they become selfish and narrow to a degree unexpected by them selves and unknown to others. It is a positive fact that a man may be sick from month to month, and year after year, living all the time in the midst of and surrounded by the members of these societies has chilled every heart in them call on him to inquire after his condition or relieve his wants or sufferings. The writer speaks from experience, and knows whereof he affirms. Nay, my good friend, your connection with those societies has chilled your heart *to death*—every spark of generosity toward all outside of your own ranks. And now I beseech you to come out and act above board, and no longer deceive yourselves with the belief that your good works will save you, and so like that you may not be compelled at last to hear that awful sentence, "Inasmuch as you have not done it to one of the least of these, my brethren, ye have not done it to me."

A CITIZEN.

WAYSIDE EFFORTS.

A Christian gentleman was once passing to a sage through a region of country where he had formerly labored. While the driver stopped to water his horses he handed tracts to two men who were sitting by the road side.

Recognition followed, and a greeting of unusual warmth on the part of the two men drew the attention of the stage driver, who dropped his bucket, exclaiming, "Oh, is it possible that I have been hauling for a man who did not know it!" Explanations were given, and this devoted laborer for Jesus was gratified to meet with three humble Christians who had, ten years before, been led to the Christ by his personal labors. Ecclesiastes, xi., 1.

Humanly speaking it was but a small matter for a pious young man to speak a few words of Christian admonition to another young man while exchanging the usual salutations of travelers. They pass on in opposite directions, never again to meet on earth, but these few words sent a devoted missionary to the heathen.

How few ever think of improving such opportunities; and fewer still feel themselves under obligation to address strangers upon religious subjects. M. G. McMAHAN.

—*The Christian at Work.*

☞ Touch is this sense of feeling in an active state.

☞ The Income of the AMERICAN MISSIONARY ASSOCIATION in New York city, will after Feb. 9th, be at No. 59 READE ST

Cynosure Tracts.
NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.00 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN-DES. PHIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN OBJECTORS, AUTHORS, AND HISTORIANS

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. BADER, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees. A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.

TRACT NO 3,

MASONRY.
A View from Woman's Stand Point,

BY IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it. and he wise in their choice of a life companion.

TRACT NO 1,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 3D DEGREE"

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 4,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

4 page, 50 cts. per 100, @ $4,00 per 1000. This tract is a reprint of a tract published in in 1831, and is a very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a careful analysist of the character of Masonic Oaths, and shows them to be most blasphemous and anchristian; and the Masonic Cable Tow is deeply drawn to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowndes Co., Miss.

S. C. FESSENDEN,
ELI TAPLEY, } Ex. Committee.
P. S. FREMSTER,

CAMPAIGN DOCUMENTS.

CONFESSION OF THE

MURDER
OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12.00 per 100.

For sale at the Office of the

CHRISTIAN CYNOSURE,
88 La Salle Street,
CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Seventh Edition, Price 20 cents.

Letters on Masonry, price 5c paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES

By Rev. DAVID MACBILL, and Drs. F. BEECHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject, PRICE 40 cents.

CAPMAIGN DOCUMENTS.

The Mystic Tie
OR
Free Masonry,

A League with the Devil.

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Kilbuck, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00. ☞

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. J. A. Hart, President; J. Blanchard, sermon of Rev. C. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

MINUTES

OF THE

National Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Held at

PITTSBURG,

May 8th, 9th and 7th, 1868

containing addresses of Rev. Drs. Fairchild, of Oberlin; Cooper of Philadelphia; Morsh, of Church of the Covenant of Washington; and of Rev. Mr. Baird, a Seceding Mason of the Seventeenth Degree, together with resolutions and proceedings of the body,

AND THE CONSTITUTION OF THE

National Christian Association,

Opposed to Secret Societies, Etc.

Price of each, 25 cts., or Five Copies for $1.00 Sent by Mail on receipt of price.

SECRETISM:

To Follow to the Purity of the Church,

and the

Safety of the State

A new S vo. Pamphlet of 24 pp. It treats
1. Of Secretism in General,
2. The Injunction of Scripture,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry is a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy 5 cents, 8 Copies 25 cents.

Truths for the People.

A Work for the Times.

FREE MASONRY

shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook.

PRICE - Single Copy 15 cts. 5 Copies $1.00

Finney on Masonry,

Pres't Finney's Greatest Work,

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to secure conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"I say one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Tom Cabin," and he is as mild and pleasant than even his enemies can not call him vindictive."

PRICE $1.00 FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy.

By Rev. JOHN LEVINGTON.

314 pages, price $1,60. Send $1,60, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to refute the deluded Mason of three degrees, from the ruin to which he is being led.

Western Tract and Book Society
DEPOSITORY.

CATALOGUE OF BOOKS.

☞ We respectfully invite the Christian public to examine the appearance, prices, literary and mechanical qualities of these books with those of Eastern publishers. All our books are published by the Western Tract and Book Society, and approved by each member of the Board of Publishers, and none are published except as they are unexceptionable as to moral, intellectual, and general tone of high literary merit.

The Pansy Library. 5 vols: bound in the cloth, with side stamp; in handsome box 4.00
Bessie's White Chicken. ..... .40
Life of Abraham Lincoln ..... .25
Secret Societies ..... .25
Strange Stories ..... .
The Orphan Boy ..... .
How shall I honor Jesus? Paper ..... .
Shorter Catechism. Paper ..... .
Christ in Hymnody. Paper ..... .

BERSIE'S WHITE CHICKEN, by Pansy. Illustrated ..... .
THE CROSS THE WAY OF FREEDOM. 32 pages; cloth; illustrated. 18 mo. A thrilling narrative ..... .
Always do right. 128 pages; 20 mo. .
Charley's Mistake. Illustrated. 32 mo. .
Stories for Children. 128 pages; 20 mo. .
The Good Friend. 96 pages; 20 mo. .
The Hard Test. 128 pages; 20 mo. .
A series of 24 Bible lessons, attractive to children and inculcating sound moral and religious principles. Illustrated. Per hundred ..... .
BENSON, a story for Young Men. 128 pages; 18 mo. .
CHARLESTON, a story of real life and heroic deeds. 192 pages; 18 mo. Illustrated ..... .
CHRISTIAN'S FRIEND. 192 pages; 18 mo. .
Considers Christ in sixteen different aspects. .
COMFORTABLE WORDS. Prayers and Hymns. Theodulphi Bible books bound ..... .
DAISY AND SUNBEAM'S. 192 pages; 18 mo. .
A $100 premium prize Essay .
A series of Bible lessons, attractive to children and inculcating sound moral and religious principles. Illustrated. Per hundred ..... .
BENSON, a story for Young Men. 128 pages; 18 mo. .
Branch of Theodore Mead. 96 pages; 18 mo. .
THE DECISION. 128 pages; 18 mo. .
DOCIA'S JOURNAL. 192 pages; 18 mo. Illustrated ..... .
The Bird of the Wave. Pansy. Illustrated ..... .
Helen Lester or Jessie Wells ..... .
ESSAY ON PRAYER. With special reference to Young men in College. Paper. Illustrated; one of A. L. O. E.'s best productions ..... .
GOSPEL MINISTRY. By John Broadus of Holding ..... .
GOOD NEWS SLAVERY. By G. B. Cheever, D. D. ..... .
GOSPEL HYMNS. Bible Christianity Illustrated. A series volumes. Each ..... .
HALLS OF MONTEZUMA. By Capt. Gilly. 192 pages; 18 mo. Illustrated. ☞ Pansy's Advice to Young Men. By Rev. Dr. RIDER, of the Orphan Girls. 128 Pages; Illustrated ..... .
HOW TO LIVE. Hints on Practical Religion. By Geo. Warnock. 192 pages. Illustrated ..... .
HIDDEN PEARL. Women of the Reformation and other sketches. 128 pages 18 mo; Illustrated
Ice-Bound. 210 pages, 18 mo. The story of the Pansy series ..... .
JESUS ALL AND ALL. By 365 pages; beautifully ..... This is one of the best books on the list. Every Christian should read it. Rich commandments taken consecutively, and illustrated by appropriate ..... .
KILL THE FIEND, or the Cry of the Murdered Three Millions. By Rev. Dr. Cheever, Rev. Dr. Bolsover, Murderer and Soul Destroyer.....
LIFE THOUGHTS. Illustrated. 128 pages. 18 mo. "If I had a thousand dollars to give to God for missionary purposes, I would ask whether I could make a better use of it than by placing one thousand of them in the hands of so many of the young." —Rev. J. C. Ryle ..... .
LIVE TO SERVE. 192 pages; 18 mo. Illustrated. By Rev. Dr. Cuyler ..... .
LETTERS TO A YOUNG CHRISTIAN. 96 pages; 18 mo. Illustrated. By Rev. Dr. Cuyler. Contains thousand of this exceedingly popular book in one mile. New Edition ..... .
LETTERS TO SABBATH SCHOOL CHILDREN ON SABBATH DESECRATION. By Rev. Dr. Thompson, Missionary to Mount Lebanon, Mrs. Ashley, Miss. Bell, Miss. Stewart, et al. .
LITTLE JEMIE AND HIS MOTHER. 64 pages; .
LITTLE ROBERT AND HIS FRIENDS, or the Tables of Stone. 128 pages; 18 mo. Illustrated. .
LITTLE THINGS. 18 mo; 75 pages; Illustrated.
Little Sister Alice. Illustrated. 18 mo. .
Little Cross; Little Treasure; Little Nine. .
LOST DOLLAR, etc. 192 pages; 18 mo. Illustrated. A delightful and impressive story. .
MY LITTLE BOY. By Mrs. Reed. 96 pages; 18 mo. .
MY LITTLE FAMILY. Two Members at the mouth ..... .
MY SECRET PRAYER. A word on Prayer, by Dr. Hamilton ..... .
NOTES OF JESUS. By E. E. Mudell. D. D. 192 pages; 32 mo. .
MY LITTLE FAMILY. Two Members at the mouth ..... .
OUR SAVIOR'S LOVE TO SPARE. 192 pages; 18 mo
PASTOR'S GIFT BOOK. Fourth Thousand. 192 pages; 18 mo. By Rev. Dr. Leonard Bacon. Intended as a guide ..... .
PANSY'S SUNBEAMS. 192 pages; 18 mo; Illustrated. This is the fourth volume of the Pansy series. Uniform with books ..... .
PANSY'S SUNBEAMS. 192 pages; 18 mo; Illustrated. This is the fourth volume of the Pansy series. Uniform with books ..... .
NELLY HOLMES. .
PRAYER. By Mrs. Reed; illustrated; a tasteful narrative showing the faithfulness of God's promises ..... .
RICHARD WEAVER. THE CONVERTED COLLIER. 18 mo. 75 pages. Illustrated. .
RUTH AND HER FRIENDS. By Mrs. Reed and Drs. J. Beecher and H. Blanchard. This is a beautiful story, and contains much valuable information ..... .
SHELA COYE, or Charley by the Sea Shore by Rev. Charles Adams. Illustrated ..... .
STRANGE STORIES OF HUMBLE LIFE; by John Ashworth ..... .
SLAVE TRADE. A Book of great interest to Freedmen ..... .
SABBATARIANISM AND ROMAN POINTS. 32 mo; 95 pages; illustrated. This is one of Dr. Nevin's best productions ..... .
SIX DOLLARS, or How to Get Along. .
SAD DE SE, or the word of the Lord. Some comments on Ecclesiastes ..... .
STARTLING QUESTIONS. 270 pages; 18 mo. By Rev. J. C. Ryle ..... .
THE CHRISTIAN'S ARMOR. Exposition. 288 pages.
THE CHRISTIAN'S CONSOLER. By Rev. Dr. Bates. 192 pages; 18 mo. By Rev. Dr. Ryle.
THE CHILD'S BOOK OF THE CHURCH. 64 pages; cloth; illustrated.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY, MARCH 22, 1870. WHOLE NUMBER 42.

The Christian Cynosure.

☞ The Christian Cynosure is devoted to opposing secret societies, but no great question of reform will be treated in our columns. As the "Cynosure" is not a serious, feeble paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 75 cents; three months, 40 cents per quarter, but on case of strong need in our place, it is not these terms either, payable in advance. All business communications should be addressed to EZRA A. COOK, 88 La Salle street, Chicago. The number at the end of the slip on which your subscription runs out, but in case you discontinue the number remains unchanged till we print a new list.

HOW WONDERFUL!

We have read the New York *Times* for several years past, not because we liked it, but because it appeared to us a choice between evils. The complexion of the daily press in New York generally fell far short of the talent and ability possessed by the same class of men in England. They lack in character, stability, and solid practical acquirements. They are not reliable exponents of the American character. They are in a boiling caldron of foreign elements, and are tossed and whirled amidst the seething ebullitions. Even the contributors to the press are as likely to be foreign writers from abroad, without character or responsibility, as a man of true American instincts, education, and moral bias. New York is a great corrupt heart, made up chiefly of the worst elements of the old world and it is from this source that the American community receives its daily publications. A virus is circulated from these, through the whole system of American society.

With respect to the *Times*, we noticed that it became devoted, long before the war ceased, to Mr. Seward's policy, which was no policy, except this—that the Government of the United States could not, and therefore should not, punish anybody for treason. Although there is a provision against treason in the Constitution, and the laws have prescribed the proper penalties against it; and although the only security that any of us have for our life and property is the exact execution of law, yet the *Times*, as Mr. Seward's organ, took an open, barefaced stand against it. Made bold by the presumed greatness of the statesman whose opinions it expressed, it advocated the relaxation of law with a recklessness of impudence that was before unequalled by anything that we know of, unless it was the arrogance of the slaveholder, and since by the imperturbable immodesty of some of our speculating rings, the Erie, the Mariposa, etc.

But what is wonderful is that now, after the *Times* has pursued such a course, and has succeeded in saving the laws against treason violated and annulled with perfect impunity—after it has set the example, with all the respectability it possesses, such as it is, of disregarding the law, and thus encouraging others to do the same—it now exhibits the most deplorable disorder and weakness that there should be so much crime in the land! Having taken the lead in violating law, it now wonders why the laws are not obeyed! It now pursues murderers (less criminal than feeding upon our vitals relentlessly) vainly. Having compounded with treason the worst of all crimes in a free government, it now advises men and corporations who have been robbed not to compound with the robbers. Having thrown open wide the doors to gigantic crime, it now, like a terrier, watches at the rat holes of violence and fraud. Having broken down the shlices of reckless wickedness, it now seeks to sweep out the inundation with a broom. It even goes so far as to intimate that lynch law might well be applied to the chief city of the Union; and seems to have not the remotest conception that this is a logical, inevitable consequence where scrupulous obedience to law is violated laws, especially those of the head source of authority —those of Congress.

Imagine an editor of the chief American city, head of one of the leading dailies of the country, whose organ for almost all morality advocated for years in the advocacy of setting aside the most vital laws of the land, now standing with raised hands, and swelling eye-balls, in the deepest wonder that the law, the ignorant and vicious—the favorites of New York society, in short—should follow the example thus set them and commit a murder for every day in the year! How wonderful! Could Mrs. Partington herself ever fall into more helpless amazement?

But the *Times* is honest, and wise, in comparison with Masonry. The Masons feel no compunction at what they have done, in breaking the force of governmental authority, when directed against treason, and in thus saving their rebel friends from amenability to law. On the contrary, they seem well satisfied with this natural working of their institution, and exult in the fancied irresponsibility which their secrecy gives them. If we are to judge of this concern by the ever increasing now more rapidly than ever—they are increasing on rapidly as the crimes to which they naturally give rise, and of which the honest, simple-minded, unsuspecting People are bitterly complaining.

There are many of our people who entertain the idea that secret societies led to the overthrow of the slaveholders' rebellion, and hence infer that secret societies are so good, holy, and immaculate as they pretend to be; but these people never reflect that secret societies upheld slavery for many long years against the pressure of free institutions, and finally pushed their conspiracy to the extreme of rebellion. They do not consider that, as secret association opposed the slave power, so secret association had long upheld it, and that it was finally compelled to decide against slavery only by the moral sense of the people, and not by Masonry, and herein does Masonry condemn itself in this passenger; it seeks to make a credit with the people of opposing and defeating that which it has itself built up. It sets fire to your house, and claims great merit for throwing a drop of water, in which it has washed its own hands, to put it out. It is double-faced, and stimulates and foments secretly in the Lodge what it openly pretends to disapprove and oppose. Most of the Masonic heroes are men who take advantage of two faces, one of which they cannot be held responsible for, owing to the secrecy of the Lodge, and the other for which they can claim all the credit.

The Masonic system protects, to be your friend, and, in the intimacy of friendship, worm out of you facts concerning your own private affairs, which he may turn against you in the Lodge, without your suspecting him of the villainy. It is in vain to plead ignorance, when an institution favors such a course, that said course is never pursued. So Masonry may very sanctimoniously claim that it is a great friend of free government, free speech, a free press, etc.; and at the same time may be conspiring against them all, murdering a man, as it did Morgan, for publishing a book; cudgeling a man almost to death, as it did Sumner, for free speech; and seeking to destroy free government, as it did through the efforts of Jefferson Davis, John C. Breckinridge, Henry A. Wise, Albert Pike, and other leading Masons. It may claim to be very charitable, and yet, in obedience to its own narrow, anti-perceptive rules, it shuts out a large portion of the human race, the African, from its *sacred* Lodges.

Such is Masonry, double-faced, Jesuitical, Pharasaical. It lets not its right hand know what its left doeth; that when the one is committing theft, the other is making mysterious signs of holy import. While conspiring in the Lodge against law, and bounding men to death against all law, it at the same time puts on a sanctified face, like that of the lone cat New York *Times* ornamented with a clean dickey all arranged "decently and in order," and with swinging hands, and wise, considerate looks, claims the greatest respect for law.

How wonderful it is that our laws are not better obeyed, and that there is such a prevalence of crime, violence, and fraud in the land! Who can possibly account for it? Where the New York *Times* reserves, palliates, and compounds with treason, and where there are so many good, fair-spoken Masons in the land, whose numbers are on the increase, how very strange it is that so much crime, imposition, fraud and villainy, should abound!

Although many of our ministers of religion devote themselves to two altars, one pertaining to Christ and the other to the Paganism of Masonry, yet still there is a large, powerful and conscientious party in the church. Now wonderful! CORN, OIL, AND WINE.

ADDRESS TO YOUNG MEN.

BY E. HONEYBALL, ALTON, N. Y.

Young men of America :—Do you realize that a great nation, with all its resources of wealth and happiness, will soon, very soon, be in your keeping and control? Then choose ye this day whom you will serve! for the weal or woe of our future rests on the choice you now make.

Know, then, that two great belligerent powers, perfect antipodes, are now in deadly conflict with each other for the mastery, one of which must die. And you can decide which it shall be.

One of these powers boldly makes and administers its laws in open day and before the world. The other works in the dead shades of night—"lit hour for secrecy, and murder and theft"—shot down chosen by hungry wolves and stealthy burglars to prowl for prey and for plunder. In this suspicious hour, and while secreted in its own "chambers of imagery," it lends its traitorous power and holds them in check at some auspicious moment to again batter down the Fort Sumpters of our nation. It there binds its members to violate the sacred laws of our Great Creator; for it orders the candidate to commit the lightnings of heaven to take vengeance on him if he ever reports its secret crimes to our civil authorities. One or the other of these powers will soon govern our nation. Which shall it be?

Our republican government, when well administered, is the best on this side of Heaven, because founded on laws sent down from that place. But this power is a secret, stealthy, irresponsible despotism, fast growing up in the midst of us, like the subtle snake in Eden, clutching at the helm of state and at the throat of our republic. It has its thousands of recruiting offices (called lodges,) all over the nation, luring its deceived victims into its ranks, and holding them in subjugation, under death penalties, for life. Thus freedom and bondage are before you. Which do you choose? On which side will you cast your influence? Seriously here is positive crime. Dead republicanism will accept you as independent and loyal brothers, and will not extort hundreds of dollars from you as admittance fees; nor will it put a pallion on your lips—and with a death penalty to be inflicted on you if you ever take it off.

But our enemy, as I will now convince you, does do this very thing, for if he succeeds in wheedling you into the outposts of his recruiting office, he throws the blinds and strips you; then, by a halter, leads you to his shoulder, like a beast to the slaughter, and there makes you kneel to him; and while thus a prisoner in this shameful plight, with a dagger at your naked breast, and the door secured by a sentinel, sword in hand, to stop your escape, he compels you to tell (what an unsophisticated and knight call) a lie—for he makes you repeat (only a few words at a time,) after a "master," the following oath: " * * * * "Furthermore do I promise and swear that I will not write, paint, stamp, hew, cut, carve, indent, * * * * * * * * * whereby the secrets of Masonry may be obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; (when the whole gang know that he is under fearful duress,) binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, * * * * so help me God, and keep me steadfast in the due performance of the same." The second oath binds the candidate to have his heart and vitals taken out and thrown over his left shoulder if he wrongs his lodge out of two cents!! Other oaths imprecate death by scalping, by burning bowels, by broiling brains, etc., etc., and even by the gibbet. While in the degree called the "Knights Adepts of the Eagle and Sun," the instructor says: "Behold, my dear brother, what you must fight against and destroy, before you can come to the true good and sovereign happiness! Behold this monster which has been and is seeking to destroy you—the oldest as an idol that is adored by the idiot and ruffian; under the name of religion!—(see 'Light on Masonry') [When they have conquered this we are lost.]

The truth of the above, and ten times more, is shown by Bernard's "Light on Masonry," and the truth of that book is attested by hundreds of ex-Masons, as well as by adhering ones when on oath in courts of law.

I think I have now convinced you that the lips of the candidate are locked in terrorism for life.

Can you believe that an honest man, after knowing these facts, ever has or ever will seek admittance into such a place?

" But is not Masonry a defense" ? Yes, it has defended such men as Aaron Burr, Jeff. Davis and Andrew Johnson; yet *you*, an honest man, need no such protection; and to seek it is an insult and a blow to your honor. Showing that you think such protection in villainy may yet be wanted.

I believe every ill that human flesh is heir to has its source in the first secret strategic lodge got up by the serpent in the garden of Eden.

Fifteen years ago slavery was in as high repute as Masonry is to-day. Now it is a putrid stench in the nostrils of the nation. Fifteen years hence Masonry will be being our guide—and Masonry will emit the same fetor.

Eighteen hundred years ago the popular cry was, "Great is Diana of the Ephesians." Fifty years ago it was "Great is American Slavery." In 1870 it is "Great is Masonry." Diana's temple has long since crumbled on the plains of Burah. Slavery is dead and buried below the reach of the grave robber. Masonry, too, will die when you stop feeding it new recruits.

Rev. C. G. Finney, long a President of Oberlin College, says of Masonry: "Have we an institution, the ramifications of which are entwining themselves with every fibre of our governments, civil and religious, and which is an institution the whole country is so much afraid that it dare not speak the truth concerning it? * * * * Are we to hold our peace? Are our pulpits and our presses to be muzzled, and our mouths bound, that we may not put on them? Is it to be understood that the whole country to be awed and kept under the feet of this institution, so that no man shall dare to speak his mind? God forbid."

Now, gentlemen, in the name of your souls, and in the presence of your God—by whom you will be judged, "choose you this day whom ye will serve—if Baal, serve him," and abide the result; if God, serve him—by spreading his light and his laws to bless the earth.

WHAT DOES IT MEAN?

In September, 1869, two neighbors living in this county (Geneva, N. Y.,) had a difficulty about the encroachment of stock, fences, etc. One day Wolever killed Reynolds with a knife. After the fatal blow Reynolds got out of his own field and fell dead in his blood at the road-side. Wolever walked out and stood over the head of her husband upon her lap. Wolever passing, asked her, "Is your damned old Irish dead yet?"

A neighbor of Wolever's tells me that he is a Mason. The indignant populuces were restrained from lynching the murderer by a plea being made for him that the Grand Jury would be in session in a neighboring town in a few weeks. The case was accordingly laid, but the trial was postponed. A Methodist pastor, who long had felt favorable to Masonry, told me he had intended to join, and thought still that he would, but had made up his mind to wait until he saw how Wolever's trial came out, as he was a Mason.

About a month since a jury was impaneled and the case was brought up. One of the Judges—the oldest—was taken sick, and the case was consequently dismissed. After a fortnight or thereabouts the court was again summoned and Wolever was finally sentenced to four years imprisonment in our State Prison at Auburn. I have been told that eight of the jury were Masons.

What does it mean? Cole shot Hiscock through malice and killed him, and was acquitted. Wolever stabbed Reynolds, scrupling no lie nor perjury, at the end of various controversies, and only goes to Auburn for four years.

What does it mean?

L. N. STRATTON.

WORK.—Hard work is the grand secret of success. Nothing but rags and poverty can come of idleness. Elbow grease is the only fine make gold with. No sweat, no sweet.

THE FREEDMEN.

AMERICAN MISSIONARY ASSOCIATION,
38 Lombard Block,
CHICAGO, March 7, 1870.

EDITOR CYNOSURE:

My last communication represented the encouraging progress of one of our schools on the coast of TEXAS, (Victoria.) Herewith, I send an extract of a letter not so cheering from the interior of that State. The fault of teacher is from Michigan. Her hardships were such, that she was finally compelled to relinquish the school at Huntsville; not however, until her health gave way. At our "Teachers' Home" at Hunting, she soon began to recover, and evinces a heroic determination to remain and labor in Texas, notwithstanding past discouragements. To missionaries in any of the benighted fields require more of faith and patience than faith?

C. H. H.

HALLETTSVILLE, LAVACA CO.,
TEXAS, Jan 21, 1870.

GEN. C. H. HOWARD—*Western Secretary American Missionary Association*.—I suppose I ought to apologize for not sending you any church letters since hearing from you. I have been so unpleasantly situated, that I could not and did not write. When I first came here, you are aware that I was in a Dutch family. They were so untidy, that I boarded myself, and was obliged to use their cooking stove, which was not very agreeable &c., &c.

I must tell you, though, that they kept liquor here and whipped in the front part, though which I was obliged to pass, or, if I went any other way, I would come in contact with men playing dice or playing cards for drinks. Of course, I was most unhappy, and as there could not be found for me a boarding place—and room in the village, and as a last resort, and through misrepresentation, I came out a mile and a half into the country, into colored family. The man is the minister here; and I think, does not practice what he preaches. I have no room to myself—but the room I attend to occupy, is the family room and the general visiting room. There is not a window in the house—but it is quite open, so that the wind blows through every in direction. I have been so much exposed to the weather, that I am about sick, and am fearful I shall be obliged to relinquish teaching altogether.

I like my school very much, and shall regret on account of it, to make a change.

I hope next time to write you a more cheerful letter. Yours truly,

M. I. STEWART.

MASONIC ADVERTISING DODGES.

EDITOR CYNOSURE:

Something has been said in the Cynosure about Masonic dedications of school houses, churches, and State capitols. Allusion has also been made to the Masonic insignia inscribed upon the bronze door doors for the Capitol at Washington, lately completed; but I was not aware that the old, anti-Republican "mystery of iniquity" had laid her sacrilegious hands upon the Capitol itself, as long ago as 1793, until my eye fell upon the following paragraph which speaks for itself

THE DOORS FOR THE CAPITOL.

"The Springfield *Republican* describes the bronze double doors for the Capitol at Washington, which have been in the hands of the artists employed at Chicopee for the past three years, and which are now approaching completion. The panels of the "Peace" side, representing "Peace," the "Ovation to Washington," the "Inauguration of Washington," and the "Masonic ceremony of laying the corner-stone of the Capitol, Sept. 18, 17 92," surmounted by an oak wreath and star, are already arranged for insertion in the east-iron frame that is to support them; and sometime like an adequate idea of their beauty and appropriateness as a national commemoration, and of the great skill and labor required to bring them from the rough bronze to their present finish, may now be formed. The panels of the "War" side represent "War—the "Charge at Yorktown," the "Rebuke of Lee by Washington at Monmouth," and the "Death of Warren at Bunker Hill." The artist, Crawford, has been fortunate in having the highest skill in the country to carry out his designs to a result that will not suffer by comparison with the foreign works of the kind Each of the doors weighs four thousand pounds."

But if the Institution, for its own benefit, is allowed thus to impose upon the government, why should not individual members of the institution, for their individual benefit, be expected to impose upon individual constituents or citizens of the government? " For if they do these things in a green tree, what shall be done in the dry ?"

See also these remarks by a paragraph which appears as editorial in the Carroll County *Gazette*, of a recent date, as follows:

"THE BAKER FAMILY.—There is no doubt whatever, of the musical qualities of this family. Many years' practice added to a fine musical, talent, cannot but insure success. But there is one thing relative to the family that we abhor, and that is the use of Masonry as an advertising dodge. They have issued a flaming circular which they address to the Secretary of the Lodge in the place they intend to visit. He must secure the aid of some Master Mason to aid in getting up the concert. For this he receives extraordinary, and is expected to talk with the other Masons and get them interested, and they in turn talk to their friends until, a good concert is talked up. The editor does not receive a family ticket on the passes a " complimentary." In their circular for they manage to incidentally mention that one of them is away up in the twenties in degrees and the other only a little way behind.

Now this is all wrong, contrary to the spirit of Masonry, tends to bring it into disrepute, and should not be countenanced by good and intelligent Masons. If the Bakers, or any other troupe cannot succeed upon their merits as singers, they had better quit the business. This is no new thing with the Bakers—they have been practicing in this line for years—and it is high time they should cease making Masonry a vehicle for advertising for their own selfish and personal benefit.

We respect them as singers; we respect them as individuals; why they don't base their success upon their musical effort and reputation, is beyond our comprehension."

I judge from the article, and from collateral testimony contained in the same paper, that the editor himself is an adhering Mason. But if so, why does he so seriously denounce the Bakers for "making Masonry a vehicle for advertising for their own selfish and personal benefit?" If the very design of the institution, according to the showing of its authorized exponents, is to promote the "selfish and personal benefit" of its members; why should the patrons of the institution denounce the attempt to secure this benefit, even by the use of Masonry as an advertising dodge?

But more. If this editor proposes to look after any considerable number, even of the varieties of this class of "dodgers," he will find himself booked for dodge editorials almost by the column. Only a few days ago, I visited the room of a traveling (quack) doctor, who had the "advertising dodge" on the front part of his slippers. And almost any day, when I am in town, I can see the little "dodges" glittering from the neckties, and shirt-bosoms, and vests, and coats, and pantaloons, of all sorts of characters, engaged in all sorts of callings, and seeking all sorts of selfish ends.

And then, Mr. *Gazette*—How about *political* Masonic dodges? During the late excuses for the election of a representative in our State Legislature, the Republican nominee made use of a little "dodge" (inclosing a G) to secure his election. And he succeeded. Do you have any such "goings on" over in Illinois, Mr *Gazette*? If so, is this "all wrong" or is it only wrong to have it known ? The fact is, the *dodge* is the legitimate offspring of the lodge. And the effect can be prevented only by the removal of the cause.

A HIGH LONG ANTI-MASON.

Timber Creek, Ia., Feb 10, 1870.

LECTURE ON FREE MASONRY.

[The following is a condensed copy of a lecture to the students of the Chicago Theological Seminary by A. J. Bulley, one of the students, and who is now acting as stated supply of the Congregational church of Bloomingdale, Illinois.]

In Macoy's "Cyclopedia of Free Masonry," pages 182 and 183, article, "Motive or Reason," we read: "No one can be admitted to enter into the Order of Free Masonry should first be able to render unto himself a good and satisfactory account why he wishes to take that step. This is not easy. A man who is not a Free Mason can only know the Order by hearsay, or by reading Masonic books, and it is rather a dangerous undertaking to join a society with which a person is totally unacquainted, * * * * and what is more, the candidate must submit himself to rules and regulations, the principles of which are unknown to him. * * * What, then, are the motives sufficiently strong to induce a free man to offer himself as a candidate for admission into a comparatively unknown and secret body?"

This is quoted from a standard Masonic work, and is such as Masons use. With such advice from such a source, let us see if there are good and sufficient reasons why *free* men should offer themselves as candidates for admission into this society.

In the same book, page 15, article, "Allurements," we read: "Masonry is one of the most sublime and perfect institutions that was ever formed for the advancement of happiness and general good of mankind, creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating to a candidate, as to induce him to submit to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect."

Now, this is a very broad and sweeping statement. If the institution is so perfect we might expect to see its members perfect, at least, to some degree; but we do not find them very much in advance of others. But we read on page 67, article, "Conspiracy," "Masonry is a universal system, and teaches the relative and social duties of man on the broad and extensive basis of general philanthropy."

With the so things before us, and the fact that many good men belong to the Lodge, it may be asked, "What have you to say against Masonry?" I will tell why I oppose it. The whole system is based on falsehood and falsehoods! It is an anti-Christian religion. It is anti-American, being despotic, violating the principles of our American simplicity. It is dooger-ous to any government, being treasonable in its very nature.

The ancient Order of Free Masonry, though claiming to have had its origin at the time of Solomon, was actually instituted at the Apple Tree Tavern, Covent Garden, London, June 24, 1717. Its claims to antiquity are entirely groundless.

Some of the rites and ceremonies of Masonry claim to have come from the Egyptian Magi. But this is merely to give dignity to the Order. Its traditions, still used in the lectures to intelligent men, are mere fables, like the story of Romulus and Remus. But mythical origin does not make the Order any more worthy.

Free Masonry is an anti-Christian religion. It claims to do for men just what Christianity claims to do for them, but it attempts to do this without Christ. Webb says: "The meeting of a Masonic Lodge is strictly a religious ceremony," and he is Masonic authority. Macoy says: "The Third, or Master Mason's degree, led them to that great truth which the sublimest part of even heathen mysteries, when duly read in connection with the Scriptures, is the faithful believe was sacred of a future life and immortality beyond the grave." Salem Tower says: "Masonry is the perfection and arrangement of those Holy principles by which the soul is fitted up for a meet temple of God in a world of immortality."

Macoy says: "When the Master Mason explains, therefore, 'My name is Cassia,' it is equivalent to saying, 'I have been in the mansion of the sepulchre; I have trampled over it by rising from the dead; and being regenerated in the process, have a claim to life everlasting.'" No religion can do more for man's soul than Masonry *claims* to do, for it claims to take men to Heaven.

Bearing in mind, then, that Masonry claims to take men to Heaven, let us read a little further. Chase, in his digest of Masonic laws, says: "No man can be a candidate who avows his belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry." These two principles are the only foundation of Christianity. Masonry is not, then, a Christian religion. Webb says: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the Lodge, that the Christian, the Jew, and the Mahommedan, in all their numberless sectsand divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipper of fire." But this proposition is false on its face.

What shall we say of all this? It is indeed benevolence gone too far astray to be any longer a virtue. God is a jealous God, and Do will not accept a system of religion that admits all the heathen deities to have their worshipped on equal terms with Jehovah.

When we tell Masons that Masonry does not have any Christ in its system, and that it is anti-Christian, they may tell us that they never heard Christ when they pray to the Grand Architect of the Universe. Macoy very ingeniously tells us all this. But who is it that means Christ? Does the Jew mean Christ? Does the Pagon, the Mahommedan, the Confucian, mean Christ? My benevolence might lead me to think that Lodges composed of professed Christians might be conducted on strictly Christian principles; but I am not allowed to think this, for Webb tells us that "in theory the whole world of Masons is supposed to be present at every meeting of every Lodge; and the instruction, moral and religious, should be directed accordingly." A Jew or Turk may be present, and in theory a man shall be offended by having his religion conquered with the religion of others, so as every Mason is present, in theory, at every meeting of Masons, it is unreasonable to mean Christ, when prayer is offered to the "Grand Architect of the Universe," whatever they may say to the contrary.

They tell us, too, that some of the degree of Masonry are strictly Christian. On this point Macoy says: "The degree of Knights of the Red Cross of Masonry": "The orders of Knight Templar and Knight of Malta, together with many of the degrees and orders in Scotch Masonry, are intensely Christian in their doctrines and principles." The ladies paraded in the regalias of the Ancient Yorkers, and seemed no more to wonder why their lords held council in these concealed halls till the small hours of the night. But at last the time arrived when the tiler's stentorian voice of Br. Wilson was heard calling the party to order. In a few minutes all was quiet. The doctor was then called to the chair, where he presided with his usual dignity. He having been the mover of the Lodge in its inception, and its support in mature age, it was no new thing to see him representing the 'eminency of the lady.' Rev. Mr. Dinson was called to the stand and made a short but interesting address. Mr. Rinson was followed by Dr. Davison, who made a few remarks of a business nature, after which Dr. Wilson arose and requested Rev. N. Doolittle to 'approach the East.' Stepping him in front of the Master's chair, he called to his ad dioco 'that he had become lonely and tired of single life, and had concluded to take to himself a wife,' at the same time crossing the hall towards a group of ladies. As the party found him he extended his hand to Miss Cora Brandbent, who accepted it, and the twain stood erect before the altar, gazed upon by a wondering audience and a surprised minister. The doctor announced himself ready for the ceremony, and the minister, surprised and stammering, asked 'Doctor, do you mean it?' 'Certainly, sir, I mean it,' we the reply, and after a brief pause, with perfect astonishment depicted on his face, the solemn ceremony was performed. In the audience were four of the doctor's children, a daughter in-law, and two son-in-law, all equally ignorant of what was to take place. After long and hearty congratulations the party dispersed."—*Scranton (Penn.) Republican.*

We have no objection to true and hearty matrimonial pledges, even in a Masonic Hall and we think it a happy omen that, in the very place from which the "better half of creation' have been so heathenishly excluded, and where the other sex by secret oaths have married themselves to the powers of darkness—one lady has triumphed and forced *Masonry* to yield to *Matrimony*. May this be a turning point, from which all those halls shall be dedicated to the free and happy relations of life; or else be left to wizards and to the bats.—Ed.

A WEDDING IN A MASONIC HALL.

"On Thursday evening last about fifty members of Factoryville Lodge No. 941, A. Y. M., with their wives and lady friends, met at a supper at the house of B. N. Mathewson, Factoryville, after which all retired to the Masonic Hall to enjoy a festive hour. The time passed pleasantly, and all was merriment and glee. The ladies paraded in the regalias of the Ancient Yorkers, and seemed no more to wonder why their lords held council in these concealed halls till the small hours of the night. But at last the time arrived when the tiler's stentorian voice of Br. Wilson was heard calling the party to order. In a few minutes all was quiet. The doctor was then called to the chair, where he presided with his usual dignity. He having been the mover of the Lodge in its inception, and its support in mature age, it was no new thing to see him representing the 'eminency of the lady.' Rev. Mr. Dinson was called to the stand and made a short but interesting address. Mr. Rinson was followed by Dr. Davison, who made a few remarks of a business nature, after which Dr. Wilson arose and requested Rev. N. Doolittle to 'approach the East.' Stepping him in front of the Master's chair, he called to his ad dioco 'that he had become lonely and tired of single life, and had concluded to take to himself a wife,' at the same time crossing the hall towards a group of ladies. As the party found him he extended his hand to Miss Cora Brandbent, who accepted it, and the twain stood erect before the altar, gazed upon by a wondering audience and a surprised minister. The doctor announced himself ready for the ceremony, and the minister, surprised and stammering, asked 'Doctor, do you mean it?' 'Certainly, sir, I mean it,' we the reply, and after a brief pause, with perfect astonishment depicted on his face, the solemn ceremony was performed. In the audience were four of the doctor's children, a daughter in-law, and two son-in-law, all equally ignorant of what was to take place. After long and hearty congratulations the party dispersed."—*Scranton (Penn.) Republican.*

We have no objection to true and hearty matrimonial pledges, even in a Masonic Hall and we think it a happy omen that, in the very place from which the "better half of creation' have been so heathenishly excluded, and where the other sex by secret oaths have married themselves to the powers of darkness—one lady has triumphed and forced *Masonry* to yield to *Matrimony*. May this be a turning point, from which all those halls shall be dedicated to the free and happy relations of life; or else be left to wizards and to the bats.—Ed.

The Christian Cynosure.

A LOOKOUT FROM THE SUMMIT.

Senator Revels from Mississippi has finally been admitted to his seat by a strictly party vote, and has been sworn in. This is the first instance in which an American citizen of African descent has attained the senatorial dignity. In this case, the theory of the perfect equality of the races before the law reaches its practical development. This and the ratification of the Fifteenth Amendment coming almost simultaneously may well give all men pause for contemplation. Well may the colored man say, God hath done great things for us—where of we are glad. Well may the Christian say what hath God wrought! And the infidel surely this is the finger of God! For who then remembers the pride and power of slavery but yesterday; and the wide spread and deep seated prejudice against colored men; that even since emancipation, such States as Wisconsin and Connecticut, and Ohio, have shown themselves determined to deprive the low and intelligent colored citizens of their ballot, and the right to hold office, who that remembers these things can see both these rights now made over and guaranteed to colored men in all the States by Constitutional enactment, and not recognize in it the unseen power that moves the hearts of men, as the trees are moved by the wind, that turneth them as the rivers of waters are turned whithersoever he will. Surely if Nebuchadnezzar were living, and in the place of his late slave holders and their sympathizers, he would say again, "The most High ruleth in the kingdom of men and giveth it to whomsoever he will. All whose works are truth and righteousness, and those that walk in pride he is able to abase." Let the children of pride take warning. What slavery and the wealth, and the pride, and the power, and the hate that came of it, how are, such as these ecclesiastical Babylons of the past, and present, to be in our hour. Such the vast combinations for grasping wealth and power, through grinding and oppressive monopolies. Such the vast business of amassing gold, by feeding the infernal fires of intemperance. Such the widespread, guileful, boastful secret orders, who expect by stealth, to bear off and monopolize every advantage of human society among themselves, and all the time advancing they of him who says, "I will overturn, overturn, overturn it, until he come, whose right it is: and I will give it him."

If in the next ten years every secret order in the land, might be disbanded and universally discarded, it would be no more wonderful than what has happened with respect to slavery in the last ten years past. Shall we then be fearful and unbelieving, and like Israel on the banks of the red sea, who, after witnessing only the plagues of Egypt, cried out, can the Almighty save us from Pharoah? And saved from him, can he give water in the desert? And when this streamed from the rock, can he give bread? And can he also give flesh? Can he subdue the Anakims? Why, after all you have seen of God's power with slavery, do ye limit the Almighty? Oh ye of little faith!

H.

A WORD MORE RESPECTING THE GOOD TEMPLARS' OBLIGATION.

That we have given the obligation as now correctly we presume will not be denied. If it should be we have only to say we have it from those who have stood high as Good Templars, and it is vouched for by men of unquestioned veracity whom we know. In short, we can prove it by evidence that would secure the conviction of murder or any other crime before any impartial jury. The old mystic dodge of "you don't know anything about it" won't go down on this matter any more than it will respecting Morgan's murder or Morgon's disclosures Bound witnesses and even the confessions of criminals furnish *proof*, furnish *knowledge*, even concerning the "hidden things of dishonesty," or of the closest secret orders. But if it should be said we misrepresent the matter when we say the vow is "unconditional," because it is understood by all the parties that it shall bind in nothing that is inconsistent with any duty arising from any relation in life. We admit that it is as stated when the candidate is *first* asked if he is willing to take a solemn obligation. But when he comes to *take* the obligation it is not so stated. Neither is there any allusion expressed or implied in the obligation itself, to any condition whatever. It is an unreserved vow to keep secrets and obey laws and observe usages, and further objects respecting which he is in strict truth wholly in the dark.

If you say "no" it is understood that he is to do these things only upon condition that they "involve nothing inconsistent with his various duties." Then I say the obligation, excepting the pledge of abstinence, is absolutely a nullity, and the Good Templar is just as free to tell oil he has ever known of Good Templarism, and to oppose the Order, as if he had never taken any obligation whatever. First—when others who have parents or guardians are in the needy habit of spending their evenings away from home in promiscuous company, the parent or the guardian has a right to know what they are about. The order which binds them to refuse such information from parents or guardians isolates a spirit of insubordination that is totally at variance with the law of God in these relations. It amounts to nothing to say that the parent or guardian can join the Order, they may have conscientious scruples to do'nt them. Nor to say that in this they are unreasonable or oppressive to their wards. The gospel enjoins subordination "not only to the good and gentle, but also to the froward"—and as the parent or guardian has a right to know, the child has a right to tell

Second—Just so with husbands and wives. "They twain," says the word, "shall be one flesh." If the wife is in the habit of spending her evenings apart from her husband and in the promiscuous society of other men, the husband has a right to know what they are about, and *vice versa*, and to look up such secrets from each other as consistent with the sacred duties of that relation which, as it constitutes oneness of flesh, demands even more imperatively oneness of thought. The wife is not a true and real wife who can see her husband extending to other women or other men a familiarity and a confidence which is coldly denied to herself, and not feel o pang as "a wound from a friend" and the husband, when he encounters such an iron wall of separation debarring him the unrestricted communion of thought and soul with the wife of his bosom, is other less or more than man if it prove not the beginning of that "jealousy" which "is the rage of a man." An Order which erects such separating walls between those whom God has made one is the cutter in the ploughshare of division for putting asunder what God has joined together. And it is no *accident* that the rapid increase of secret orders and of divorces are seen to advance together with equal trend, two marked congenial and congenital characteristics of our times. Now, if the Good Templars' obligation of secrecy is conditional upon its being consistent with the duties growing out of the marriage relation, it is a nullity as it respects husbands and wives. For the wife has a right to tell what the husband has a right to know; it is her *duty* to do so when required, and if her Good Templars' obligation is conditioned upon duty it is a nullity in such case. And wives are expected to keep Good Templars' secrets from their husbands, therefore the Good Templars' obligation is not conditional but absolute; and is there annulled not by its terms or conditions, but by God's higher law, whose province it invades and attempts to make void.

And finally, its obligation of secrecy is inconsistent with good citizenship in a free government which concedes to all equality of rights. If any portion of the citizens in this free country are organized and affiliated in societies for the purpose of influencing the politics, laws, religion, morals, business, and general welfare of the nation, every citizen has a right to know what they are about, for in all these matters each citizen has an equal interest, and therefore equal rights. To take from any the key of knowledge in such a case is to act the haughty superior at the plotting enemy, rather than the kind and generous friend and equal; is *inconsistent* with our duty to our equal fellow citizens; is a course calculated to promote distrust and discord, confusion and envy, and every evil work. Our reasoning upon either of the three cases now considered, is correct, the Good Templars' vow of secrecy is null and void by its own limitations or conditions, provided that the promise is conditional. And if it is unconditional, as its terms clearly express, it is null and void from its opposition to the paramount obligations of God's eternal laws.

H.

In this number we give a portion of the ritualism of the Good Templars' initiation, with their signs, grips, words, etc., but must reserve our remarks upon these for another number, which will complete the discussion.

H.

GOOD TEMPLARS' INITIATION; CONTINUED.

[The W. M. candnets the candidate just in front of the altar, so that they stand facing the W. C. T. The officers each side and pro oloim as follows, and take their seats when through:]

W. C. T.—Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise. He that loveth pleasure shall be poor; he that loveth wine shall not be rich!

P. W. C. T.—Be not among wine bibbers, for the drunkard shall come to poverty, and drowsiness shall clothe a man with rags!

W. C. T.—How exceedingly strong is wine! It causeth all men to err that drink it. Let no drunkenness go with thee in thy journey, for it diminisheth strength; it maketh wounds!

Worthy Chaplain.—Woe unto him that giveth his neighbor drink! that putteth the bottle to him, and maketh him drunken also!

W. V. T.—He that contemneth small things shall fall by little and little. Shew out thy reliance thus in wine; for strong drink hath destroyed many!

W. C. T.—Who hath sorrow? Who hath woe? Who hath babbling? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes?

Worthy Marshal—They that tarry long at the wine! They that go to seek mixed wine!

W. C. T.—Then look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder!

Worthy Marshal, you will now conduct this friend to our Worthy Chaplain.

Worthy Marshal—Worthy Chaplain, our friend and brother desires admission.

Worthy Chaplain—My friend, the gems of truth which we have just given you are from Divine revelation. Treasure them in your heart, and it will be well with you now and hereafter. Study well the verses from which they are taken, for therein are found words of eternal life. The Scriptures teach temperance in all things, and declare that no drunkard shall inherit the Kingdom of Heaven. In your hours of study consult them; in your hours of reverie meditate upon their teachings; and in the hour of temptation look to that Word which was in the beginning, is now, and shall be evermore, for strength; and at the first of the Son of God learn the lesson of Faith, Hope, and Charity, for if you love them that love you, and do good to those who hestow their favors upon you, what do ye more than others? I charge you to love God and keep His commandments. Let your faith be strong, your hope ardent, and your charity like the bounty of God, who renderh the rain and the sunshine alike upon the just and the unjust.

Worthy Marshal, you will conduct this friend to the Worthy Vice Templar, who will give him further instruction.

W. M.—Worthy Vice Templar, this friend is on his way to learn more of the teachings of our Order.

W. V. T.—I welcome you on your way. Many have gone the same road before you, and we hope many may come after you.—You have seen the Worthy Vice of color of revolution, but temperance is not alone taught in the Scriptures. In Nature we find no strong drinks—nothing that can intoxicate. The Almighty and All-Wise prepared but one drink—pure water. This He furnished bountifully, and sent it coursing through the earth, rushing down the hill-side, gleaming in the sunbeams, bounding through the valley, distilling in the dew, and treasured in the mighty deep. Animated nature needs no other drink. Man alone, whom God made upright, is dissatisfied, and has sought out many inventions. Pinned at the head of all animate creation, man is the only creature that sinks below his element—below the brute—by yielding to his strange and unnatural appetite. Think well of these things, and I charge you to be satisfied with the drink furnished by One wiser than we.

Marshal—Conduct our friend to the Past Worthy Chief Templar, who will still further advance him on his way.

W. M.—Past Worthy Chief-Templar, I am directed to present this friend to you for further instruction.

P. W. C. T.—My friend, it gives no pleasure to resist you in advancing. You have heard the warnings of Scripture; you have listened to the teaching of Nature; but lessons of temperance are not confined to these. History with a thousand voices, saying: "Beware of the strong drink!" "Beware of the forces, prophets, priests, and kings, fallen by its power. It shows that neither genius, learning, position, or strength, are proof against it. Our own observation confirms this testimony. We have seen the mother's widow and orphans; heard the low, and wail of agony sent up by broken hearts. We have seen bright hopes and prospects blasted; the innocence of youth grown old with the deformity of ignorance and vanity; have watched with grief and shame, and boyhood shorn of its glory, each repeating daily the sad wording of the past, "Beware of these drinks! For protection against their deadly and seductive influences, and to hasten the time when the curse of intemperance shall be driven from our land, are we banded together here.

[Stepping down off his platform, and giving the candidate a cordial shake by the hand, he continues:]

I have welcome you to our Lodge—our fraternal home! Abide with us! Here you are safe! Remain with us, for the destroyer can never enter here! Ever have before you the solemn rule, of which it is now written in letters of living light: "Whatsoever ye would that others should do unto you, do ye even so unto them!" Thus, you will live to a good and noble purpose; the memories of the past will be pleasant, and our future glorious!

You will now accompany our Marshal to the desk of our Financial Secretary and sign the Constitution; then to the Worthy Chief Templar for the closing ceremonies of the night.

[While the candidate is signing the Constitution an ode is sung by the Lodge, sometimes the following:]

Long live our Temple bright,
Offspring of truth and light,
Sent from above!
Long may our Order stand,
And Sisters—glorious band—
Strong pillars in our land,
Of peace and love!

["Is Good Templarism, like Masonry and Odd Fellowship, preparing to claim a divine origin?]

[The Worthy Marshal now conducts the initiate to the W. C. T., and they both stand in front of the "Water Fountain," facing the presiding officer.]

W. C. T.—Worthy Chief Templar, our friend has traveled the circuit of our Lodge, and now comes to you for the closing instructions and ceremonies.

W. C. T.—You have now undertaken a life-long obligation, and we expect that henceforth your labors and influence will be with us and for us; that you will be present at all of our meetings, and that our association here and elsewhere will be mutually pleasant and profitable. I charge you to consider well the lessons at this Lodge. Of necessity they have been brief; ponder them in your mind, and as you advance in our noble Order they will be more fully exemplified and set forth.

We have signs of recognition, test and password, grips and signals, which I will now proceed to give.

[The author of this exposé, who has been an active Good Templar for many years, a member of his own State Grand Lodge for one year, and held other important official positions from time to time in the Order, desires to here state that the following "unwritten work" of the I. O. of G. T., is correct and authentic, and given just as the writer of these revelations has seen the highest officers in the Order illustrate the same in annual assemblies of various State Grand Lodges and in the High Worthy Grand Lodge of North America, by such "Worthies," and "Right Worthies," and "Past Right Worthies," as the Hon. Simeon B. Chase, Past Right Worthy Grand Templar; Jonathan H. Stout, Right Worthy Grand Templar at the present time, etc., etc.

Here is the table of signs, salutations, grips, signals, test words, pass-words, explanations, etc., and when you post yourself in these you are not so good a Good Templar as any in the land:]

SIGNS, ETC.

W. C. T.—The first sign of recognition is made by the clinching grip, thus: * * *

[By placing the right hand on the chin and mouth, with the fore finger over the lips, and thumb under the chin.]

If the party you are testing is a Good Templar it will be answered thus:

[By placing the fore-finger of the right hand in the center of the forehead, and drawing it gradually across the right side of the forehead just above the eye-brow, down to the right temple, making an arch, and letting the fingers rest on the temple a moment.]

To which the first party responds thus * *

[By placing the left hand fore-finger on the left temple.]

Besides these signs we have a word, which may be used as a test in addition to the signs, or in the dark, when the signs cannot be employed. It is the word

[Here.]

Should you wish to use this you will give the party you are testing the last syllable of the word, without pronouncing, thus:

[R——ch.]

If the party is a Good Templar he will give you the first part of the word, thus:

[H——o.]

The pass-word and explanation is used for entering any Lodge in our Order, while in session, and is changed quarterly. It is only given by the presiding officer, in a whisper, and never by one member to another. For this form the pass-word is

[Here the Worthy Chief Templar approaches the newly initiated member and communicates the quarterly pass-word for the current term, in a whisper.]

And the explanation is

[The Worthy Chief Templar gives, in a whisper, the explanation to the pass-word to the initiate. For instance, "the cause—to—word;" the first two is the pass-word, and the other two is the explanation. The pass-word and the explanation are changed every three months, and is the same in use throughout the entire jurisdiction of the Right Worthy Grand Lodge of North America.]

[To be continued.]

F.

KNIGHTS TEMPLARS.

INDIANAPOLIS, IND., Feb. 9, 1870.

EDITOR CYNOSURE:

DEAR SIR:—I enclose over a column's length —notice in the Indianapolis Daily *Journal* of last Saturday, of "An evening with the Templars," hoping you will properly treat the subjects therein mentioned, in the CYNOSURE.

It is sickening to the soul of a Christian, to see such men as Rev. J. B. Brondt, (now, and for the past year past, at the head of the Young Men's Christian Association of this city); editor John M. Bramwell, and other professed Christians, sanctioning such monstrous lies as were uttered to that so called "small, but upper crust" audience assembled in Masonic hall last evening, to listen to a lecture on the history of the Knights Templars, by Cornelius Moore, of Cincinnati, the veteran editor of the Masonic *Review*. To state in a public lecture that the "history of the Knight Templars is the grandest drama of the last eighteen centuries, and yet, it is less familiar to the masses (?) and even to the Templars themselves (!) than almost any other historic fact," when the editor of a self-confessed "Masonic" paper makes every lover of truth turn ruby red with shame and scorn. And again, as if the demon of falsehood had possessed the "veteran editor" and lecturer, he declared, "Indeed, had it not been for the Templars, the Knights Templar, there would have been no reformation, (by Luther) for there would have been no church to reform." Surely it is to the credit of Indianapolis, that only "a small audience" can be induced to endure such an infliction as to listen to a tirade of blasphemous assumptions, such as the journal's report bring to view.

Yours, for the truth and the liberty, wherewith Christ hath made us

FREE.

We are glad to hear from our friend at the Indiana Capitol, who gives his name and makes his statements reliable. It shows what is doing there, and the work to be done. But we think he has himself met the said veteran Masonic editor very well, without any treatment from us. We quote however a short extract from the column sent us, and mild a word or two. The lecturer says—

"The history of the Knights Templars is the grandest drama of the last eighteen centuries, and yet is less familiar to the masses, and even to the Templars, than almost any other historic fact. Resting for 200 years, like the sheen of a brighter day, on the dark stream of the ages, it had a larger influence among the nations than any other great movement, except, perhaps, the reformation inaugurated by Luther. Indeed, had it not been for the Templars, to human foresight there would have been no reformation, for there would have been no church to reform. Rome would have been a prey to the Turks, as was Jerusalem, and the Christian power of Europe would have been swept away before the conquering Saladin and his hordes of Saracens."

"The grandest drama at the last eighteen centuries," is it? And yet Stoinbrenner, and Dr. Dalcho, both High Masons, declare, that Free Masonry itself had no existence until 1717! having it that year in London, and for a long time had only three degrees, viz, "Entered Apprentice, Fellow Craft, and Master Mason." But new degrees would bring new fees, money, and power, and so they were added. But the Knight Templar degree is the 9th, and was no doubt hatched up far the above purpose within the last hundred years. And yet this famous lecturer takes it away back to the Crusades begun in 1099, and gives it a glorious object to accomplish there. And what was that object so bravely fought for by the Crusaders and those redoubtable Knights? Why, it was to secure to Polish pilgrims protection against the Turks, in making their pilgrimages to Jerusalem, and living in Monkeries there, and thereby meriting heaven. And unless they had done this for Popery, there would have been no Romish Church for Luther to reform, and so had been no reformation, and as we are told—"The Christian power of Europe would have been swept away."

Now see here, the very consistent (!) and wonderful results produced by the Knight Templars through all Europe, and that more than sixteen hundred years before they had any being! No wonder their history is unknown, "even to the Templars themselves," for there is none to know. But what is the history in the chair, been accepted not received as Most Excellent Masters, and now wish for further light in Masonry by being exalted to the more sublime degree of Royal Arch Mason."—That is, a passage through the previous degrees is required, but Christ is rejected from them all; and by striking out His name, in the verses of Scripture used, that rejection is shown to be planned, and intentional. F.

[The second article on the second page of No. 11 was mutilated by the misplacement of the type. The article is all there, but our readers doubtless found it difficult to make the connection.

We have every reason to suppose that the accident will not occur again—ED.]

BIBLE IN SCHOOLS.

We are greatly pleased to learn that on the 14th inst., the Judges of the Superior Court at Cincinnati, Ohio, rendered a most righteous decision in the case involving the question of the exclusion of the Bible from public schools. It confirms an injunction heretofore granted to prevent the School Board from declaring that the reading of the Bible and religious books should not be permitted.

"Judge Hogeoe held that the provisions of the Constitution recognize the religion of Christianity, and acknowledged that religion and morality are necessary to good government; that the State uses religion as a means to promote good government, and therefore the exclusion of all religious instruction from public schools is contrary to the provisions of the bill of rights. Judge Hoeoe concurred in these views, and the injunction was made perpetual. —*Enquirer.*

SYMBOLICAL LANGUAGE OF MASONRY.

Having purchased a copy of "Richardson's Monitor" on the one day, I was very much gratified by its contents and its imagery. And what is language or imagery good for, unless it will convey ideas? Thus I thought, as I read the "work" of the Master's degree. Those that have been "taken in" will remember that in raising the candidate the lecturer informed them that Grand Master Hiram smelled so bad that the workmen had to turn away their noses. Now this must be intended as a symbol—a symbol of death, or as a symbol of the influences of the institution upon him. You will also remember that when they undertook to raise him with the Entered Apprentice grip, the flesh cleaved from the bones, and so also with the Fellowcraft grip. But the Lion's Paw, or Master's grip, raised him. I was taken aback when I read this, I assure you. I may be wrong, but the impression upon my mind was that this symbolized and set forth the idea that by the time a candidate reached the Master's degree he has become so rotten as to make it exceedingly difficult to handle him. It strikes me as a very good idea to have them smear to have their throats cut before they toll of it.

J. G. TERRILL.

JUSTLY ALARMED.

Another writer says—"There are getting to be so many secret societies that they will soon crush and starve to death, those who do not belong to them. There is but little chance to get an honest living, in the midst of so much deception and underhanded work as is carried on in these self seeking lodges. They can direct and control our interests. There are some of their members in all branches of business, in all offices of influence, and that too from a fusion of religion. Even Ministers of the Gospel disgrace God's holy work by uniting with these secret societies, and then entering the house of God to teach godliness! What then is man to do under such preaching? I for one do not wish to hear it. On the law of Christ we are all to be brothers, but not such as secret societies make. They serve to make criminals among themselves, and paupers of others, by their influence, and that too regardless

Correspondence.

EXTRACTS FROM LETTERS.

A Departing Look.

Father Keep writes us from Oberlin, Ohio, Jan. 26th, 1870, enclosing two subscriptions to the CYNOSURE, and saying—"I am now near the close of my 86th year. All I can now do is, to patiently wait my departure. But my faith in the success and ultimate triumph of the Gospel, in its every respect, on the ascending scale. I am confident, in my efforts to encourage all who work, and who have money, to do their whole duty. I cannot but believe that the movement against secret societies in which you are engaged, will be a success. Opposition will yield, and light and truth will assume the ascendency after a little while ago, and where is it now? Just as surely must this system of Masonry and these works of darkness give way. Finder God's guidance, every labor struck in the right way will be made to tell. Some commotions and storms may arise, but a clear sky is sure to come. Pray, and work, and wait. *Tell* my last hour, you will have my sympathies and prayers. Affectionately,

JOHN KEEP.

And now, as we learn, Father Keep is gone. He was sixty-five years in the ministry, and part of the time at least, in the Presbyterian Church. He was an unflinching leader in the efforts against slavery, and has been just as much so against Masonry and its kindred orders. And who can suppose, that in the light of eternity, he regrets his opposition to these systems?—ED.

Yates, Penn., Feb. 9, 1870.

REV. I. A. HART:

DEAR SIR:—The following extract is from the New York semi-weekly *Tribune* of February 4th:

"A strong example of the tyranny which workingmen sometimes exercise over their associates occurred recently at Worcester, Massachusetts. A boot bottomer came to the city from a neighboring town for a lot of stock to make up. Not being a 'Cripple,' the brethren of that region gathered about his cart, and when he drove off followed him for a mile, finally stopped him, took possession of his vehicle, and threw out the stock. The police came up, and, after rescuing the unfortunate boot-bottomer, succeeded in starting the cart backing up at the revolting party. Men who suppose that such violent proceedings as these can be of the least advantage to the interests of labor must be both ignorant and stupid."

The Knights of St. Crispin are a bold set of scoundrels, but Free Masons are deserving of the highest premium for rascality.

It is not yet time for every reader of the CYNOSURE to look after his own rights, and should he not find it so, to protect the rights of others? I am at work.

Yours truly,

E. J. C.

CHURCH VINDICATION.

NEWTA, O., Feb. 31, 1870.

DEAR CYNOSURE:

In a late issue there appeared an extract from the "Associated Presbyterian," which, in speaking of the position of the united brethren and United Presbyterian churches on secret societies, did injustice to the latter. The purport of the language is, that while the United Presbyterian testimony contained an article condemning secret societies, yet it had a forbearance clause which nullified its force so that the church was full of the members of those orders. The article is as follows:

"Article 18th.—We declare that all association, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of secret laws and rules, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

The forbearance clause is as follows:

"The forbearance in love, which is required by the law of God, will be exercised towards any brethren who may not be able fully to subscribe the standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace, and things wherewith one may edify another."

The joint action on union of Assembly and Associated Reform Synods, May, 1858, is:

"1st. That this assembly regard adherence to the secret societies, as it now is, that of Odd Fellows, as inconsistent with membership in good standing in the United Presbyterian Church.

"2d. That all our services be, and hereby are, enjoined to carry out, by the faithful exercise of discipline, the principle set forth in the 18th article of the Testimony, as interpreted in the foregoing resolution."

Now, in the light of the foregoing, we may ask, is there any church which has a more stringent article on this subject, or is freer from "fellowship with these unfruitful works of darkness?" The United Presbyterian Church has no doubt been entitled to the credit of occupying the front ranks in opposition, both to slavery when it was popular, and to secret societies now, and always. And now that I have corrected this error, permit me to spot a man by the name of DeWitt, who lately lectured in Xenia under the auspices of the Woman's Literary Club, and meanly took advantage of his position as a public hired lecturer to insult a large part of his audience by a glorification of Masonry, and a diatribe against the opponents of secretism. Let those who are looking for lecturers beware of this Hewitt, who talks about "muzzling that dog," and scale himself to be muzzled.

Yours for justice and truth,

J. G. CARTER.

[We are glad to publish this vindication from our Brother. It rets a good example for other knights of the church.—ED.

CORTLAND, Feb. 1, 1870.

BOSTON CYNOSURE:

The DeKalb County Christian Association, opposed to secret societies, auxiliary to the National Christian Association, is now having a campaign in the central part of the county. It is gradually increasing in strength, numbers and influence, and extending its operations into the more remote parts of the county. It has some very energetic members who are now spending much time in advancing its objects.

Brother C. A. Blanchard, of Wheaton, Illinois, eloquently addressed a large and enthusiastic audience in Love's Hall, at Cortland, on the 29th ult.

Soon after the meeting was called to order a number and several arguments were brought up by the opposing party, four of which there was a large representation present; in the form of a bundle of Cayenne pepper on a hot stove, which caused the audience to rush coughing and sneezing to the door and windows. In about fifteen or twenty minutes, however, order was again restored, and Brother D. went on with his lecture. So effectually did he turn the argument (pepper) to the "good of the Order" that it is doubtful if it will ever be brought up again in these parts. In the course of the lecture he touched upon the "antiquity of Masonry"—the opinions of great men regarding it—Washington as a Mason—the intolerance and bloodthirsty usages of the Order, etc., leaving no every sentence with the proper authorities, which made the meeting highly interesting and a decided success, as also was the one held at De-Kalb, in Miller and Alden's Hall, the evening before.

On Sunday evening, 30th, we had an interesting meeting at the Red School House, in the town of Pieron. Brother B. presented Masonry in its religious aspect and pretentions; proving by standard Christian authorities, Oliver, Webb, and others, that Masonry is a religion, and a Christless one.

Our trust is in the God who has said: "Those who put their trust in God shall be like Mount Zion, which cannot be moved.

Truly yours,

T. D. ARNOLD.

YORK, Penn., Feb. 9, 1870.

A PERTINENT INQUIRY.

"Will some one who is posted tell the country what the object is in keeping up "The Grand Army of the Republic"? We read of sessions, meetings, secret conclaves and mock mysterious doings of this "Grand Army," and the reflecting classes, who properly hold wars and soldiering as political and moral nuisances, look with special disfavor, upon this sort of organization in time of peace. The country is sick of war, sick of the pride of it, sick of the cost of it, sick of soldiering as a profession, and the sooner the "Grand Army of the Republic" ceases to meet and fight over its old battles, the sooner will the political wounds of the Nation begin to heal up."—*Lancaster Intelligencer.*

We believe such organizations are hostile to the interest of a free government.

What does the editor think?

Truly, yours,

J. T. Y.

Another correspondent has noted as what "The Grand Army of the Republic" is. But we do not know. We should be glad to turn it inside out, and let our friends read the country see what it is. And we will before long. But we can tell what we "think" it is now. We think it is a secret combination, formed on a military basis—just the basis on which the Roman army once combined, as history tells us: and took control of the government, because they had the power, and sold the Chief Magistracy to the highest bidder.

If our government is put at auction by this Grand Army, depend on it, there will be bidders enough, and we had better look out for it. —ED.

MARTINSBURG, N. V. Feb. 4, 1870.

NOTICE CYNOSURE:

As I address you at this time, I wish to say that I am (as I ever have been) decidedly opposed to secret societies of every description. But that their being secret alone, is enough to condemn them in the eyes of a free people. And I do say without the fear of a successful contradiction, that the secret societies which are now prevalent in our country, are both Anti-Republican, and anti-Christian, in their tendency.

But prayer the Lord. The light is beginning to shine, and I hope and trust that the time is near at hand, when error will be known by no more in our country; but will be spoken of as among the things that are past—that once had an existence, but are numbered with the silent dead, never to have a resurrection. May God speed the right.

The CYNOSURE is a welcome visitor in our home circle, and I hope it may have a wide circulation, that it may be the instrument of doing a great amount of good. I trust it will be.

Yours, for the truth,

J. L. BENTON.

We thank our friend for his sympathy and co-operation. If he has the anti-Masonic almanac for 1869, we should be glad to receive it, and any after that, as we have the previous ones—should be glad also of the reports of any anti-Masonic Conventions (except that at Leroy, which we have) and will return them when used.—ED.

PRAIRIELEA, Dremer county, Iowa.

EDITOR CYNOSURE:

DEAR SIR:—It is but too plain that there is a conflict for us here on earth. There is a gospel system and rule by which men should be governed; and there is also a system of wrong and darkness and wickedness. God is the author of the one, and the Devil of the other. True, the great concern of man is to seek first the Kingdom of God, and in doing this he must have the love of God shed abroad in the heart, and practically live in love to man. This principle, carried out in our lives, requires us to serve and honor God, and to do good to all men, and especially to them of the household of faith. And this will of necessity array us against the line of the world, and all the works of darkness. The prophet of old was required to cry aloud and spare not; to show God's people their sins, and the House of Jacob their transgressions. As you are called upon to do this now in these latter days, I hope the same spirit that filled the bosom of our Lord will be yours to enjoy and to guide you. Although it is not my calling to stand up in public and cry aloud against Masonry, Intemperance, Sabbath desecration, and other kindred crimes, yet I am with you in heart. My heart bleeds over these sins, and especially over the rapid encroachments of Masonry.

Mr. Editor, did not ever have a fair relative join the Masons? If you have, I would not have to ask you to sympathize with me. Years flow, in view of the fact, while I write. Dear Brother, I want to say in a word, that in my judgment is the fact, that Masonry, as practiced at the present day, is the very essence of iniquity, and is doing more harm than any other system of wickedness. We may be appealed to from Heaven and Earth, and violence, and bloodshed, and robbery, and falsehood, and sacrilege, and heathenism; but Masonry seems to include them all.

Now, against this monster wickedness we must be steadfast and immovable, seeking wisdom and strength from on high. For my part, I do not embrace the view that some entertain, that it will resolve its death wound in three or four years. It is too much like a giant in brotherhood, slavery. But it must come down sooner or later. The thousand years that the Devil is to be chained will be free from it, and after he is let loose a little his final end, and that of his system, for ruling and reigning of secret evil will be come. But before that we must stand in our lot for the conflict. Therefore let us equip ourselves with the whole panoply of God and go for word.

Yours in a gospel of light and love,

A. N. BOARDMAN.

SAGE, Muskegon county, O., Jan. 11, 1870.

EDITOR CYNOSURE:

It is refreshing to the spirit, in these days of manlish and sentimental charity, to see the heartiness with which you attack and expose the enemies of Christ. Masonry, whose god is man, people, and practice, both, no marvier, was once driven by public scorn into a merited obscurity; but it has come forth again, bold, pretentious, grasping, and menacing. Its hatred to the Savior (for all Masons are taught that the Governor also,) is concealed under a very thin veil. It effects not to exclude Christ from the Lodge, but then he is expected to take his boost of the feet of the Most Excellent Grand High Priest of Masonry, and learn its knowledge and mysteries from him. Christianity is *tolerated*, and so likewise is Mormonism, Islamism, Judaism, and Paganism itself. The Bible is ostentatiously displayed in its mock ceremonies and processions, but the Book of Mormon, the Koran, the Talmud, and the Vedas, are treated also as sacred, and as containing the revelation of the Divine mind. Making loud professions of charity, the, Order, as the embodiment of all that is selfish in depraved human nature. Holding out high protections to veneration for its antiquity, it is scarcely able to cover the slime which marks its path for the one hundred and fifty years of its existence. Claiming to be founded by the sacred ties of Truth, Friendship and Honor, its hands are stained with blood and its deeds filled with ravin. Professing to recognize the universal brotherhood of man, and fatherhood of God, it is in reality a league against the poor, weak, isolated, and defenceless of mankind, and a plot against the Lord and his anointed to break asunder their bands and cast away their cords. It is, in short, a grand and comprehensive scheme to unite the enemies of Christ, without his church and within it, the world over, for her destruction. It is an attempt to bind Christ to the car of Dagon, and drag him in triumph through "the streets of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." Whether this attempt shall succeed will be seen; but till then woe to the faithless and time-serving professors who have taken the serpent to life under the semblance of their favor.

Yours truly,

JAMES P. LYTLE.

FORESTBURG, N. Y., Feb. 17, 1870.

E. A. COOK:

DEAR SIR:—As you requested on editions subscriber with my renewal, I here send his name and money right on. I sent more than a mile to find him, though I considered it his own. This subscriber told me that he once was very friendly to the secret Order of Free Masons—was even on the point of joining them, but happened not to have sufficient change with him at the time to initiate him. One of their number, just at this period, sent to divulge to him what they did with Morgan. He gave us the name of his informant—a man whom I had known many years, and will give his name to any one who asks me. This man told our friend of different places where Morgan was secreted, and that he was once taken across the Niagara river into Canada, and the Masons over there were requested to dispose of him, but declined. The man brought a book, and after being kept secreted a few days, was placed in a boat on the lake, weights were fastened to him sufficiently heavy to sink him, the boat taken out into deep water, and Morgan was pushed overboard. This was told by our friend (though) as a kind of proselyting item, and with the expectation that it would be thought a worthy exploit—a very meritorious deed—and would greatly multify converts to the cause. But such was not exactly the *bait* with which to catch men with hearts of flesh. It left too much of the barbed hook in sight to take well. That push overboard was an awfully desperate push! and one by which Morgan, or any but such as were already thoroughly steeped in the unfruitful works of darkness, "Even a Mason once told me that the Morgan affair was badly managed. He said: "There was no necessity for the crime taken in this case. Had every Mason only laughed heartily at the book they would have laughed it down, and nobody would have believed it—it would have been harmless." And I am inclined myself to think the laugh would have been a powerful one for all concerned. There would have been a great deal of deception and hypocrisy connected with it, of course, but it would not have been so *reglar* with some. That writer led them on to believe his book that otherwise never would have believed it. It proved their cause a bad one. Let a neighbor of mine was convinced of the truth of his book in altogether a different way. He took inkling of their secret grips, signs and pass-words, before he saw the book. He obtained this knowledge on this wise: His father was an Arch Mason, (I knew him well) and the Lodge often met in his chamber. This cognish son having an unaccountable itching to know what was going on in "the secret chamber," ensconced himself under a bed in said chamber, at an earlier hour than that of their meeting, and from this rather inferior secret place then the chamber itself could witness, as they came together, their salutations, their grips, signs, and pass-words, some of which he retained; and when this book came out he could not only the better understand it by what he had seen, but was confirmed in its truthfulness. He told me that he once saw the grand hailing sign of distress given by a criminal, as he rose up in his box to receive his sentence, and was by it responded to by the Judge on the bench, all in accordance with signs given in said book.

I must not, however, forget to say that his wife churches, under the bed, was soon discovered, and the latter-day saint promptly put off. But certainly we have had, in the abduction and murder of Morgan, and all the horrid developments of Masonry connected with it, and otherwise made, abundantly enough to show us what it is. I was myself of sufficient age when that occurred to note the tendencies and workings of the institution, and in view of its deeds, its reckless corruption, and its frightful power, I could not but recoil from it, and in the hangings of secret evil, cry out, Lord, my soul, come not thou into their secret! Unto their assembly mine honor be not thou! Yours,

JULIUS GOULD.

EDITOR CYNOSURE:

DEAR SIR:—Shortly after Mr. Finney's letters appeared in the *Independent*, I had a conversation with a member of the Oberlin Seminary in this place (who was a Mason) in regard to Free Masonry, and expressed myself against it. He inquired my reasons and I gave them, and among others, said I did not believe that I had any right to promise to keep secrets, are crime secret, no matter what it might be. He said: "They (Masons) do not." I told him they did, and he replied—"No murder and treason are excepted." I asked him how he knew that, and he said, "I have been told so from a "Master Mason." This you see corresponds with Mr. Finney who says that the Master Mason's oath reads, murder and treason excepted; but that the Royal Arch Mason's oath reads, "Murder and treason not excepted." Finally, I asked him to give me frankly his opinion of it, and he said—he did not feel that it was his duty to reveal its secrets; but he could not consistently with his profession of christianity, and church membership, take an oath once against it. He said he had not been in the lodge for months, and intended to have nothing more to do with it.

I have taken your paper some six months, and think it is doing God speed in your work. Keep the ball moving, and as the leaven is working in other parts of the country, I rejoice to say that a small portion is working

DOWN EAST.

We are glad to receive this item from a Theological Seminary, and especially from the far East. We have the name of the writer, making it reliable; and it shows that the leaven is working in the right places. Let Masonry be thought of, talked about, and canvassed in our Theological Schools enough to see what it is; and we shall soon be done with ministerial Masons, and one very strong proof of this wicked institution will be swept away. To aid in this, we will send the CYNOSURE gratis to the reading room of any Theological Seminary where it is applied for.—ED.

EDITOR CYNOSURE:

I will offer no apology for once more giving my humble opinion as to one of the most effectual modes of battling against organized secrecy, and especially Masonry.

If it has pleased God to put it into the hearts of Christians to inaugurate a warfare against secretism, does it not become their duty to employ every moral and lawful means to exterminate the diabolism from our land?

Whatever sane Christians may regard as their legitimate field of labor as respects this work, one thing is very certain, viz: that under our form of government, and as a people, the same, they have a political duty which as good citizens, they will not fail to discharge. Your correspondent S. W. Ritchey, has made some very sensible remarks "in reference to political organization.

By carrying this question to the ballot box, we shall not only call into activity thousands who will otherwise remain silent, but we shall necessarily force discussion upon the political platform, and when this can be done to an open fight. I can hardly imagine the bowl that will come up from the fraternity, when they see that the war is to be carried into politics. Mr. Ritchey says "Let every secret society be beaten by every other of the ministers who attended the Pittsburg and Chicago conventions.

And doubtless this is the case with thousands who are waiting for a field in which they feel free to labor. I do not propose to cease praying, nor does the question cease to be one of moral and religious reform, because we become practical Christian and, like the Apostle, "show our faith by our works." I believe the secret society battle, so fought through, will not lost, was as much of Divine oppointment as the destruction of the old temple at Jerusalem, or as the Protestant reforms in modern Europe. Every one of the agencies by which these were brought about. I am aware that it is a delicate thing for a Christian association, and es pecially for ministers to lead off in a political contest, and yet it may be duty for them, end yet Mr. Ritchey, is "lead off."

I am driven to a strait. To support the Democrat party I can't, and to support the Republican party as here made up, is to vote directly for Masonry!

And now, dear Lisk God's blessing on my efforts as a member of the Christian Association to put away this evil, and then go to the polls and vote for Masons to fill all the offices in my county and State? My principles are too well fixed to present such folly, nay, such an insult to my Maker.

Probably some will say we have not got the people sufficiently stirred up and enlightened for such a move, and I fear it is; but if we had a goodly number of able lecturers in the field, much might be accomplished. But I would not send men to the field, merely to tell the people that secret societies were a very bad thing, and that they had better shun them. I would tell them there to secretism enough in the land now to destroy the government, and that they had something to do to save it. That moans that placed a Cesar, and the first Napoleon upon thrones may set up a throne in this nation. What binders, if our military President only becomes ambitious for it? And when the word goes out as it has indeed already, that Grant wants the office again, we may well tremble for our Republicanism.

That Grand Army of the Republic and Masonry together, are sufficient to plant a monarchy, or aristocracy upon this soil, that will compel our children's children to become Masons, or the slaves of Masons. But my letter is already too long. Very truly, yours,

R. REED.

INFORMATION WANTED.

It appears that Mr. Whittemore, once a Methodist preacher, but now a member of Congress—once a reverend, and now an honorable, but yet who appears to have had not much reverence for principle, or much sense of the honorable, since he has been detected in the role of office seeking, and has not been called to on account for his stewardship. This is something equally new, surprising, and delightful; but how it could possibly happen the devices by which so many in a country as much of the family tickets are desired, with reference to such late, official, denominational reports as will prove the clerical standing of the applicant.

Certificates will then be gratuitously for warded to those whose credentials are satisfactory, and excursion tickets will be sold only to those presenting such certificates at the foro-mentioned office in Chicago.

Address all applications to

REV. H. D. JENKINS,
Joliet, Ill.

We publish the above by request, but we hope none will take tickets for that excursion without being first assured that the train is not to run on the Sabbath. We are bound in duty to state, that the passenger trains on the Chicago Rock Island and Pacific road, do now run on God's holy day, in direct violation of His command, and those who undertake to gain pleasure or profit, by measuring swords with the Almighty, will yet find it a costly business. If that excursion train is to run on the Sabbath, let every minister, and others too, say decidedly—"I don't go." We will not have anything to do with it.—ED.

National Sunday Schoolrmy, COMMISSIONS.

A System of Rewards for Best Sunday School Men.

Intended as rewards for bringing in new scholars. By the one of which every one can be promoted according to their service as a small expense. At the same time they create an interest in the work which never flags if properly managed. The Commissions are got up on the same plan as those used in our Civil Army Service in the following System—*First*;—All pupils are reckoned as private until they have gained promotion. *Second*; They are promoted as soon as they have performed any service as follows.

For bringing in one scholar, a Corporal; five scholars, a Sergeant; ten scholars, a 2d Lieutenant; fifteen scholars, a 1st Lieutenant; twenty scholars, a Captain; thirty scholars, a Major; forty scholars, a lieutenant Colonel; fifty scholars, a Colonel; seventy-five scholars, a Brigadier General.

THE COMMISSIONS, are a fine Lithograph, the first of these below Major, in one color, and all above Captain, in two colors. The form reduced in size, with a slight change, (leaving out the Company) in those above Captain.

This certifies that.....having recruited.....Scholars for the.....Sunday School, is hereby appointed a.....Company.....of Cadets. Regiment of the.....Brigade.....Division...Corps Recruiting in the service of the National Sunday School Army. To rank as such from the ....Day of....one Thousand eight hundred and.... And is therefore to be obedient to superior Officers and Teachers and to be diligent in keeping.....recruits in punctual attendance.

Given at.....this.....187.

.....Sec. .....Supt.

And when filled out would read, *e. g.*, thus.

This Certifies that Miss Mary E. Warner, having recruited 25 Scholars for the New England Church Sunday School, is hereby appointed Captain of Company A, of the 1st Regiment of the Chicago Brigade, Methodist Division, Illinois Corps, Recruiting in the service of the National Sunday School Army. To rank as such from the 15th Day of November, one Thousand eight hundred and seventy, and she is therefore to be obedient to superior Officers and Teachers and to be diligent in keeping her recruits in punctual attendance.

Given at Chicago, this November 15th, 1870.

E. G. REYNOLDS, Sec. A. R. MORRIS, Supt.

There is no connection existing between different schools, with regard to the publication of these Commissions. But the same is suggested by the Church Place, State, &c., same as in Commission filled out.

PRICES OF COMMISSIONS.

In one Color on fine paper $3.00 per 100.
In one Color on Card Board, $9.00 per 100.

FOR HIGHER OFFICERS.

In two Colors on paper, $10.00 per 100.
In two Colors on Card Board, $14.00 per 100.

SAMPLES SENT FREE.

EZRA A. COOK & CO.,
PUBLISHERS,
88 LA SALLE ST., CHICAGO, ILL.

NOTICE.

To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Bernard's Light," "Adams Letters," etc. We advise all persons having such books or sale or any works on the side of openness and godly sincerity, in opposition to the crafts mens and gullefulness, inseparable from all permanent secret society, to advertise in the CYNOSURE. They will find it to their interest in so doing

against the CYNOSURE and against the craft.

Answer, yours ter

UNION.

[We thank our friend for his suggestion—hope all will profit by it.—ED.]

GRAND MINISTERIAL EXCURSION.

Arrangements have been completed, whereby, during the coming summer, clergymen of all denominations can procure for themselves and members of their families, excursion tickets from Chicago to San Francisco and return.

These tickets will be sold at $145 for the round trip. They will be sold only at the Chicago office, of the Chicago Rock Island and Pacific railroad.

Delay designed for a vacation excursion, they will be issued to persons properly accredited, from June 15 to July 15th.

Each ticket will be good for sixty days from date of its issue, and permission will be given to break the journey on the return, to visit Salt Lake city, or other places.

Parties desiring to avail themselves of the privileges of this excursion, will please make application to the undersigned as early as possible, stating their name in full, and for what members of the family tickets are desired, with reference to such late, official, denominational reports as will prove the clerical standing of the applicant.

Certificates will then be gratuitously for warded to those whose credentials are satisfactory, and excursion tickets will be sold only to those presenting such certificates at the foro-mentioned office in Chicago.

Address all applications to

REV. H. D. JENKINS,
Joliet, Ill.

We publish the above by request, but we hope none will take tickets for that excursion without being first assured that the train is not to run on the Sabbath. We are bound in duty to state, that the passenger trains on the Chicago Rock Island and Pacific road, do now run on God's holy day, in direct violation of His command, and those who undertake to gain pleasure or profit, by measuring swords with the Almighty, will yet find it a costly business. If that excursion train is to run on the Sabbath, let every minister, and others too, say decidedly—"I don't go." We will not have anything to do with it.—ED.

MINUTES
OF THE
Aurora Christian CONVENTION,
OPPOSED TO SECRET SOCIETIES,
Containing speeches of Rev. T. A. Hurt, President J. Blanchard, sermon of Rev. S. G. Fleury, with practical lessons, letter,—a permanent work of much value and power. Also
Minutes of the National Christian Convention
Opposed to Secret Societies, held at
PITTSBURG,
May 5th, 6th and 7th, 1868.

Containing addresses of Rev. Drs. Faleonde, of Ober lin Cooper, of Philadelphia, Rush, of Iron Alyn; Blanchard, of Wheaton, of Rev. Mr. Baird, a Scotling Minister of the Seventeenth Degree; together with Resolutions and Proceedings at that body,

WITH THE CONSTITUTION OF THE
National Christian Association
Opposed to Secret Societies, etc.

Price of each, 25 cents; or five copies for $1, sent by mail or receipt of price,

EZRA A. COOK,
Publisher,
88 La Salle street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church, and the Safety of the State. A New 8 vo. Pamphlet of 84 pages. It treats

1. Of Secretism in General.
2. Secretism as opposed to the Church of Christ.
3. Secretism Considered in the Safety of the State.
4. Free Masonry is a Secret Despotism.
5. Selling Secrets.

This work is now published. Send to your orders a once. Price, FIFTY cents; 12 cts., free by mail. Address as above, post paid. Agents wanted.

EZRA A. COOK,
88 La Salle street, Chicago.

Light on Free Masory,
BY ELDER D. BERNARD,
which is appended a REVELATION OF THE MYSTERIES OF OLD-FELLOWSHIP,
BY A SEEKER OF THE CRAFT.

The whole containing over one hundred pages, lately revised and republished. Will be sent, post-paid, to any address on receipt of the price, $.50. A discount at libty, three per cent, allowed to the trade.

REV. H. D. JENKINS,
Telescope Office, Dayton, O.

Ezra A Cook & Co.,
88 La Salle Street, Chicago.
BOOK SELLERS,
PUBLISHERS
AND
JOB PRINTERS,
LITHOGRAPHERS,
AND
Manufacturing Stationers.

Paper, Envelopes,
BLANK BOOKS, STATIONERY
&c., &c.

Special attention paid to
Job Printing, Lithographing,
and the Manufacture of
BLANK BOOKS.

We make
FINE WORK A SPECIALTY.

Send for Samples and Prices.

A full line of
Blank Books, Bank Pass-Books, Blank Drafts &c.
OF OUR OWN MAKE ALWAYS IN STOCK.

Western Tract and Book Society DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS PAPERS AND TRACTS
See Column on 4th Page headed
Campaign Documents.

Power with God and with Men
By Rev. JOHN LEVINGTON.
A Work of great value Price $1.50.
ALSO
CHRISTIAN BAPTISM.
By the same author, Price, $1.25.

Light on Masonry and Oddfellowship,
By ELDER D. BERNARD,

A book of over 200 pages well and neatly bound. Price, $1.00. Address the author or the CYNOSURE Office.

Light on Free Masory,
BY ELDER D. BERNARD,
which is appended a REVELATION OF THE MYSTERIES OF OLD-FELLOWSHIP,
BY A SEEKER OF THE CRAFT.

The whole containing over one hundred pages, lately revised and republished. Will be sent, post-paid, to any address on receipt of the price, $.50. A discount at libty, three per cent, allowed to the trade.

REV. H. D. JENKINS,
Telescope Office, Dayton, O.

FOR SALE
By Ezra A. Cook
88 LA SALLE STREET, CHICAGO.

80 Acres of good dry Prairie Land in Sioux County, Iowa. 6 miles from county Seat. Price $6.00 per Acre.

A LARGE DISCOUNT FOR ALL CASH

FOR YOUNG FOLKS

The following anecdote, we have no doubt, will both instruct and amuse our youthful readers:

One of the elders of the Methodist Episcopal Church has a son, who inherited his father's love for whatever is comic, and this son returned from school a few months since with a report of scholarship below the average.

"Well," said his father, "You've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know sir."

The father knew, if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor.

And he said: Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing the son obeyed.

"And now," he continued, "put those apples back into to the basket."

When half the apples were replaced, the son said:

"Father, they roll off. I can't put in any more."

"Put 'em in, I tell you."

"But father, I can't put them in."

"Put them in I say. No, course you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples? You said you didn't know why you fell behind at school; and I will tell you. Your mind is like that basket. It will not hold more than so much. And here you've been, the past month, filling up with cute nut—*dime novels*."

The boy turned on his heel, whistled, and said, " Whew! I see the point."

Not a dime novel has been seen in the house from that day to this.—*Selected*

AUNT ELSIE'S FAIRIES.

BY ALTA GRANT.

Old Aunt Elsie sat at her little apple stand, blinking her eyes in the autumn sunshine. More than an hour she had been watching for a customer, but someway everyone seemed in a hurry that morning; and at last, tired of waiting, Aunt Elsie began to nod. She had not nodded long, however, when a wren-like voice aroused her.

"How much apiece for your apples Auntie?"

Whether she was awake or dreaming, just at that moment, Aunt Elsie never could tell, but there at her table, stood, what seemed to her, two of the sweetest fairies that ever stepped out of fairyland. To be sure, they were warm dresses, and thick-soled shoes, like many a small inhabitant of this mundane sphere; but to Aunt Elsie they were veritable fairies nevertheless; for who but fairies could have come upon her so unexpectedly? and who but fairies could have spoken so prettily to a poor, old market woman? Aunt Elsie rubbed her eyes, and named the price of her apples, and then the fairies began to chatter.

"Where do you live, Auntie?" asked fairy Fay.

"Up in a garret, honey," said old Elsie picking out two of her finest pippins.

"Don't you have any thing to eat but apples?" asked fairy Fan.

"It's not many an apple I get to eat, dearie; but a cup of warm tea is worth a dozen of 'em, and I mostly manage to get that once a day, thank the Lord."

"Do you have any little girl to live in the garret with you?" asked fairy Fan.

Something seemed to blur into Aunt Elsie's eyes just then, for she pulled out her pocket handkerchief, and wiped them quickly before answering.

"God took my little girl up higher'n that a good many years ago."

A sudden awe fell upon the two "fairies;" it seemed so odd to think of this poor, old apple woman, in her thread bare shawl and gown, having a white-robed cherub singing up in heaven. They wanted to ask the little girl's name, and whether she, too, sold apples; but Aunt Elsie was attending to a new customer, and having paid for their pippins they flitted away. The next day, and the next, they came, but so many others were waiting to be served, that there was no chance for any pleasant talk, so they bought their apples and went away in silence; and the fourth day, when they came, Aunt Elsie and her apple stand had both disappeared. The "fairies" were sadly disappointed.

"It was getting too cold for the old lady to sit out here any longer, so she's took to making mince up in her garret, poor soul!" said a friendly policeman, who knew Aunt Elsie well, and had watched her little visitors come and go.

"Won't you please tell us where the garret is," asked fairy Fay. The man gave the street and number, and then they hurried away to get leave of their parents to visit the dear, old apple woman, for they were obedient little "fairies," and never went anywhere without permission.

"She lives all alone in a garret mamma," said fairy Fan.

"And she has a little girl up in Heaven" chimed in Fay.

"And she makes mice, mamma; Mr. Police said so" added Fan

They were quite too eager to be denied; mamma saw that at once; but papa, because his little "fairies" had been so short a time in this lower world, and because they were so ignorant of its wicked ways, thinking it not quite safe for them to go rummaging about alone in such out-of-the-way places, like the dear, good father he was, went with them himself. Then papa—only, such a tramping as there was up Aunt Elsie's garret stairs. Aunt Elsie never dreamed that her "fairies" were coming. She was working away at some queer bits of cotton flannel, and on the rickety table before her, were three or four little mice, looking so real and life-like that the "fairies" boll expected to see them scamper off. But what a dreary place it was, and how funny the dolls; it made the "fairies" draw their fair tippets closer about their necks.

"How do you manage to keep warm here, Auntie?" asked papa, seeing there was no stove in the room.

"O, it's a good thick shawl, sir, thank the Lord!" she said cheerfully; "and when it comes very cold weather, neighbor Shaw, to the ground floor, lets me sit by her fire to sew. It costs money, sir, to feed a stove, and I've no one to look after me since my Johnny went to war." Then she pulled out her pocket handkerchief, and wiped her eyes just as she did when she told them about her little girl, and the "fairies" wondered, if Johnny too, was up in Heaven.

They did not stay very long, but when they went away, each of the "fairies" had two fine bed mice in her pocket, and one table key a pile of bright pennies, and a greenback with a V in the corner.

"They are the fairies for sure!" said Aunt Elsie, as the door closed after them; and then she went to tell neighbor Shaw about her visitors.

"Mamma," said fairy Fay, on reaching home, "why can't we ask that poor, old woman to come and live with us? there's plenty of room."

"My darling!" exclaimed mamma, in distress, "why, there's not a vacant place in the house, excepting the best bedroom, and of course we must keep that for company."

Fay's face clouded, but presently the two "fairies" had their curly heads close together, and a whispered consultation followed.

"Mamma," said Fay, the next moment, "there's our play room; it's ever so much nicer than that old garret, and so warm and sunshiny that she can make mice there all day long."

"I shouldn't wonder if she could mend clothes splendidly!" said Fan, who was a practical sort of fairy, remembering to have heard mamma wish she had some one to do the family mending.

"My generous darlings!" said mamma, quite put to the blush; and then, with her arms about them both, she asked:

"What do you say to it, papa?"

Papa, who had been slyly watching it all, nodded his head behind the newspaper, and said:

"We'll see;" and that very afternoon, as a worldly-wise precaution, he made inquiries of those who had known Aunt Elsie longest, and finding that she was, in all respects, a worthy woman, decided to let the "fairies" have their way. A general overturning in the play room followed. Dolls, dishes, and toy books disappeared, and in their place came a nice cot bed and an easy chair.

Early the next morning there was another cluster of little feet on the garret stairs. Aunt Elsie knew now that her "fairies" were coming, and when, an hour later, she found herself established in the "fairies" pleasant play house, she had to rub her eyes more than once to convince herself that she was not dreaming; for as all so like a dream, or a fairy tale—the sudden change from her cheerless corner to this cozy, carpeted room. But when she came to realize it fully, that the apple stand and the lonely garret were things of the past, great was her delight. Aunt Elsie was happy, and that she always insisted on calling the two maidens, who had deprived themselves of a play room to give a poor, old apple woman a home, *her* fairies! And the fairies were happy, too, for Aunt Elsie was better than the Arabian Knight story telling, and so for "mending," as fairy Fan had surmised, she was "splendid at that." Mamma could never find work enough to satisfy her busy fingers, and she had indeed brought its own reward.—*Little Corporal.*

A BROTHER'S EXPERIENCE AND TESTIMONY.

BROOKFIELD, Edgar Co., Ill., Jan. 31.

EDITOR CYNOSURE:

DEAR SIR: Enclosed find $20 in aid of the cause of truth, mercy and equal justice in which thou art enlisted. Last year I subscribed for two copies of the CYNOSURE, one for Reuben Hurst and one for myself. His may be discontinued, but mine *never*. I have found one new subscriber, and I will gratuitously multiply my subscription, because God said, "Let there be light." Now, if light dispels darkness, error, ignorance, and selfish covetousness, my glad soul shall say Amen, Amen. Yes, let true charity, which "seeketh not her own," everywhere shouted, establishing in man the kingdom of our Lord and Savior Jesus Christ, which will have its queen and kingdom set up by the Devil's power in man, and will teach man the real and of his creation.

For some fifty years I have had misgivings in my mind, and have never been without my sufferings from Masons, but the high esteem in which I have held, and do yet hold some adhering Masons, because of their fidelity and frankness in other matters, have constrained me, and perhaps may again, to give them my voice; but never when I can be bestowed upon others, either male or female, equally competent and worthy. And oh, ye ministers of the Gospel, who foster and defend Free Masonry with such kindred blasphemy, how can you take pleasure wait upon your ministry? Truly, you wear the livery of Heaven, but how can you handle the word of life while your hands are full of the works of darkness? Your midnight decds do secret service you dare not bring to the light of day. You profess to disseminate light, while darkness is in your path. Alas, how can you claim to be harbengers of good while cleaving to that which is evil. But "Judge not, and ye shall not be judged." Am I too decisive in my declarations? I would not be, but as I expect very soon to drop off this, my earthly tabernacle, I have no time to sew pillows to arm-holes, or to soften my words to officers, or to smooth them to suit the sensitive. Still I am admonished that I too am fallible. Weakness and falteriogs daily accompany me. Verily we are kindred. But as a brother, in all gravity, and love unfeigned, I entreat you—nay, more—I pray you, come up out of Babylon and stand in the light of the Lord where unto ye are called.

Now let me give you some matter-of-fact experience. And first I will say, I never was a Free Mason, nor was my father a Mason, bound by wicked oaths and penalties. He was not an aspiring, place-seeking man, but he chose wisely doubt's path of peace, and walked down the verge of about ninety three years. Now, of him who chooses those paths, it may be said, "The end of that man is peace." Not so with all, as my own observation has proved. Near sixty years ago I was put in opposition to a Mason, and though a friend to me, he was a drinking, gambling, profane man—living then in Ludlowville, Cayuga county, New York. There then lived some two miles north of town two respectable families on the same farm, father and son, both of them Free Masons, of the name of Montgomery. I think it was in the winter of 1813-14 the old gentleman died suddenly, and the astounding announcement was made that old Mr. Montgomery had died from some cause unknown. At or about midnight the night after his death I was called in haste from my bed chamber by the hoss of the shop. I arose, having no knowledge of what the matter meant, but he came from his bed-room, saying "I want you to go with me." We immediately set off together on foot. I knew not where we were going, but on the way he said: "We are going to bury Montgomery—dident have any a heavy judgment obtained against him in the court at Auburn a few days ago, and we are going to put his body out of the reach of the Sheriff." With speedy steps we soon reached the house of the deceased. There were three Masons, one of whom was a wealthy attorney at law, another, Mr. Clark, and the other the son of the deceased. No time was lost. The coffin being closed, we put it in a sleigh, and all of us (five in number) placed ourselves in the sleigh, which was driven with speed by the son of the deceased about one mile, to a burying ground. Finding the grave in readiness, the coffin was lowered, the grave was filled, and the scene was closed by each kissing the rum bottle at its mouth, and all retired. And now we leave every one and all to make their own comments on this case. It was evidently a Masonic tragedy. And what are the use of those four Masons? I have never learned the fate of young Montgomery, as he removed to a distance. Two of them not long after this died of intemperance, and one committed suicide by hand; Samuel Clark, the attorney, still survives those three men, but was not present at their deaths, but I never heard one word from their friends or others conflicting with the foregoing statements. I believe all of the particulars narrated to be literally true.

ELIJAH DACON.

Below please find directions for sending the twenty copies of the CYNOSURE.—E. B.

[We thank our Brother for his noble co-operation with us, both by his wise counsel and also by his generous material aid. May "the light of the Lord whereunto we are called" be abundantly his, and many be stirred up to this great work by his example.—Ed.

FREE MASONRY RENOUNCED.

From a late number of the Geneeo Republico.

MR. EDITOR:

Since I became a member of the Masonic fraternity, some years since, I have often felt that there were very serious objections to the Order, and at one time I was so much troubled in conscience that I consulted a very near and dear friend, (now no more) who was also a worthy brother, in regard to my duty. He advised me not to make a public renunciation of Masonry, but, if I chose, to withdraw privately. For four years I did not enter a Lodge. Recently information, however, which I received from worthy brethren, respecting the higher degrees, led me to form a more favorable opinion of the Order, and at one time I was so much troubled in conscience that I consulted a very near and dear friend, (now no more) who was also a worthy brother, in regard to my duty. He advised me not to make a public renunciation of Masonry, but, if I chose, to withdraw privately. For four years I did not enter a Lodge. Recent information, however, which I received from worthy brethren, respecting the higher degrees, led me to form a more favorable opinion of the Order, and at one time I was so much troubled in conscience that I consulted a very near and dear friend, (now no more) who was also a worthy brother, in regard to my duty. He advised me not to make a public renunciation of Masonry, but, if I chose, to withdraw privately. For four years I did not enter a Lodge. Recent information, however, which I received from worthy brethren, respecting the higher degrees, led me to form a more favorable opinion of the Order, and on

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] CHICAGO, TUESDAY, APRIL 5, 1870. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. WHOLE NUMBER 43.

"In secret have I said nothing"—JESUS CHRIST.

The Christian Cynosure.

[ED — "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be excluded from our columns. As the "Cynosure" is but a seven columns folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance: 1 copy, 26 numbers, $1; 5 copies, one year, $4; each per quarter, 20 cents; 10 copies of either, each to one place, $8; 13 copies to one place, one year, payable in advance, $10. Communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. Subscribers at the end of the six months from your subscription will be informed in what number your subscription will expire; but in case of renewal the subscription will be continued unchanged till we print a new list.

SEWARD ON SECRET SOCIETIES.

William H. Seward, as many of our readers will remember, was once the leading statesman of America in advocacy of the principles of liberty and enlightened national policy. None in those days were abler or sounder in their public utterances. His departure, in his advanced years, from his former integrity does not destroy the excellence of his testimonies to solid expressed. We give an extract from a manly speech of his, delivered in the United States Senate in the year 1855. It was provoked by the Know nothing folly. It is worthy of being placed among the best perpetuable records of our nation:

I belong to one voluntary association of men, which has to do with spiritual affairs. It is the Christian church—that branch of it, all imperfect though I think it is, which, according to my notions, most nearly contains in their purity the elements of the Christian faith. That association is an open one, which performs all its rites and gives all its instructions with publicity, and invites every man, in the language of its divine Founder, to come in and partake of the privileges with which He instituted it, and of the blessings which He promises. I belong to one temporal society of men, and that is the political one, which, according to my notions, embodies most fully and most truly, although, I confess, as in the other case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association, also, of which I have before spoken, is open to one. All its transactions are conducted in the broad daylight, and it invites all citizens, and all men who become subjects of the power of this Government, of whatever clime, or race, or color they may be, to enter into it; to share or participate in its labors, and to co-operate in maintaining good government and in advancing the cause of human nature. These two associations, the one spiritual and the other temporal, are the only voluntary associations to which I now belong, or ever have belonged since I became a man; and, unless I am beretofore, they are the only associations of men to which I shall ever suffer myself to be long. Secret societies, sir! Before I would place my head between the hands of any fellowmen, in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that my right hand might fall, that might become paralyzed, and that I might become an object of the pity, and even the mockery of my fellow-men. Sworn, sir! I, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrender my own judgment, as to their judgments, and my own conscience to their keeping! No, sir, I know given with the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been a life of independence, and I will die the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave.

DOES THE WORLD MOVE?

BY GEN. C. B. HOWARD.

To a man in a steamboat the river's banks and the trees are moving. Perhaps a person unbarked in one of the great philanthropic enterprises of the day, like the education of the Freedmen, is in like manner deceived.

We confess, at the start, to a little whirling of the head requiring a settling effort of the will at reading such newspaper announcements as the following:

"The Senate Chamber echoed yesterday for the first time to the voice of a negro Senator. * * * A speed of rare merit. * * * Truly a Statesman-like effort."—*Chicago Evening Journal* March 17.

"Listened to with breathless attention * * * an able and statesmanlike effort. * * * Of the highest intelligence while it has gained much in patriotism and loyalty."—*Senator Morton.*

"The Capitol and San Domingo votes for annexation in the United States—1000 against 9."—*Chicago Tribune* March 22d.

"Gunboats Agnes Watson Webb when has been engineering in Cuba, publishes a letter in favor of the recognition of Cuban belligerents. He states that the state of affairs have been kept from the American people."—*Tribune*, March 19th.

Add to these a few items not yet published showing progress of a different kind but not less significant. From New Orleans, a University observed by the State, *open to all colors*: its Medical Department endowed by the Legislature with $20,000; its Normal Department containing 60 colored candidates for teachers; a Theological Department already in operation and the Law, soon to be organized.

From Washington, three Chinese at Howard University—now a Coolly Escaped from China, and fired with a zeal to return as a missionary teacher to his native land where such as he are under the ban of Caste; some 150 colored students with a score or more of whites; Law, Medical and Normal classes, each one year old; all under a military organization for learning tactics, and for the proper development of the body. There are white students in this University being taught in the Theory of Doctors of Divinity and other persons of standing and wealth. Two of its medical and one of its Law faculty are colored.

Enough has been given to show we are not in some respects where we were ten years ago. But again we ask, "Does the *world* move?" No! The *world* moves not. There are men in Mississippi who would trample Revels into the earth as they would a viper; or perforate his body with bullets as they did that of the colored man Chandler, as described in the *Journal* of March 17th from which I quoted above. There are a plenty such in Louisiana who would murder Dr. Wright University to usher in if they dared or discharge their firearms into its peaceful recitation rooms as they did upon the unarmed Convention but little more than a twelve month ago, or as they have within a few weeks into a peaceful assembly of worshipers in the country thereby killing two women.

There are those in Washington who would rejoice to see Howard University topple to the ground as the *Tribune* telegrams have several times declared it bad (unfortunately for the telegraphers it doesn't stay toppled or rather people will not believe it ever toppled at all) and as indicated by a resolution offered in the House of Representatives by a Kentucky Democrat last week to inquire into all expenditure for it which exhaustion we trust in its death so speedily as to be beyond resurrection. There are those in Chicago in great numbers whose hearts gave no throb of satisfaction at the announcement of the annexation vote in San Domingo that Grant and President Grant for advocating it—because perchance it may open to the negro there the advantages of our citizenship and education. There are multitudes throughout the North who deplore any move towards Cuban recognition for fear of some embroglio with Spain whereby taxes may be increased or traffic obstructed—who in a word were purely selfish in the matter and have no hearts to sympathize with a people struggling for their rights.

My answer, therefore, to the question does the world move? is given without hesitation. But it is more no real progress except individual. In all a seeming which comes from our own standpoint. We answer again no! Christ's Kingdom is coming. There is a moving forward, strong irresistible, of the stone cut out of the mountain. We think we see many evidences of its healing and up-building power in human society, but it is sufficient for our present purpose to call attention to what has been illustrated in the facts cited, that it moves with a crushing force against some of the old forms of evil. The old caste of color in this country it is grinding to powder.

MASONRY AND THE MILITARY.

The question may be well asked, whether pupils who are educated at the public expense, have any right to become members of secret societies. There are some schools in this community whose duty it is, in a special manner, to keep alive the qualities of delicacy, refinement, disinterestedness, religion, justice, and morality. These classes are women, soldiers, clergymen, judges, scholars. Upon these persons it devolves to keep up the flame of a pure social and national life; to see that the light is kept bright and burning, and to prevent society from falling into barbarism. The soldier, the clergyman, and the judge, are specially set for their work, and they are bound in a peculiar manner, by every sacred obligation, to be true to their trust.

While the clergyman deals in faith, hope, and charity, and the judge in justice and law, the soldier stands ready to apply the terrors of force; and all are equally bound to be disinterested and just between man and man, and between man and God.

It is hardly possible for a Mason as such to be disinterested or just. His very profession, as a Mason, binds him to a very unjust, selfish, and interested discrimination in favor of his fellow Mason. He is bound to "conceal and not reveal" any secret information which it may be very important for the public to know, and all essential for the doing of justice between man and man. Nay, it is worse than this; Masonry is an organized collusion which is specially adapted to the purpose of doing injustice and wrong, not only to individuals, but to the community, and to the government. A Master Mason, by assigning parts to a half score or so of his dupes and followers, could accomplish any piece of villainy he or they might choose, without being held responsible for it before the law. Just as a patent right on a valuable machine might be infringed with impunity by making one part in one locality, another part in another locality, and so on, putting the whole together in still another locality, and disposing of them in still another; so Masonry is capable of infringing any law of the decalogue, even to the commission of murder or robbery, and none of the very respectable worthy brothers who might play each his innocent little part in it, be detected. Even a Masonic clergyman might play a part in a combination designed for taking off the life of a human being, and never be suspected by any one save God alone; and what can men who work in the dark, and wear the "all-seeing eye" upon their aprons, care about God? The more honest a Mason might be as a man, the more villainous the purpose he might be made to serve as a Mason.

Suppose that a man is benighted and weary, strong and confused by falling into the trans set for him by a Masonic collusion, either for the purpose of letting him "severely alone," or for driving him into some great Masonic benefaction, which may in fact be as insulting to his manhood, as it is hellish in its purpose, and oppose the man so harassed, stunned and oppressed, seeing a clergyman, and not knowing that he is a Mason, asks him the way, and the said clergyman directs him in a way to lead deeper and deeper into Masonic toils, until I only; the end is madness, ruin, and death.

Now what has our innocent, simple minded, worthy clerical brother of the black art done? Why, he only showed a man the way; is there any thing wrong in that? Was the simple, innocent part in the tragedy assigned to him, to play, by the Master Mason, and he did it, where is there any law against, or impropriety in showing a benighted man the way?

It would have been a Christian duty to direct the unfortunate man into the other road, into a path leading to Christian sympathy and kindness; but who can say that the Masonic preacher did not do his Christian duty by directing the man as he did? Who among men can enter the dark recesses of the heart, or the equally dark recesses of Masonry, and tell what motives are lurking there? Is not the Masonic preacher safe so long as he has a hole to shelter his head in, wherein he may hide his motives from human eyes? Is he not under the honest guise of a holy profession, an excellent stool-pigeon for deceiving the young, the unwary, the unsophisticated, and leading them as the Master Mason's minister of the Gospel ever he suspected of playing a part in a combination for speculating in gold or for committing murder?

But if it is wicked for ministers of the gospel, who are paid by anti-Masons as well as by Masons, to use their influence in favor of this luxury, it is equally so for officers of the army to do so. Men who are trained at the national expense, for the purpose of serving the country: who are educated at West Point and Annapolis, and who never taught there that Masonry is respectable, or that they are to bind themselves to it in any way, have no right to give their allegiance to such a low, narrow and selfish association while they remain in the service. They are trained with the especial purpose of serving the government and the country; and they have no right to bind their freedom of action, their independance, and their disinterestedness by an oath under the control of a secret organization. The soldier, above all other men should be a high minded, disinterested, open, frank, generous man, free from all allegiance except that to his government;—a man who will always meet you with "hand or toe," and not a sneaking, darkling, double worker, serving two masters, governed by secret vows which are likely to conflict. He has no right to bind himself to secrecy for the benefit of a lodge of Masons; for he cannot be free to serve the country unless he enjoys a fulness exercise of the liberty to tell the whole truth, frankly and unreservedly on all occasions.

The plea of the rebel leader was that his oath to his native State (supposing him to have taken one) was of a lower binding force than the oath to his government which he had taken beyond a doubt; and this plea could be carried still farther by the Mason, claiming that the oath to his Lodge is of more binding force (as it often is) than that either of the oath to his State or the government.

We think that the people who pay their money for educating officers for the Army and Navy, have a right to say that those officers shall take no oath which in any degree is controlled by the law, and that they shall not become members of any association that is not perfectly open to public inspection. It is now clearly seen that officers whom the people have educated for the service of the country, have entered into a secret conspiracy to destroy those very liberties which they were appointed to defend, and that many of them, if not all, become members of secret societies after leaving their respective academies. The fact it may be said, that the war of the rebellion has taught Masonry its power, and disclosed to its machinations hereafter the best points of attack.

C. B. F

The Petition, Evidence and Report upon Extra-Judicial Oaths, Presented to the Legislature of Connecticut, at their Session in May, 1833.

The Petitioners, Inhabitants of said State respectfully request the attention of your Honorable Body to the expediency of adopting some provision to prevent the administration of oaths in all cases not authorized by law. It may justly be required of the Petitioners, before a compliance can be expected with this request, that a cause should be made out, requiring such Legislative provision; and your Petitioners confidently trust that satisfactory grounds for this application will be found to exist, in the oaths which are administered in secret Lodges.

The disclosures which have been recently made by seceding Masons of the secret proceedings of those Lodges, fully prove that the institution of Freemasonry does in numerous degrees which may be increased to an unlimited extent, and that an oath of an extraordinary character is administered at the entrance of every degree. Your Petitioners would not trespass upon the principles of decorum by an unnecessary recital of all those horrid imprecations, but justice to the cause they have espoused, compels them to exhibit the following specimens, which were administered in the oaths administered in the different degrees. The Entered Apprentice Mason swears, "I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points, of the secrets, arts and mysteries of Ancient Masonry, which I have received, am about to receive, or may hereafter be instructed in," without the least equivocation, mental reservation, or self evasion of mind in the least whatever, binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea." The Master Mason swears, "I will obey all regular signs summonses, or tokens, given, handed, sent or thrown to me from the hand of a brother Master Mason." "A Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable to my breast as in his own, *without exception.*" "Companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." "A Companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable to my breast as his own, *without exception.*"

It cannot be necessary for your Petitioners to enter upon a formal argument, in order to satisfy this enlightened Assembly that oaths like the foregoing ought not to be administered to the applied and redundant language in which they are expressed, and the barbarous and abhorrent penalties annexed to them, were evidently designed to impose upon the mind of the candidate the necessity of entire and unlimited obedience to their requirements. They purport to be the injunctions of supreme power, and claim supremacy over every obligation, human or divine. In the light they were regarded and acted upon by Masons of high standing and character, they were construed by the late Masonic murder committed in the State of New York, or connected with the Trials which sprang from it, and in this construction these Masons were justified and upheld by the Grand Chapter and Grand Lodge of that State. Such obligations are obviously inconsistent with our allegiance to the State, and the obedience which is required by our Maker, and with those fundamental principles which constitute the basis and the cement of civil and of religious communities. The Masonic oaths lead directly to the sacrifice of duties and the commission of crimes; they cherish a feeling of selfishness and of savage revenge, instead of the spirit of love of the Gospel, and are the direct work of an insidious attempt to effect the entire overthrow of our Holy Religion.

It is for these reasons that your Petitioners respectfully request your Honors, by a suitable act or provision, to prohibit the administering of oaths not authorized by law; and they, as in duty bound will ever pray.

The foregoing was the petition of about fourteen hundred Citizens of the State of Connecticut, and was presented to the Legislature at their session in May, 1833. By the House of Representatives it was referred to a select Committee, who having given notice of the time and place of their meeting, entered into a full investigation of the subject. The doings of the Committee were open to the public, and every person who wished to hear the proceedings could attend if he chose. Three witnesses were presented by the Petitioners (viz: Mr. Stone of York, and Messrs. Hoxie and Ketchum of Batch of this State) by whom they expected to substantiate the facts set forth in the petition in giving his testimony, Mr. Hanks read the several oaths, &c., as published in Allyn's Rituals of the first degree, of the Royal Arch Degree, and pointing out as he proceeded the discrepancies or variations, which he had practiced or known. He had taken, administered, or seen administered, the oaths, &c., in four different States of the Union, viz: New York Pennsylvania, Virginia and Ohio—had taken himself many degrees, and testified from personal knowledge. The testimony of Mr. Hanks was full, explicit and particular on the first three degrees of Masonry, and his statements were supported by those of Messrs. Welch and Hatch, as far as their experience extended.

Among the facts proved by the testimony, were the following, viz: that Freemasonry with all its Oaths and Penalties is substantially the same every where—that the variations are slight, and in most instances merely verbal, and such as have resulted from unwritten or traditionary communication—that the Oaths and Penalties of the first degree, are recognized in the world and correctly published by Mr. Allyn, in his Ritual, and by others—that they are so administered in the Lodges, and are to be understood according the plain, literal import of the terms in which they are expressed, and as they have been explained by seceding Masons generally—that the Declaration of the Massachusetts and Connecticut adhering Masons, cannot be made, or signed understandingly, in connivance with truth—that in the Royal Arch Oath, the terms "murder and treason not excepted," are sometimes used; sometimes the expression "in all cases whatsoever," or "in all cases without exception." Some other verbal alterations were noticed, which need not be detailed here. It appeared also from the statements of the witnesses, that the proportion of funds disposed of, for charitable purposes, is extremely small, while the Lodges are scenes of extravagant mirth and bacchanalian revelry, and the admission, passing, and raising of candidates, occasions of much indecent sport and ridiculous merriment, accompanied with mock murders, fictitious discoveries, and blasphemous ceremonies and representations.

From the evidence before them, the Committee came to the conclusions expressed in the following report

To the Honorable General Assembly of the State of Connecticut, now in session:

The committee to whom was referred the petition of Gales Lyman and others, beg leave respectfully to report that we have had the same under consideration, and inquired by legal evidence into the truth of the matters therein set forth, and are of the opinion that the same have been substantially proved, and are true. The committee, at the commencement of the investigation, adopted the rule and made known the same to the petitioners that they should attend to no evidence, except such as in our opinion would be admissible in a court of law. The petitioners accordingly summoned before us sundry witnesses, who, or aught we knew or could discover to the contrary, were men of respectability or intelligence, and upon their testimony, and upon *that alone*, have we come to our present result. It was proved by these witnesses, that oath-similar in character (and some of them identical in phraseology) to those set forth in the petition, had been in their presence, and within their hearing, repeatedly administered in this State. The committee believe the administration of such oaths to be highly improper, and that the same should be prohibited by legal enactment. Our reasons for this opinion are

1. Because they are unauthorized by law.

2. Because they bind the persons to whom they are administered to disregard and violate the law.

3. Because they are, in their natural tendency, subversive of public morals and blasphemous.

4. Because the penalties attached to the breach of them are such as are entirely unknown to our law, and are forbidden both by the Constitution of the United States and by the Constitution of this State.

First, then, those oaths are not authorized by law. Our code of statute law we have as set which points out the cases in which oaths shall or may be administered, and prescribes their several forms. In this act we find no such oaths. Indeed, we find, upon examination of our code, that although extra-judicial oaths are nowhere expressly prohibited, their oathwfulness is throughout clearly implied. And the implication is no less clear that as a persons, except those expressly authorized by law, may rightfully administer oaths. The committee would hereby refer to a number of those acts in which particular persons are, on particular occasions and for particular purposes, authorized to administer oaths. In the acts relative to insolvency, the Commissioners are expressly authorized to administer an oath to the insolvent debtor. In the act relative to surveyors, the surveyors are authorized to administer an oath to the chainmen. In an act relating to oaths, passed in 1823, Clerks of the Senate and House of Representatives, and the chairmen of committees, are, during the session of the Legislature, authorized to administer oaths. There are other acts of the same nature to which it cannot be necessary to particularly to refer. The inference, as we think, plainly deducible from those acts is, that *all* persons have not the right to administer oaths; and that those which they authorize to perform may be lawfully administered. And we need only ask this honorable body whether the public sense of propriety would not be shocked at witnessing, in open daylight, the Governor, Senate, House of Representatives (or Batch of this State) by whom they expected to substantiate the facts set forth in the petition in giving his testimony, Mr. Hanks read the several oaths, &c., as published in Allyn's Rituals of the first degree, of the Royal Arch Degree, and pointing out as he proceeded the discrepancies or variations, which he had practiced or known. He had taken, administered, or seen administered, the oaths, &c., in four different States of the Union, viz: New York Pennsylvania, Virginia and Ohio—had taken himself many degrees, and testified from personal knowledge. The testimony of Mr. Hanks was full, explicit and particular on the first three degrees of Masonry, and his statements were supported by those of Messrs. Welch and Hatch, as far as their experience extended.

Among the facts proved by the testimony, were the following, viz: that Freemasonry with all its Oaths and Penalties is substantially the same every where—that the variations are slight, and in most instances merely verbal, and such as have resulted from unwritten or traditionary communication—that the Oaths and Penalties of the first degree, are recognized in the world and correctly published by Mr. Allyn, in his Ritual, and by others—that they are so administered in the Lodges, and are to be understood according the plain, literal import of the terms in which they are expressed, and as they have been explained by seceding Masons generally—that the Declaration of the Massachusetts and Connecticut adhering Masons, cannot be made, or signed understandingly, in connivance with truth—that in the Royal Arch Oath, the terms "murder and treason not excepted," are sometimes used; sometimes the expression "in all cases whatsoever," or "in all cases without exception." Some other verbal alterations were noticed, which need not be detailed here. It appeared also from the statements of the witnesses, that the proportion of funds disposed of, for charitable purposes, is extremely small, while the Lodges are scenes of extravagant mirth and bacchanalian revelry, and the admission, passing, and raising of candidates, occasions of much indecent sport and ridiculous merriment, accompanied with mock murders, fictitious discoveries, and blasphemous ceremonies and representations.

From the evidence before them, the Committee came to the conclusions expressed in the following report

To the Honorable General Assembly of the State of Connecticut, now in session:

The committee to whom was referred the petition of Gales Lyman and others, beg leave respectfully to report that we have had the same under consideration, and inquired by legal evidence into the truth of the matters therein set forth, and are of the opinion that the same have been substantially proved, and are true. The committee, at the commencement of the investigation, adopted the rule and made known the same to the petitioners that they should attend to no evidence, except such as in our opinion would be admissible in a court of law. The petitioners accordingly summoned before us sundry witnesses, who, or aught we knew or could discover to the contrary, were men of respectability or intelligence, and upon their testimony, and upon *that alone*, have we come to our present result. It was proved by these witnesses, that oath-similar in character (and some of them identical in phraseology) to those set forth in the petition, had been in their presence, and within their hearing, repeatedly administered in this State. The committee believe the administration of such oaths to be highly improper, and that the same should be prohibited by legal enactment. Our reasons for this opinion are

1. Because they are unauthorized by law.

2. Because they bind the persons to whom they are administered to disregard and violate the law.

3. Because they are, in their natural tendency, subversive of public morals and blasphemous.

4. Because the penalties attached to the breach of them are such as are entirely unknown to our law, and are forbidden both by the Constitution of the United States and by the Constitution of this State.

First, then, those oaths are not authorized by law. Our code of statute law we have as set which points out the cases in which oaths shall or may be administered, and prescribes their several forms. In this act we find no such oaths. Indeed, we find, upon examination of our code, that although extra-judicial oaths are nowhere expressly prohibited, their oathwfulness is throughout clearly implied. And the implication is no less clear that as a persons, except those expressly authorized by law, may rightfully administer oaths. The committee would hereby refer to a number of those acts in which particular persons are, on particular occasions and for particular purposes, authorized to administer oaths. In the acts relative to insolvency, the Commissioners are expressly authorized to administer an oath to the insolvent debtor. In the act relative to surveyors, the surveyors are authorized to administer an oath to the chainmen. In an act relating to oaths, passed in 1823, Clerks of the Senate and House of Representatives, and the chairmen of committees, are, during the session of the Legislature, authorized to administer oaths. There are other acts of the same nature to which it cannot be necessary to particularly to refer. The inference, as we think, plainly deducible from those acts is, that *all* persons have not the right to administer oaths; and that those which they authorize to perform may be lawfully administered. And we need only ask this honorable body whether the public sense of propriety would not be shocked at witnessing, in open daylight, the Governor, Senate, House of Representatives (or any of them) in the discharge of duties for which he was authorized, and in a case not by law provided for. For instance, suppose a clergyman, upon the admission of a member into his church, should require him to kneel down, lay his hand upon the Bible, and then to solemnly swear that he would observe all the rules and regulations of that church, upon no less penalty than to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea. Would not an involuntary shudder pervade the whole community at such a horrid exhibition? and would not our first impression be, that this clergyman had violated the law, and that he ought to be duly prosecuted? And yet we may search our statute book in vain for any penal enactment that would reach this case. Again, suppose that any one of the charitable and benevolent societies of the present day should, on the admission of a member, require him to swear by the ever-living God that he would obey all the laws of that society, "upon no less penalty than to have his left breast torn open, his heart and vitals taken from them, and thrown over the left shoulder and carried in the valley of Jehoshaphat, there to become a prey to the wild beasts of the field and the vultures of the air." And, moreover, suppose this oath to be administered by some one not by law authorized to administer oaths? And yet we need scarcely ask whether an insulted community would not, under a sense that their laws had been wantonly trampled upon, call aloud, and that too instantly, upon the strong arm of justice, to punish such awful and disgusting profanity. And yet the ministers of justice could afford them no aid, inasmuch as the law has not on this subject clothed them with any authority.

Secondly. We object to the administration of oaths like those set forth in the petition, because they bind the person receiving them to disregard and violate the law. In one of the oaths, for instance, the person receiving it swears that he will assist a companion of a certain degree so far as to extricate him from difficulty, whether he be right or wrong. In this oath, and in the other several oaths, the person receiving them is left, therefore, entirely at the discretion of his brethren, to say when he shall or shall not be required to perform the promises which he has made. Thus, in the case of a brother who has violated the law, he is bound to assist him in escaping from the punishment which is due to his crime. Thirdly. We consider the administration of extrajudicial oaths, especially such as are set forth in said petition, improper, because in their tendency they are opposed to sound morals, and are blasphemous. The obligation to assist another so far as to extricate him from difficulty, whether he be right or wrong, and to conceal another's secrets, even though those secrets should involve the highest and most enormous crimes, is most assuredly opposed to the spirit of the Gospel, and to the pure system of morality therein inculcated. And to call upon the great and awful name of Jehovah to give sanction to such obligations is, in our opinion, the height of blasphemy.

Fourthly. We believe such oaths to be improper, because the penalties attached to them are such as are unknown to our law, and are opposed both to the Constitution of the United States and to the Constitution of this State. If the breach of those oaths constitutes the crime of perjury, then is our opinion such breach should be punished as perjury is other cases is punished. By our law, every person who shall commit perjury, and shall be thereof duly convicted, shall suffer imprisonment in the county prison for a term not less than two nor more than five years; and this is the extent of the pains and penalties which the humanity of our law will suffer to be inflicted upon him. But to the violation of the oaths above referred to is annexed a great variety of most cruel and inhuman punishments, such as are not known in the criminal codes of any civilized nation on the earth. Among them are the tearing out of the tongue—or splitting it from tip to root; the cutting of the throat across, from ear to ear; the tearing out of the heart and vitals, and exposing them to be destroyed by wild beasts and birds of prey, &c., &c. These penalties we believe to be forbidden by the tenth article of the amendments of the Constitution of the United States, which prohibits the infliction of all cruel and unusual punishments, and by the tenth section of the first article of the Constitution of this State, which declares that "No person shall be arrested, detained or punished, except in cases clearly warranted by law." For these and for various other reasons, which must be obvious to the good sense of this honorable body, we are of the opinion that the prayer of the petition ought to be granted, and we would therefore recommend the passage of the accompanying bill into public act. All of which is respectfully submitted.

Signed per order.

THOMAS DACKUS,
Chairman.

An Act in addition to an Act concerning Crimes and Punishments.

Be it enacted by the Senate and House of Representatives, in General Assembly convened, That every person who shall willfully administer to any other persons any oath not authorized or required, and which shall be thereof duly convicted, shall for every such offense suffer a like penalty.

The foregoing report, with the accompanying bill for a public act, came before the Legislature in the session, and it was thought advisable by some of the committee, that they should for that reason be continued to the next session. A motion to that effect was made, upon the third reading of the bill, and was carried in the affirmative. The bill then went to the Senate for concurrence in the vote of continuance, but it was there indefinitely postponed. Upon its return, the House reconsidered their vote, and concurred with the Senate, so the bill was lost, and the petition, with the report of the committee, was rejected.

Comment upon this subject is unnecessary The importance of the facts substantiated by the evidence, the reasonableness of the petition, and the force of the arguments in the report, will commend themselves to the understanding of every intelligent man.

EVIDENCES OF IMPOSITION.

The pretensions of the Masons of the United States to having built Solomon's Temple, or of having connected, in any possible way (more than bakers or brewers are), with those who did build it, as also the exceeding great value which is claimed by them for the lambskin apron, are not the only evidences of the imposition that the perpetrators themselves and others There is more than one witness to give testimony against their criminal folly, and their telling with sacred matters. There is no reason whatever to show that they, themselves, do not believe their own pretensions.

For instance, while Masonic editors and book-makers are making great claims for their secret associations as one of the most charitable institutions of the world, being really a *Divine* origin, and therefore equal to, if not better than, the ordinary forms of religion—yet dying Masons seldom ever leave their lodges any money. Indeed, we do we hear of benevolent societies leaving large legacies to churches, to hospitals, to Bible societies, to colleges, to colonization societies, and to missionary societies, etc., etc., but who ever heard of a Mason's leaving anything for his lodge?

It is possible that Masons do make frequent donations, legacies and bequests for the purpose of keeping up the interests of the craft, but, if so, they do it so much on the sly that it is very rarely found out. In fact so few such cases are ever announced in the papers that it appears to us as good evidence that they hardly ever occur; for the craft are very crafty at catching at whatever might redound to their charity, generosity, beneficence and public spirit.

The fact is, amidst all their pretensions at being the most charitable institution of the world, few of their own number ever show any actual faith in these pretensions, and are hence very chary about leaving their fortunes for the support of the lodge. They have too much need for that.

We have heard a story of a man who talked a great deal of having the fastest horse in his would, when he never owned a horse in his life; yet he talked so much about his horse, that at last he went to a saddler's to buy a saddle and bridle for him! In the same way, the Mason talks so much to show the great charity of Masonry, that at last he may possibly leave it something in his will; but there is no evidence that he very often makes such a mistake. And this is pretty good proof of the emptiness of his Masonic pretensions. He has no actual belief in them himself.

And even if he has, it would not sustain his pretensions. For he may believe a great many things that still are void of truth. It must appear to all disinterested persons who are capable of analyzing human actions that the quarts of Masonic charity does not contain gold enough to pay for washing. The Masons may sell out as many claims as they please, and dispense the money they may thus get to ministering to certain cases of need; but this is only a song sold in the sand in order to make their claims sell the more readily. Masonic pretensions to charity are like those to real estate of the Mariposa Company—it belongs to a second party, while the company merely speculate on, and about, and with it, thereby defrauding themselves. The Speculative Masonry is a ring of speculators, who make a handsome thing in the way of power, influence, and funds, out of investing a set of Mason's tools with pretended spiritual significance. It is almost like a sham the capital in the stock of the Mariposa ring, made up of a foreclosed mortgage on lands they never owned.

We doubt whether there is a speculative Mason in the whole ring, their parent source and teacher? If a rest of the speculative Masons can pass themselves off as "ancient and honorable," as "Divine," and as exceedingly "charitable," with high-sounding names and titles, such as Grand High Priests, Grand Sepulchres, etc., why may not other speculative rings indulge in practising *their* impositions upon the public, and claim great sanctity and holiness for them?

It is a fact that a member of the Mariposa ring leaves a large pious legacy to the company, even makes a dividend except out of the money paid in; or whenever Masonry does any better than to divide its deluded followers—we would like to know it. When we go to Masonry to seek for charity, we propose to look largely at the same time in Mariposa stocks.

But, in conclusion, let us say in all sadness that it fills us with mournful concern, and feelings of revolt, to see any minister of the Gospel maintaining the imposition that Masonic craft is one and the same thing with Christian charity. They tax our charity to the utmost when they expose us to believe in the sincerity of theirs.

ON THE SQUARE.

A CHAPTER OF ABSURDITIES.

1. To desire to have men sober, and vote a license to make them drunk.

2. To mourn over drunkards, and vote a license to make more.

3. To pity a drunkard's family, and vote for the chief means of their misery.

4. To expect to restrain men for evil by telling some of them they may do it.

5. To think that authorizing a business will discourage it.

6. To expect that making the sale of intoxicating drink legal will not make it respectable, in the estimation of most people.

7. To suppose that making the sale of them respectable, will not encourage the use of them.

8. To regret the vpas, and keep watering the main root.

9. To believe that we should not "do evil that good may come," and license men to sell poison for the sake of having orderly (?) houses to drink it in.

10. To think that drinking intoxicating liquors in orderly houses will not promote intemperance.

11. To profess benevolence to our fellow men, and vote for the cause of idleness, quarrelling, poverty, and misery among them.

12. To pray for a blessing on our neighbors will on us, and seek a curse with our votes.

13. A government instituted and sustained for the good of the people, licensing a trade that brings evil upon them.

Be SQUARELY HONEST.—Never try dirty dodges to make money. It will never pay you to lick honey off of thorns. An honest man will not make a dog of himself for the sake of getting a bone. He needs have a long spoon who would eat out of the same dish with Satan Never ruin your soul for the sake of pelf; it is like drowning yourself in a well to get a drink of water.

Hint to a lover.—To succeed as a suitor, you must suit her well.

The Christian Cynosure.

CHICAGO, TUESDAY APRIL 5, 1870.

PROF. J. BLANCHARD, Editor-in-Chief.
REV. I. A. HART, Associate Editor.
REV. D. FOSTER, Office Editor.

Editorials by the Associate and Office Editors are signed "B." and "F."

CUNNING DISGUISED AS FOLLY.

Thieves, burglars, pickpockets and confidence men the world over, in order to success, must allay, or not excite the suspicion of their victims. Spies and conquerors have visited, as clowns or simpletons, the camps they were to attack. King David as lean and capable, as courageous, feigned himself mad, and was taken by the king of Moab for a fool or crack-brain. And Satan's net-work of secret orders, whose invisible meshes to-day encircle our globe, are hid under the forms and fooleries first started by stone-masons to give relish to an evening's cups, by the fun and frolic, and horse-play intented to initiate an apprentice, advance him to fellow-craft, or admit him, when his trade was learned, to the grade of a Master Mason. The very foolery of the thing is its most cunning defence and shield; disarming suspicion and allaying fear. We clip the following from *The People's Journal*, a Chicago book seller's paper:

"The Pope hates the Free Masons, and classes them with Catholoaxi, Fenians, *et hoc genus omni*, because they have an oath of secrecy among themselves, which they refuse to divulge to confession. It is evident that the Pope never read the words of Lessing, the German philosopher, who wrote the tragedy of 'Nathan the wise.' There is a story told in Lessing's life which might be consolatory to his believers when he is troubled with alarms as to the political machinations of the *secte Maconique ou Carbonarare*. Lessing was initiated into Masonry at Hamburg; and after his admission, the Master of the lodge observed, 'Well, do you find that there is any thing against Church or State in our Institution?' "Would to heaven there were," quoted the philosopher—"then there would be something in it."

This paragraph was probably put in by some Free Mason to disarm suspicion or allay popular anxiety about the Lodge. Yet it is as true of Mormonism, Popery, paganism, as of Masonry, that "*there is nothing in it!*" Yet this same sort of foolery to-day governs, taxes, imbrutes, and stultifies the masses of our earth, out-side the teachings of Christ! This same foolery built the Pyramids. Dupes in all ages have built palaces for their, tyrants; and Priests who live at those tyrants' tables have paid the multitude with mystery and show. And yet, strange to tell, philosophers who despise such "foolories," in health, will practice them when sick. The great Socrates, with his dying breath, ordered the sacrifice of a cock to Esculapius. Cicero consulted the the augurs whom he ridiculed; and Charles II. who feared not God nor regarded man, was confessed by Huddlerworth at his death, that otherwise unknown priest, who was smuggled into the royal bed-chamber, against the constitution, laws and religion of the land; by a secret passage through which the king's counsels sans had been admitted before!

So it is with Free Masonry. Its folly is the most effectual concealment of its power. And the same men, as life's mood shifts with them, will despise its foolories, court its patronage, dread its vengeance; yet practice its mesmerics and die in its embrace.

OMITTING CHRIST.

A Correspondent asks *Rev. Mr. Post* of Rochester, New York, for proof that Masons omit Christ.

The proofs are:

1. They receive Jews, deists, and[1] Mohammedans and most omit Him.

2. Masonry admits only the religion in which mankind agree. Mankind do not agree in Christ, who is thereby excluded.

3. O. H. Tiffany D. D., (Methodist) omitted Christ in his prayer at the laying of the corner-stone of Douglas monument, Chicago. We heard his prayer. He also omitted Christ at laying the corner-stone of the Methodist church, Kankakee, Illinois.

4. In twenty-four prayers connected with the Entered Apprentice, Fellow Craft, and Master's degree, in the new Masonic Trestle-board, no name of Christ occurs.

5. An Episcopal clergyman in the city of Cleveland, Ohio, in a pulpit address on Masonry, admitted and justified their omission of Christ.

6. A son of Herlan Page, who was a Mason, stated to us that two Jews were members of his lodge; that Christ was overshipped in an extemporary prayer; that the Jews objected to the prayer as unmasonic because of the allusion to Christ, and that the constitution of Masonry was with the Jews, and sustained their objection to Christ, as unmasonic.

7. Jews in the City of Chicago, who are Masons, when asked by us whether a Hebrew would unite in a prayer offered to, or in the name of Christ? have always answered us: "Not if he regarded his religion!" Yet multitudes of Jews are Masons.

8. Mackey's Lexicon of Masonry declares that "The religion of Masonry is pure theism;" that is to say, "deism," which omits Christ. *See Mac. Lex. Art. Religion.*

9. Thus the only allusions to Christ tolerated by Masonry regard Him as one among other sacred persons; as it places the Bible on a level with other sacred books. This was and is the doctrine of paganism. The pagans did not forbid Christians to worship Christ, but commanded them to worship idols. If they would worship idols along with Christ they would escape persecution. The pagans did not object!

10. Whoever will look at the members of an ordinary Masonic lodge will require no proof that the members are not expected to receive Christ or worship Him. They do not meet in his name but in the name of an imaginary false god whom they call " the Great Architect."

WHO HATH BELIEVED OUR REPORT.

A distinguished minister of a fearless and radical turn, who occasionally uttered sentiments of disapproval of secret orders—was asked by a godly sister " What shall we do? this insidious and anti-Christian influence is creeping into our churches ; it is a baleful leavon of hypocrisy, good men in great numbers who have been in and know, testify most earnestly that it is of the devil, and you admit that it is wrong, now what shall we do. We can't lie down to sleep when the fire is already smouldering among the timbers of the house." "Oh said he with so impatient toss at the head—I don't believe it is half so bad as they say it is," and with that he turned quickly and walked away. "I am opposed to Masonry, said a respectable deacon and always have been, but I can't get myself so fearfully alarmed, as my Brother Blanchard is"—so he says the animal is a leopard, and yet he walks up and pats it as if it were a lion.

A candidate for admission to a church, which has a standing testimony on its records against secret societies as being anti-Christian in their form and influence—as asked if he was in sympathy with the church in that testimony; he replied, " I don't know anything about secret societies" The question arises why did he not know? He had heard a great deal said about them. He had enjoyed abundant means of Information—both by printed and oral testimony, and had been a member of one such order at least, and yet he did'nt know any thing about secret societies! His answer reminded us instantly of certain persons spoken of in the Scriptures as being " willingly ignorant of the great facts of sacred history which overwhelmingly refute their infidel theory, that since the fathers fell asleep all things continue as they were; and heneen the promise of His coming is no more to be regarded; and of those also of whom the Psalmist says " They know not neither will they understand." We thought also of those who say we don't know anything of this change of heart which some people profess. We don't know anything about the hell or the heaven we hear so much of, we have'nt been there, we don't know any of this brother afterwards how he reconciled his plea of ignorance with honesty? Why I suppose said his friend that like many others, he has listened to the cunning disclaimers of the Masons and others until he has come to the conclusion that not half that is said by anti-Masons is true, and the rest is uncertain. Yes said I, and by that means he has absorbed so much of the views of secretism that he is in imminent danger of an acute and fatal attack of the distemper. The truth is our testimony is not believed. It is tre ted as the testimony of Noah and the prophets was. After men had heard it and even after miracles were wrought to confirm what had also the internal evidence of harmony with eternal justice, yet they did not know whether Divine judgments were impending or not, and so concluded to treat the prophetic warnings, as idle tales—and they knew nothing about these judgments until they knew them by the most unutterably dreadful experience. Now, so thus, this dodge of ignorance, instead of a refuge of safety will prove the most successful snare of the destroyer. Paul's safety was assured because he was " not ignorant of Satan's devices" Noah's family was saved by water because they knew the flood was coming while those around them who did'nt know anything about it " were swept by it to destruction. "I don't know anything about secret societies!" That is just what the Masons try to have me believe. The man who says this after he has been told the truth concerning the secret orders—believes those who are sworn to conceal the truth and refuses to hellove what others say who have no motive to deceive but who testify the truth at their peril,—believes the adhereing Mason whom he has no reason to believe on tals matter, and disbelieves the renouncing Mason whom he has no reason to doubt. He is more than half a Mason already who says I don't know anything about secret societies. H.

CASTING THE BIBLE OUT OF SCHOOLS.

It is one thing to *neglect* the Bible, another to *reject* it. Neglecting to pay taxes forfeits property. Resisting taxes is rebellion and hangs.

The Cincinnati School Board, a compound of Atheism and Priestism which is Atheism, rejected the Bible in these cool and wonderful words :

" *Resolved*, That religious instruction and the reading of religious books, including the Holy Bible, are prohibited in the Common Schools of Cincinnati."

This resolution some so called Religious papers endorse and support!

" When God resolves to scourge a nations sins
Tis in the Church the Leprosy begins."

JUDGE HAGAN'S OPINION.

We have received this learned and very able opinion and may notice it hereafter.

We have also received the printed volume entitled

" THE BIBLE IN PUBLIC SCHOOLS"

containing a full and excellent report of the whole trial at Cincinnati, the arguments of counsel included.

The publishers of this important book will send it pre-paid to any one who will send the price of the volume, *two dollars*, to

Robert F. Clark & Co.,
Cincinnati, Ohio.

Send for the book and you will then have both sides of the case.

WHAT THE PLAN IS.

We have received through a friend some extracts from the Keystone *Good Templar*, the official organ of the Grand Lodge of Good Templars, of Pennsylvania, in which it appears that the Order is on the alert for a conflict, is recruiting, taking up its position—nay is skirmishing a little and throwing a few shot and shells here and there just to show what they can do. This appears to be especially the case in Reunion City, Carbondale and some other places in the region.

But we would say to our warm-hearted temperance friends there, Bro. Callender, Terrington, Layton and others, who have honestly and earnestly taken up the cause—not for self or a selfish combination, but for our God and Saviour as an important part of His work—we would say to them, don't be terrified at these threatening indications, but unitedly, and only seek help from above, and keep constantly in mind what the *plan is*, in all this so as to be guarded against its evils. Remember, that in some secret attacks in the late rebellion against God and our government, the Grays [Query] put on the garb of the "Boys in Blue," so as to work in among them, confuse and divide them, and get them to firing at each other.

Now this is the very plan which the real loyal temperance men there in Pennsylvania and everywhere else must watch out for and guard against. That this is the plan for operating, we can see from these "extracts" referred to. That Grand Lodge and those officers, editors and lecturers of the Order put on the temperance garb and *assume* that they are the temperance army—the true Boys in Blue, fighting against the tyrant Alcohol, and claiming that those who would enlist against that tyrant must join them.

So the "Right Worthy Grand Lodge" sots up among its regalia, its *forms*, signs, grips and secret doings, the motto of " *Total Abstinence*" So their speakers repeat the words " temperance and Good Templarism" as one and the same thing. So it is said that "any church organization that opposed temperance or the Good Templars needed reconstruction,' and hence it must be attacked and pressed home, if possible, mainly all, as in the way of temperance; and even its own members are called to help in it. This is the plan of the conflict.

And just see how adroitly this is attempted, in one of the Church referred to in the "extracts," that of our good Bro. Callender, i. e. the Baptist Church of " Green Grove." They first say—" The ministers and people of his denomination in the vicinity are of one mind in the good work of Temperance Reform." All true enough to be sure; but why do they say it? Why, it is to deceive and flatter all good temperance men, and some of that Church of Callender, to join in with them against Bro. Callender and his faithful members And to spot him as an enemy it is said—" The alleged hostility of the minister referred to, towards the Good Templars, is thereby very much allayed by his late visit"—as if something monstrous could be said; and then it is added—" The report is that he has sold the Good Templars Organization is on institution of hell and in league with the devil" Now this is a very artful way of saying—Look at him—what a hateful monster! Make him your target—turn your guns against him—kill him off and his Church if you can. That is the object, and " that will be all right" and so Bro. Callender and Bro. Terrington and others who are determined to stand with God, in the temperance cause, for the good of all, and not encourage and sustain concealed self-seeking Orders. And so Bro. Callender is denounced as one that is in the plan for foiling you—bear it in mind, and be on the watch against it. Don't despond, as if some strange thing happened unto you, but go firmly forward, leaning on the arm of our Covenant God. Here follows the testimony of our correspondent. He says—" Now, Mr. Editor of the CYNOSURE, we don't believe the Rev. Nathan Callender, our Baptist minister here, ever said that he *the Good Templar organization is an institution of Hell, and its members are in league with the Devil*"! This is, no doubt, only said for effect.

This (Baptist) Church will not fellowship Free Masons, Good Templars, or any other class of secretists, so long as they adhere to the "Orders" and remain members "in good and regular standing" within them; and this is just where all the difficulty arises. The Church must be purified. But this can be accomplished in good earnest here. We had Rev. J. R. Baird, of Jamestown, Pa., lecturing and preaching against Masonry and secret societies, for about a week, and such crowds, and such Sunday he preached against the "works of darkness." All this was accomplished principally through our friend and brother, Elder Nathan Callender, of Green Grove, Pa.

And the Scranton *Morning Republican* asked, in the local column, the taunting question: " Are we progressing *backwards*?" because we had some lectures against secretism!

We would answer Mr. J. A. Scranton, the editor, that we are. Yes, we have been, for the last twenty or thirty years, but now the car of progression begins to roll forward again. Blessed be God for that! Look at the CYNOSURE, Bro. Foster, Scranton, and then give us your honest verdict.

Yours, for Right,

P. B. P.

Our supply of the Pittsburg Minutes is exhausted. To persons who have ordered them we will send copies of the Aurora Minutes, tracts, pamphlets which we have, or return the money. Write and tell us which you wish us to do. The Aurora Minutes are said to be of more permanent value than the Pittsburg.

We are entirely out of tracts number two and six, and nearly out of number four.

We hope to print a new edition of each of these tracts in a month or two.

THE THREE RASH PROMISES OR VOWS.

An unconditional promise to do that which may be right, or may be wrong, and we have no means of determining intelligently which it will be, is itself a sin; to be repented of and retracted at all events. Then when the thing comes to our full knowledge, and we perceive it to be right, of course we may do it. But if it turns out to be wrong no promise or oath can bind us to perform that which is wrong or omit that which is duty. All such promises are null and void and must not only be repented of but must be disregarded and rejected. For, if they could make it a duty to do a wrong thing or vacate a duty, they could change the essential nature of right and wrong, and in a word abrogate the whole law and government of the Holy One. Jephthah, Solomon, and Herod each took upon them a vow or oath, or promise of this kind. Jephthah to sacrifice whatever should first come forth from his house to meet him. Solomon to grant his mothers request, and Herod to grant the request of the daughter of Herodias. Jephthah and Herod committed the double sin of keeping their sinful oaths. Solomon more wise when he saw he was snared and his province of kept would involve him in sinking at and abetting treason, made the only reparation the case admitted by breaking his promise as Samson did the wiles and the cords with which Delilah had bound him. So let all who are snared in the unconditional covenants of the secret orders, burst these galling bonds and escape as a bird from the snare of the fowler. H.

MEETING OF GREAT INTEREST AT WHEATON.

LEWIS CASTLEDEN ESQ., an old and much respected citizen of Crystal Lake, Illinois, gave his experience in Masonry to a full audience in College Chapel, Wheaton Illinois, March 20th inst., consisting of a minute description of the the Entered Apprentice, Fellow Craft and Masters degrees as taken by himself. The meeting has produced a profound impression on the public mind.

Hiram B. Patrick Esq., of Du Page county presided. Rev I. A. Hart President of county Society also addressed the meeting. Mr. Obligtenden should be at once invited to all the towns in Northern Illinois, and States adjacent.

WHEATON COLLEGE.

The Spring Term commences on Thursday April 7th The Winter Term has been one of great prosperity. This College is open to both sexes, and has a preparatory or Academic, and a prosperous Commercial or Business Department. Let all who wish Catalogues write as once.

Good board can be had cheap; and the students are thoroughly taught and carefully watched over by their officers. Write to J. Blanchard President of the College.

PUBLIC NOTICE—TO DEBATE.

Harman G. Reynolds, Esq., Grand Master of the Grand Lodge of Free Masons, Illinois.

Dear Sir—We perceive that in the last Masonic *Trowell*, you are fully embarked in reply to the points made against Free Masonry by those opposed to that order.

This is respectfully suggested, if it meets your approbation, that we will meet you or any gentleman approved by you, in Chicago, Peoria, or Galesburg, Ill., to discuss the merits of the Masonic Order; the gentleman to speak against Free Masonry to be named by the Executive committee of the National Association of Christians opposed to secret societies. An early reply is respectfully requested.

This notice is given in the sincere desire that the people at large may be put in possession of the facts and arguments involved in the discussion.

FREE MASONRY IN CONGRESS.—The special Washington Despatch to the Boston *Advertiser*, of March 18th, says that Butler of Tennessee when on trial for expulsion for bribery and corruption, " inquired of members of the Committee and many members of the House, if they were Morons" to indnce them to go for his acquittal The crime was proved on him but he was acquitted!

REV. I. A. HART (FD. CYNOSURE) has addressed a full house at Crystal Lake. Rev. J. F. Stoddard spoke lately an hour and a half in his own church at Byron, Illinois to a full house, containing a large representation of Free Masons from the vicinity. Mr. Charles A. Blanchard has spoken lately at De Kalb and Sycamore. Arrangements are being made for meetings at Mattoon in the south part of the State where 15 or 20 Masons are tired and sick of the Lodge, and some who are still in good standing speak openly against it

Still we are in a weak minority as to numbers, and our help cometh from the Lord which made heaven and earth. We must prophecy in such cloth for a time; but the morn now lies who will see Masonry in this country where s'avery now is.

THE REFERENCE.—The readers of the CYNOSURE shall be informed when any thing transpires relating to the reference of charges made by S. C. Bartlett and others against the editor of the CYNOSURE. We are doing all we can to push the matter to a hearing The responsibility of a failure must rest with my accusers.

Every man must build up his own fortune nowadays.

THE CINCINNATI ANNO DOMINI promises to be a great meeting, if we may judge by our correspondence. The National Executive Committee being located at Chicago, has devolved upon it the labor and responsibility of the meeting Rev. H. H. George is the Chairman of the Cincinnati Committee, and will be thankful for the co-operation and aid of the friends through out the country.

THE PEOPLE MOVING.—REV. DR. WALKER author of " *Philosophy of the Plan of Salvation*" writes encouragingly of Northern Michigan. Communications from that region will be found to this number.

MASONIC WORKS AND WAYS.

BY REV. JOHN LEVINGTON,
Author of " Masonic Conspiracy."

[We have of late been often asked if the vengeance threatened against defaultere in some of the higher degrees of Masonry, was intended particularly for offenders in those degrees; or whether it was made to apply also in a general manner, or against offenders in all the degrees? The following communication from Bro Levington is a sufficient answer to all such Inquiries.—ED.]

Note here the oath, in part, of a high degree :

"You further swear, that, should you know your brother to be guilty of a breach of this obligation, you will use your most decided endeavors, by the blessing to God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond by opposing his interest, by deranging his business, by traducing his character after he has wherever he may go, and by exposing him to the contempt of the whole fraternity [*i. e.*, *from the Entered Apprentice Degree and downward* through Knights, Princes, Kings &c., &c., even down to the Sovereign of Salt Lake City] and the world, but of our illustrious Order more especially, during his whole natural life." (See degree of " The Holy and Thrice Illustrious Order of the Cross.")

Thus it is that Masons "work" and "labor" Nor let it be supposed that these diabolical "rules and usages" are applied to members of the order only. Not so. If any one examine the entire teaching and practice of the system, you will find that they are applied to "all the enemies of our order." Morgan, Miller (of Halfast, Ireland), and others who were murdered by the "Twice Illustrious Order of the Cross," yet these "rules and usages" were applied to them in all their rigor. Before Morgan was murdered they did everything in their power to blast his character and destroy his business. Take but a single instance, from Whittlesey's report: " About this time, an article, written by R. W. Hoskins, of Buffalo, appeared in the Black Rock *Gazette*, a paper published forty miles from Batavia, of which the following is a copy :

" MR. SALISBURY.—*Sir* : I noticed in your last paper an inadvertent error, copied, perhaps, from other prints—respecting a report by the name of Morgan. The statement that Morgan is an expelled Mason, is a mistake. He is not an expelled Mason, but an imposter, and a swindler, against the evil designs of whom the fraternity have amply provided."

A MASON.

"September 7, 1826."

Again—I am not myself a Mason. I have never taken the first degree of the vile system; but I have taken any of " the degrees" in Such as those of the " Odd Fellows," " Forresters," " Sons," " Templars," etc., etc. Yet, every possible effort has been put forth *to blast my character and derange my business*, simply because I refused to take the oaths and usages of the fraternity."

In proof of this, and in addition to the chapter of facts which I have given in my book entitled "The Masonic Conspiracy," I here add, from the Boston *Investigator*, as I do, that the interests of the church demand such disclosures.

I had worked hard to have the above book at the sent of the Detroit annual Conference that met in July last as a member. It met at Detroit September 1st, 1869. To my great joy a host of the books arrived by express on the morning of the second day of the Session. Just then, a senior member of the Conference, between whom and myself an intimate friendship had long existed, and who is a Royal Arch Mason came to me and expressed a desire to have that difficulty between me and——— settled, (the difficulty referred to may be seen in the book I am now speaking of) and went on to that end proposed that I, with himself, should have an interview with———; promising at the same time that " I should henceforth stand side by side with my brethren, and have one of the best appointments in the Conference." I said—the man don't live who desires a settlement more than I do, and I would give all I have in the world to have the confidence restored to me that I once had. I attempted my doubts of the possibility of this thing being brought about by a settlement on any other than a basis of principle, but this was the first to whom I had offered a copy : with regard to the chapter of facts, I said, " much as it had cost me, I would suppress it if they would put right what they had put wrong; but with regard to the book I said, " Money cannot buy it; it must go forth. I never did a work more religiously than the writing of that book, and I would not for a thousand worlds have died before writing it." I also reminded my friend of the long letter that I had written—even since the previous Conference, and which is published in the chapter of facts—to which he replied, " He acknowledged he was wrong in that." Three ministers having now been supplied with the book, we separated with the understanding that I would not commence the sale till I should hear what action should be taken with regard to the aforesaid chapter of facts.

Time passed on, but my friend returned no more. Another minister took no aside and conversed with me, by no a high Mason; I reminded him how I had been treated at the previous Conference, and withal, that they had done that very thing, concerning which he had pledged his word to me, they would not do again. He assured me that the Conference then said it was not his fault. I told him the book must go, and we parted.

Finally, on Monday, the sixth day of the Session, the roll of elders on the Ann Arbor district, the district which I belonged, was called; and the usual examination of character took place, this district having been passed over till this late period. When my name was called, and in answer to the usual question, " Any complaints?" I said " No." The presiding elder replied, " Nothing against Brother Levington." Soon after this event, and during the same Session, I rose in the midst of the Conference, and a full house, and made the following announcement: " My book just from the press, will be on sale here this afternoon." The Rubicon was now crossed and on sale it was.

The book was now read more extensively during that night and day. One gentleman who was heard to say that they were reading it in his house all night. And between the sessions of Conference, you might see them sitting in groups, and one loudly reading for the edification of all the rest. Before the next Monday a busier time of it in Detroit at least. With the men of the apron who belonged to the Conference, the grand question was—" How shall the author of the book be disposed of" Accordingly the information that reached me during and since Conference, there were two methods proposed. One was to bring charges against him, and in that way get rid of him. But in the absence of any ground for such a course, this mode of procedure was abandoned, for it was urged " John Levington is well and favorably known." Hence they feared the people. It was therefore concluded to get rid of him, in a way that would leave the blame on himself, and that leave to the men of the apron a way of escape. Th a last method was worked out to the way indicated by the following facts.

Chelsea, where I had been the previous year, was not the place I should have had, as it is well known. But my lonely dreary condition, having had so much of it, by the work and labor of the secret brotherhood; and I dreaded moving also, especially as it would involve expense, and I was poor and in debt. Hence to leave a church was urgent to have me return, I intended to do so. This much said, we are prepared for the following feats. On the sixth day of the Session the presiding elder came to me and said, " Come, and said : " In the course of your returning to Chelsea, will you take those two country appointments?" To which I replied, " Certainly, if I am so ordered." It was evident that this reply was neither expected nor desired, and equally evident that it seriously deranged the plan. If I had said no, I might have been removed and the blame left to rest on myself. As an after period, Mr. Laird of Chelsea told me, that he mentioned the fact to Mr. Davidson, upon which the latter promptly replied—" Ha, yes, and the appointment was made before that!" Mr. Davidson is a Mason, as is the presiding elder, hence his testimony may be relied upon in this particular, as he was well informed as to the plan.

But time would fail to note all the work and labor of the " Craft " even during that bee Session of the Detroit Conference. And being overruled and therefore excluded from the " Circle " of the workers, of course there was much that I did not see, but I saw enough to make me sufficiently sad. Even the few who were not Masons, were afraid to be seen speaking to me, as much did they dread the Masonic power. Hence I stood alone day after day, and not being able to do any thing, I had a fine chance to obey that Scripture—" Stand still and see the salvation of God." And thank God, I was able by yielding to any thing thank God; nor was I caught by any snare that was laid for me, though some of them were laid very artfully. Mark the following as an instance :

Toward the close of the Session, my presiding elder came to me in the house of Mr. John Dean, just before going to tea, and talked me one side said : " I have come to you with a message from the Cabinet, and they were very much pleased with your request you to supernumerate, locate or take a supernumerary relation ; which you please." This is probably the most startling announcement that has fallen on my ear during my eventful life. But I very calmly, but firmly replied to the following reply : " Tell them that I will do noit'er: I am not a supernumerated man, and do not expect to be for many years yet Moreover I will take no responsibility in the matter, the church must take the responsibility." Neither did this snare take. If it had, the secret brothers would have got rid of me, leaving the responsibility, at least in some measure, upon myself, or even that any one of my brothers or sisters would have published an explanation from my pen. Hence the whole affair would have been lost in that darkness that the " Craft" so much love. Just as he had reached the foot of the stairs, in his act of leaving, a thought struck him, and he gave expression to it thus: " We can't get a place for you." This capp'd the climax, and roused me more than any thing that had yet occurred. Hence I quickly, and with becoming feeling, made this reply : " My dear sir that will not do ! I have calls from places all around." At his request I finally condescended to mention some of them, particularly the second reply preceding the day before. In fact, God has been pleased to give me a good degree of popularity all through my life; Mason's are no exception, of course, particularly of late.

Now, all who know our economy, know that the Cabinet had no right to take this action. " When a travelling minister is accused of being an unacceptable, inefficient, or secular, is to be no longer useful in his work, the Conference shall investigate the case, and if it appears that the complaint is well founded, and the accused will not voluntarily retire, the Conference may locate him without his consent." But the Conference has no authority to supernumerate a minister who is in possession of such vigorous health and strength that he can do so much work as two ordinary men, who actually does as much as half a dozen. Hence " Crafts" who want to get rid of him. So to the Conference any right to ask such a man to supernumerate, but the thing implies a failure. But ere any of the things specified in the above quotation from this Discipline, can be done, Levington? No. Not one of them! So right well the Cabinet Lower this; hence they did not dare to bring his case before the Conference, but tried to do with him what the equity officials proposed to do with Paul and Silas, viz: "Thrust us out privily;" and our refusal and demurral, we followed the example of those same Apostles! Would to God Bishop Scott took in this matter we know not; but we know that the notion is a long grace to all who took a part in it. I have been preaching now 21 years. I preached nine years at my own expense, travelling by my own hand; and for over 21 years I have been preaching in this Conference, and remember, day, out of the work I have written large for particulars in defence of the Conference, and a full house, and made the following announcement: " My book just from the press, will be on sale here this afternoon." The Rubicon was now crossed and on sale it was.

The book was now read more extensively during that night and day. One gentleman who was heard to say that they were reading it in his house all night. And between the sessions of Conference, you might see them sitting in groups, and one loudly reading for the edification of all the rest. Before the next Monday a busier time of it in Detroit at least. With the men of the apron who belonged to the Conference, the grand question was—" How shall the author of the book be disposed of" Accordingly the information that reached me during and since Conference, there were two methods proposed. One was to bring charges against him, and in that way get rid of him. But in the absence of any ground for such a course, this mode of procedure was abandoned, for it was urged " John Levington is well and favorably known." Hence they feared the people. It was therefore concluded to get rid of him, in a way that would leave the blame on himself, and that leave to the men of the apron a way of escape. Th a last method was worked out to the way indicated by the following facts.

Chelsea, where I had been the previous year, was not the place I should have had, as it is well known. But my lonely dreary condition, having had so much of it, by the work and labor of the secret brotherhood; and I dreaded moving also, especially as it would involve expense, and I was poor and in debt. Hence to leave a church was urgent to have me return, I intended to do so. This much said, we are prepared for the following feats. On the sixth day of the Session the presiding elder came to me and said, " Come, and said : " In the course of your returning to Chelsea, will you take those two country appointments?" To which I replied, " Certainly, if I am so ordered." It was evident that this reply was neither expected nor desired, and equally evident that it seriously deranged the plan. If I had said no, I might have been removed and the blame left to rest on myself. As an after period, Mr. Laird of Chelsea told me, that he mentioned the fact to Mr. Davidson, upon which the latter promptly replied—" Ha, yes, and the appointment was made before that!" Mr. Davidson is a Mason, as is the presiding elder, hence his testimony may be relied upon in this particular, as he was well informed as to the plan.

But time would fail to note all the work and labor of the " Craft " even during that bee Session of the Detroit Conference. And being overruled and therefore excluded from the " Circle " of the workers, of course there was much that I did not see, but I saw enough to make me sufficiently sad. Even the few who were not Masons, were afraid to be seen speaking to me, as much did they dread the Masonic power. Hence I stood alone day after day, and not being able to do any thing, I had a fine chance to obey that Scripture—" Stand still and see the salvation of God." And thank God, I was able by yielding to any thing thank God; nor was I caught by any snare that was laid for me, though some of them were laid very artfully. Mark the following as an instance :

Toward the close of the Session, my presiding elder came to me in the house of Mr. John Dean, just before going to tea, and talkgd me one side said : " I have come to you with a message from the Cabinet, and they were very much pleased with your request you to supernumerate, locate or take a supernumerary relation ; which you please." This is probably the most startling announcement that has fallen on my ear during my eventful life. But I very calmly, but firmly replied to the following reply : " Tell them that I will do noit'er: I am not a supernumerated man, and do not expect to be for many years yet Moreover I will take no responsibility in the matter, the church must take the responsibility." Neither did this snare take. If it had, the secret brothers would have got rid of me, leaving the responsibility, at least in some measure, upon myself, or even that any one of my brothers or sisters would have published an explanation from my pen. Hence the whole affair would have been lost in that darkness that the " Craft" so much love. Just as he had reached the foot of the stairs, in his act of leaving, a thought struck him, and he gave expression to it thus: " We can't get a place for you." This capp'd the climax, and roused me more than any thing that had yet occurred. Hence I quickly, and with becoming feeling, made this reply : " My dear sir that will not do ! I have calls from places all around." At his request I finally condescended to mention some of them, particularly the second reply preceding the day before. In fact, God has been pleased to give me a good degree of popularity all through my life; Mason's are no exception, of course, particularly of late.

Now, all who know our economy, know that the Cabinet had no right to take this action. " When a travelling minister is accused of being an unacceptable, inefficient, or secular, is to be no longer useful in his work, the Conference shall investigate the case, and if it appears that the complaint is well founded, and

PUBLISHER'S DEPT

AURORA MINUTES.

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the Antislavery association, under whose direction the CYNOSURE is published, should read the minutes of the first convention at Aurora.

The first edition of these Minutes (3,000 copies) was exhausted in a very short time, the second revised edition (3,000 copies) in a few hundreds remain.

The pamphlet is a very important document from the history of the commencement of the present Anti-Masonic movement which it contains; it has a clear, racy account from Rev. I. A. Hart, and a powerful address on secret societies by Prof. Charles Finney of Oberlin. Both of these gentlemen are seceding Master Masons. It also contains the history of Masonry by Pres. J. Blanchard, in itself a most interesting address, which, in substance, appears as the *first*, in the series of CYNOSURE tracts.

Send for a copy of the AURORA MINUTES

Single copy (paper covers) 25 cts

copies $1.00.

Single copy (bound in muslin) 50 cts

copies $2.50.

(See advertisement in another column.)

☞ We frequently receive letters, which " I wish I had extra copies of the CYNOSURE, that I might distribution." If you want extra copies tell us how many and send us a two cents stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us time to select those numbers of which we have the greatest supply.

☞ To any one who is too poor to buy tracts and yet would make a good use of them by spreading the light and logic their contain, we will send two tracts of each kind (i. e. four tracts on receipt of a three cent stamp. We would our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

J. C. BARTHOLOMEW writes: " Inclose five dollars in money order for the CYNOSURE etc. This makes me twenty since New Year's day. Success to the anti-secret cause."

Only eight more Bibles left to complete your part toward a hundred thousand will be given done.

Correspondence.

LELAND, Leland Co., Mich., }
March 3d, 1870. }

EDITOR CYNOSURE:

Dear Brother—You and the enemies of Free Masonry will be interested to know what we are doing in this way in Northern Michigan.

I opened the war by presenting an essay in our ministers meeting, some two years since. Next a long essay in our Conference a year ago, then at our Conference this winter in Traverse City a "report on Masonry," was presented by a committee appointed a year ago, and we adopted it, and resolutions against Masonry, plain and unequivocal. This last action has aroused Masons all over the country, and their principal ire falls on me, as I have been known to take a leading part in the opposition to Masonry. They have organized and banded themselves together, and pledged their word that they will not attend our meetings, or give any aid to Congregational Ministers, till those resolutions are *rescinded!* Thus the battle is fairly set in array. The two armies stand facing each other. The stand has been taken, we cannot go back for a little *bread and butter*. God forbid that any one of our members should falter or faint in the hour of battle.

I, for one, am determined to "fight it out on this line" and give no quarters to this *Moloch-piece of Satan*.

A public meeting was called in Northport, to hear a lecture on the relations of Masonry to the Bible, by a supersainted Methodist Episcopal Mason Minister. He affirmed that Masonry *was founded on the Bible!* Two other Masonic ministers followed, extolling Masonry as the great good of mankind, or no one, said "the great *elevator* of mankind." I was called to lecture to reply, and went. The weather was fine, and the Masonic hall was crowded with men and ladies, Masons and anti-Masons.

I gave no objections to Masonry and the reasons why it could not be founded on the Bible.

The three former speakers were called on to reply, but they could say but little except that I had not hit my mark. Of course they could say nothing else without violating their oaths, for this is one of the evils of Masonry, that they must *deny* the truth! The report of the lecture, and of my failure to hit my mark, was there before me, and a request presented to me, signed by Masons and others, that I would repeat my lecture in Leland. This I was more than glad to do, that they might not have it by report. The evening was unusually tempestuous, but the house was full. They chose a Mason chairman, and I lectured, having added many sharp points that could not be dodged or denied.

Perfect order was maintained, and a vote of thanks passed at the close.

A leading Mason said next morning to his comrades (being more noble than the Masons in Northport) "I watched him close all through, to find some points on which I could *nail him*, *i. e., deny* my statements, and they would say, "He gave us *some chance*. I could *not find a point* that I could deny." And a leading Mason said, "That was the most killing thing I ever heard."

Thus the war is opened. What is before us I know not. The future I leave with the Lord. Our's is to "be faithful unto death."

Should not ministers, all over the country post themselves and give broad-sides? Would not light all the enemy has become strong, even in many of our churches, and it is high time that we give the trumpet a certain sound.

I beg an interest in the earnest prayers of all who are interested in this matter, and may truth yet prevail over every form of iniquity.

Books that all ministers should read viz.: "Light on Masonry," "Finney on Masonry," "Richardson's Free Masonry" (Illustrated)

Yours for the right
GEO. THOMPSON.

Letters from Northern Michigan this week of real interest in connection with the article entitled *That Impudent Church*, will be intensely interesting.

BENZONIA, Mich., March 8, 1870.

EDITOR CYNOSURE:

Your publisher asks me for items relating to Masonry in North Michigan. Lodges are multiplying rapidly in our region. Several have been formed in the principal villages recently. In these lodges are many persons of fair moral character and some professed disciples of Christ. Your paper is not taken by many among us If it were, men of intelligence and good morals would not be deceived into what the initiated find to be the "miserable pantheistic dark institution."

In this region there is just now some excitement on the subject. Rev. Geo. Thompson is lecturing against Masonry, and the adhering Masons are endeavoring to make a joke of his and their people to think that what he says is all fable, but some know better, and his lectures are doing good.

Recently our Conference, assembled in Traverse City, passed some resolutions against the "Institution"—not against Masons personally—as I understood them. They were read twice, and after some discussion every member of Conference voted for them except one, who was a Mason. Among those who voted for them was Rev. Mr. Hatch. The result was that a number of persons withdrew from the congregation and the subscription list, and others threatened to do so, because Mr. Hatch had voted for the resolutions. In view of this state of things the members of the church, including the minister, signed the following paper, in order to oppose the Masons and their friends:

TO WHOM IT MAY CONCERN.

We, the undersigned, members of the First Congregational Church of Traverse City, hereby declare that we do not regard ourselves in any way bound by the late action of the Grand Traverse Conference concerning Secret Societies, and that we regard said action as inexpedient and unsalled for, and likely to do harm rather than good.

D. C. Leach, Mrs. D. C. Leach, C. M. Merrill, Mrs. E. Merrill, Mrs. R. A. Johnson, S. E. Wait, E. H. Holdsworth, Elira G. Holdsworth, H. R. Hulburd, Mary E. Bullard, Mrs. H. P. Cram, Mrs. E. A. Stagg, S. Hatch, Mrs. B. Hatch, L. Whittemore, Mrs. L. Whittemore, Sam'l. Anderson, Mrs. Margaret Anderson, Will S. Anderson, Acsalia Olcott, Clarence Holdsworth, Fanny Holdsworth, Mary E. Sprague, Mary Kellogg, Mrs. M. E. C. Bates, Mrs. Marin Grant, Mrs. J. E. Grellick."

It is proper to state that there are 24 persons connected with the Congregational Church in this village, at whom 27, all to whom it has been practicable to present the above, have affixed their signatures thereto.

Whether this submission to the sentiment created by the Masons will conciliate them and their friends remains to be seen. I believe it will not. Some of the masons are men who respect principle in business, and despise a want of it in religion. Most of those who signed this paper are persons who probably know nothing of the true character of Masonry They are respectable people—mostly women,—and some of them, I believe voting for the resolutions, but Mr. Hatch, the pastor of the church What induced him to repudiate his own vote is a mystery to me. He certainly understands what Masonry is. He has been a man of fair standing and influence among us; and what statement he will make in view of his action in this connection will be better known hereafter.

The Conference voted to publish the resolutions in the *Advance*. I should be glad to see them in the CYNOSURE J. R.

Concerning Mr. Hatch we quote a few remarks made in a private letter to us because they embody our own opinion of his late motion.—[EDITOR.]

"This Mr. Hatch has forfeited principle for pay and popularity. His presence to principle will fail to save him or his church. God will never favor a man who sells his conscience. He knows all about Masonry; and there is no possible apology for a preacher who can be bought by Masonic subscriptions."

THAT IMPUDENT CHURCH.

A Traverse City (Mich.) correspondent of the Detroit *Tribune* says that since the Jamestown session of the Grand Traverse Congregational Conference which passed resolutions severely censuring all secret societies, and Free Masonry in particular, there has been a much more lively interest in the Order manifested, and more petitions for membership presented to the lodges of that region than at any previous time A majority of the members of the Congregational Church of that place have publicly declared themselves in no wise bound by the action of the Conference, and not in sympathy therewith Nearly all the Masons in the Grand Traverse region, and many who are not Masons, have signed a set of resolutions questioning the right and propriety of the interference by the Conference, and whichever way their people from all Congregational Churches concerned in, and in sympathy with the same, until the said action of the Conference shall be publicly rescinded.

EDITORS CYNOSURE:

The above appeared in the Evening *Journal* of this city, (Chicago) March 23d. Some wealthy Mason of Traverse City Mich., as you will perceive spirits through the Detroit *Tribune*, which complaint the *Journal* consistently reiterates, as "it rows in the same boat." And what an outrage it is that any Christian body of men in their legitimately official capacity, should presume to pass resolutions expressing their views of the religious and moral character of an association existing in our midst; especially one so modest in its pretentions as this so-called Masonic Fraternity

Has she not decided long ago! and that without reference and submission to revelation or any other acknowledged standard, that its quasi morality and mountebank performances constitute a religion universal in its adaptation to the wants of men (especially if they are worthy, and well qualified and properly vouched for) and pleasing to Deity. And what right has a *Christian church* to say that it esteems such a religion false, its pretensions unsanctioned, and to decline communion with infidels, and worldlings, in the mankind numerics of the lodge room is a violation of the word of God that saith "come out from among them and ye separate, and touch not the unclean thing."

Thus Masonry says: "I am His oracle, and when I speak let no dog bark."

We doubt the statement of this Masonic gentleman. What if a majority of the members of the Congregational Church of that place have publicly declared themselves in no-wise bound by the action of the Conference. In our humble opinion the Congregational Church in that place as in all others, will be guilty of utter sin without the aid and fellowship of those who have to be bribed into communion by the prostration of the church and the individual manhood of its membership.

The correspondent's account of the circulation of that outside set of resolutions as not "is fully described by the Apostle Jude when designating the action of a class of men "As raging waves of the sea, foaming out their own shame." They are evidently a good deal stirred up. Some of the foam has reached this city, via. Detroit *Tribune* and Chicago Evening *Journal*. And is it not to their shame? A respectable body of Christian ministers, from the best evidence before them, and that evidence enough to hang any man on trial for his life were a far-gone Mason, which evidence has never been successfully contravertod, never impeached, proceed to express their opinion in resolutions, and endeavor to keep the church free from this, as they believe, abomination. Argument is not met with argument, evidence with counter evidence, but this manly open expression of the body in this free country under this free constitution is met with the fire and faggot-spirit, and they foam out the purpose to starve out the Congregational Churches who are concerned in, and sympathize with this movement.

But why should they, when it makes their business so lively? The correspondent says it does? What kill the dog that drives the game into the net? What's the matter? Guess this is off the same piece of Puritan that I have seen occasional strips of in the chalitions of angry Masons.

If such in fact be the result of opposition, how strange they are not loyal enough to their religion to subscribe for, and circulate the CYNOSURE. Come one, come send for a Cynosure. Let it be that uninformed but honest mon, who in virtuous indignation at what they unwisely deem oppression, are not the material to make Masons of.

But what of the proposed retraction? We think we see a body of Godly men making a public recantation, in consideration of the snarlings of the men whose throats, vitals, bowels, and brains, (what they have,) are already mortgaged to this mongrel-bred harlot, who dares dictate to the church of Christ, what shall be the moral and religious, status of its membership, and what its published opinions of matters without.

This masonic referain from Traverse City, is but the resumed wail of the Gadarean devils who cried to Jesus "Let us alone." They had but little notion of being dispossessed of their vehicle of mischief, to-wit: The poor man's body. So these Grand Traverse Masons with their dough-faced friends do not like to be dispossessed of the church of Christ, and stand upon their own merits.

We do not believe it proper to introduce "fol-de-rol" into the church services, in any way, or at any time, but if over justifiable we think when this threatened set of foaming resolutions are presented to the Congregational brethren of that region they might be purdoned the seeming irreverence in consideration of its otherwise aptness for this, should they join in full chorus and sing

"Shou fir, don't boddor me."

METHODIST.

EXPOSURE OF GOOD TEMPLARISM CONCLUDED.

In entering a Lodge you advance to the outside door, and signal thus * * *

[Two distinct raps on the door. Then Sentinel will lift the wicket.]

And to the officer having charge of the door, give the pass-word. This will admit you to the ante-room, where you will clothe yourself in proper regalia, advance to the inside door, and give the signal thus * * *

[One loud rap—with three lesser ones in quick succession. The guard will lift the wicket.]

And to the officer in charge, give the explanation, when you will enter the Lodge-room, advance to the centre of the room, face the P. W. C. T., and give the salutation thus * * *

[By raising the right hand with the open palm outward, laying it on the left breast (over the heart), and then letting it gently fall by the side. This salutation is easily and quickly given.]

He will respond thus

[By placing the two first fingers of the right hand on the mouth a moment, and then with drawing them, throwing the hand down by the side easily and naturally.]

When you will take your seat.

In visiting a lodge, at the inside door, you will give, in addition, your name, and the name and number of the Lodge to which you belong.

Should you wish to retire before the Lodge is regularly closed, you will advance to the centre of the room, and, facing the W. V. T., give the salutation, who, if in order for you to retire, will give the response, when you will obtain the retiring pass-word from the Deputy Marshal, give this to the guard, and pass out. We have also a voting sign, thus * * *

[By raising the right hand.]

The W. M. will now give you the grip.

[The grip is made by a pressure of the thumb on the second finger of the right hand between the second and third joints of the finger. It is an easy, simple grip. If you are testing a person who is a Good Templar, and give him this grip, he will answer it by pressing your hand in the very same manner. The Good Templars' grip and the returning are identical.

The members will now form our circle of unity.

[The W. C. T. gives three raps which call up the whole Lodge, and the members form a circle around the initiate, the W. C. T., the D. H. S., the L. H. S., the W. M., and the W. D. M. also standing within the circle. All the members are composing the circle; they [illegible]

W. C. T.—By the authority of the Grand Lodge of the Independent Order of Good Templars, I proclaim this person a member of this Lodge; and he is hereby declared to be entitled to all the rights, privileges and protection guaranteed to members by our Constitution, by-laws, rules, and usages.

[The D. H. S. and L. H. S. here give glasses of water to the initiate, W. C. T., W. M., and W. D. M.]

W. C. T.—And in this pure element of water, God's only beverage, we mutually pledge a life-long fidelity to our sacred cause!

[The initiate and officers drink. And the members sing "Sparkling and bright" or "Fill all your sparkling glasses high" etc.]

W. C. T.—Thus you are surrounded by friends upon whom you have fraternal claims. This circle which you see around us, being the emblem of perpetual friendship. The union of hands signifies the union of hearts, and purpose and effort in our great work Before you join hands with us, we will invest you, as all worthy members should be, with proper regalia.

[The H. S. clothes the newly initiated member with a regalia, a white cloth, yoke shaped collar, large enough to be put on and off over the head.]

W. C. T.—It is now hoped you will ever wear this badge with great honor and profit to yourself, and honor to this Institution and the cause of Temperance.

You will now take your place, and form a part of our circle.

[The W. C. T. conducts the initiate to a place in the circle, and they both form a part of it. The W. C. T., R. H. S., and L. B. S., each resume their respective official stations]

W. C. T.—Now, as we all stand united around our common altar, having plighted our faith together beneath our sacred standard, beheld how good, and how pleasant it is for brethren to dwell together in unity! May the pleasant ties that now bind us together be severed only by death!

[The Lodge now sing to the air "Zion," "Hail we now our new made member!" etc.]

[The Worthy Chief Templar gives one rap with the gavel. A general lively time then ensues until the Lodge is again called to order by the Worthy Chief Templar, for the transaction of such business as may be "lawfully" brought before it.]

End of the Initiation Ceremonies.

CLOSING EXERCISES.

W. C. T.—W. F. S., what are the receipts of the evening?

W. F. S.—The receipts are (naming the amount), W. C. T.

W. C. T.—Has the Treasurer received the same?

W. T.—I have, W. C. T

[Then the W. C. T. gives three raps of the gavel which calls up the Lodge.]

W. C. T.—Worthy officers and members, you are about to close this meeting. I thank you for your presence and attention this evening. Let us now listen to our parting counsel.

W. V. T.—Brothers and Sisters, let us not forget the principles enjoined upon us by our Order. At our altar we have given our most sacred promises to abstain from all that can intoxicate, and by all just means in our power to banish intemperance. We desire the presence of all, and shall expect you here at our next meeting.

W. C. T.—We must now separate, to mingle again in the pursuits and temptations of life. In your respective callings, shun the way of evil-doers, and exhibit by your integrity that the labors and teachings of our Lodge are not in vain. We will now sing our closing ode.

This done, the W. C. T. pronounces you will now give attention to the closing service by the Worthy Chaplain.

CLOSING PRAYER BY THE WORTHY CHAPLAIN.

Our Father who art in Heaven we thank Thee for the privilege of the present meeting, and for whatever good we may have been enabled to accomplish. Pardon, we entreat Thee, whatever in our present intercourse may have been in any displeasing to Thee, in thought, word, or deed. Deepen every conviction of duty, and strengthen every earnest resolution of amendment. Accompany us to our several homes, and keep us and all our loved ones there ever under the shadow of Thy wing. Guide as by Thy counsels while we live, and finally receive us into that temple not made with hands, eternal in the Heavens; for Thine is the Kingdom, and Power, and the Glory forever. Amen.

W. C. T.—The meeting is now closed

NEWS ITEMS.

The Convention at Pittsburgh on the 3d or 4th of March was a grand success. It demonstrated a deep and rapidly rising interest in the question of securing in this nation a constitutional recognition of Christianity and of the Bible as its exponent.

The attendance was large. The discussions weighty and enthusiastic. The speeches and proceedings are fully reported in the *Christian Statesman* for March 15th, the organ of this reform. This can be had by sending 10 cents to the *Christian Statesman*, 1220 Vine street, Philadelphia. Twelve copies will be sent for $1.00. We advise all who wish to understand this movement to send for the document. The paper is a semi-monthly, ably conducted and furnished for $1.00 per annum.

ECUMENICAL COUNCIL.

It is reported that 610 votes are ascertained to be sure for the Pope's infallibility.

The opposition is also becoming decided; the *Opinione Nationale* demanding the withdrawal of the French troops from Rome, the renunciation of the concordat, and the suppression of the budget for public worship. Spain also opposes the dogma as likely to do great injury to the church there, and refuses to send an envoy to the council. If the time has come when the prophecy, like that of Isaiah "shall hate the whore and make her desolate etc., we expect the dogma of infallibility will be adopted. When men reach a certain point in blasphomous assumption—they are mentally left in judicial infatuation to do with their own hands—the pit of their soul ruin. If that time has not arrived, wiser councils may be adopted. But let no Christian be alarmed at any result. In calm faith let us daily ask more glorious conquering Savior to keep his eye on that council and glorify himself in the disposal of it and it shall be done.

We have received a supplement of the *Christian Advocate* containing the statement of the majority of the investigating committee respecting the alleged mismanagement in the Methodist Book Concern. As the minority account or answer is not in the supplement, it reads very fair, but to be competent to form a correct judgement in the matter we need the reply of the minority, and more than that, we need to know the precise relation of all the individuals concerned in that matter to Free Masonry. Free Masonry is an exclusive body but we have irrepressible suspicion that it might be used to shed at least some moon light on this dark affair.

When the remains of Prince Henri De Bourbon, recently killed by the Duke D'Montpensier in a duel were brought to the Chamber where the funeral obsequies were to be performed, the officiating priests observing the Masonic emblems on the coffin, withdrew those of the church and refused to perform the religious ceremonies.

"Honor to whom honor is due." What ever we may think of Bomish ceremonies, there was consistency and backbone in the act that would be a most decided improvement in many an Evangelical protestant.

ACKNOWLEDGMENT OF RECEIPTS.

H Burless and P. Austin, 25c each; H Keys, P. Wuehter, Hans Kibbe, and Isaac Shotwell, 50c each; J. McCahey, 40c; Asa Bailey, N. Hooker, and J. C. Taylor, 50c each; Edmund Seely, G. P. Hedge, and S. P. Miller, 50c each; N. V. Hull, J. B. Nessel, V. A. Shankland, James Wilkinson, A. M. Ripley, A. E. Brooks, David Warner, J. D. Barker, Geo. Howard, J. G. Baldwin, Wm. Austin, C. H. Houseman, S. Bayless, N. W. Harren, David Mclntosh, H. B. Ashley, David Thompson, Moses Darling, Peter J. Martin, W. Lanfear, D. Corsie, A. B. Trowbridge, Geo. Hill, W. F. Clark, N. Cudaback, A. M. Hill, J. E. Gates, D. F. Thomas, J. C. Dougall, N. C. Smilt, John Boyle, D. E. Hewitt, David Davis, W. C. Magee, N. Onderdonk, Dea. Seaman, Lewis Baldwin, Wm. Snead, Eli Tapley, C. Hatch, C. P. Calkins, S. Sutton, Rev. D. Tefft, Rev. W. Post, W. Wright, C. O. Chaffee, S. S. Beach, Wm. Boorlove, Henry Austin, A. Kemp, Thomas Dungee, T. M. Goss, M. Knight, T. Hudson, H. Butler, D. R. Morrow, S. H. McNab, Geo. Pence, M. E. Fisk, Wm. Orfut, D. S. Farris, C. J. Palmer, P. B. Seely, David Thompson, P. Myers, John Hart, Isaac Bentley, J. Bird, H. Brouwer, Willard Burr, R. Gaskill, D. J. Rosa, John Fulfrey, Wm. C. Handsill, S. W. Kern, P. G. Norwood, J. Lovlogton, A. T. Bean, A. Denman, E. Pratt, C. C. Collins, E. Booth, Rev. F. Fisher, M. H. Britton, Rhl. E. Meredith, J. Lincoln, J. McKee, Rev. J. Wallace, John Partlow, B. Langhead, S. Smith, O. A. Rugg, S. Danforth, J. C. Stowell, and J. A. Lehr, 91 each.

J. H. Benting, $1.10; J. B. B. Arnold $1.20; E. L. Gibbs, $1.60; Alvin Acker, J. B. Nessel, David Little, Isaiah Dunton, John Pike, Rev. C. Shreve, J. C. Bartholomew John Leathermae, A. C. Hilcoat, S. L. Mead, John Miller, J. H. Chapman, Rev. J. W. Elliot, Albert Holt, S. E. Allen, John Vetter, J. McNab, Wm. H. Brush, H. R. Shroeder, J. S. Hickman, H. Frost, W. B. Morley, E. Booth, J. Hulbert, H. Chesney, James Herrey, C. A. Crooks, M. Ambrose, F. A. Branch, and J. Capps $2.00 each.

D. C. West, $2.50; Pres. Blanchard, Eugene Ford, James West, Milton Smith, Geo. C. Payne, J. B. Nessel, L. B. McMillen, J. B. Nessel, John Eckles, L. Paige, A. T. White, and J. H. Tatesit, $3.00.

C. D. Bradley, $3.20; A. Butler $1.00; A. Hartzell, J. C. Bartholomew, S. C. Pomeroy and Rev. J. Gilmore, $5.00 each; James Baro and Lewis Gibson, $6.00; Mrs. E. Gorte and R. D. Nichols $10.00 each; John Balch, $11.00; Caleb Lyon $12 00; Dunstan Rev. Mr. Osborn $1.00.

Help others, and you relieve yourself. Go out and drive away the cloud from that distressed friend's brow, and you will return with a lighter heart.

CAMPAIGN DOCUMENTS.

The Mystic Tie
OR
Free Masonry,
A League with the Devil.
Articles of Confederation,
PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES
OF THE
Aurora Christian Convention,
OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, President J. Blanchard, sermon of Rev. C. G. Finney with resolutions, letters, etc.—A permanent work of much value and great interest.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

SECRETISM:
In relation to the Purity of the Church,
and the
Safety of the State

A new 8 vo. Pamphlet of 24 pp. It treats
1. Of Secretism in General,
2. The Injunction of Secrecy,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry is a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy 15 cents, 8 Copies $1.00.

Truths for the People.
A Work for the Times.
FREE MASONRY
shown to be the Idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Rebellious Enslaver of man.

BY
Mrs. Lucia C. Cook.
PRICE - Single Copy 15 cts 5 Copies $1.00.

Finney on Masonry,
Pres't Finney's Greatest Work,

All who read this last great work of Rev. C G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"If any one reads this preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Toms Cabin," and he is as mild and pleasant when his enemies can not call him vindictive."

PRICE: $1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,
By Rev. JOHN LEVINGTON.

314 pages, price $1,00. Send $1,00, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever put given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to reason the deluded Mason of high degrees, from the ruin in which he is bringed.

Cynosure Tracts.
NOW PUBLISHED.

TRACT NO. 1,
HISTORY OF MASONRY,
By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, shewing the MODERN AND OBSCURE ORIGIN-DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN OBATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,
MASONIC MURDER,
By Rev. J. B. Bass, of Pleasantville, Pa., a Seceding Mason, who has taken 12 degrees.

A 3 page Tract @ $2.00 per 1000, 25 cts. per 100.—*Edition exhausted.*

TRACT NO 3,
MASONRY.
A View from Woman's Stand Point,
By IDALINA.

This is a 4 page tract @ $3.00 per 1000, or 50 cts per 100. Every Mason should send this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,
Why am I Opposed to MASONRY?
BY OUR CORRESPONDENT. "ANTIMASON SED DEORER."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per 100.

TRACT NO 5,
Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $4,00 per 1000.

This tract is a reprint of a tract published in 1831, and is a very weighty document.

TRACT NO. 6,
Hon. John Quincy Adams' Letter,
GIVING HIS AND HIS FATHER'S
Opinion of Free Masonry (1831.)
AND
Hon. James Madison's Letter,
GIVING HIS
Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted.*

TRACT NO. 7,
Satan's Cable Tow,
A 4 page tract @ $4,00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowdnes Co., Miss.

S. C. FREMSTER, }
ELI TAPLEY, } Ex. Committee.
P. S. FREMSTER, }

CAMPAIGN DOCUMENTS,
CONFESSION OF THE
MURDER
OF
WM. MORGAN,
AS TAKEN DOWN BY
Dr. John L. Emery,
OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,
FROM THE LIPS OF
HENRY L. VALANCE.
PRICE, 20 cents. $12.00 per 100.
For sale at the Office of the
CHRISTIAN CYNOSURE,
88 La Salle Street,
CHICAGO.

Light on Free Masonry,
By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,
By Elder J. G. Stearns,
Seventh Edition, Price 30 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 30 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,
By Rev. DAVID MACDILL, and Drs. E. BEECHER and J. BLANCHARD,

This is a thorough and checriminating discussion of the subject. PRICE 40 cents.

MINUTES
OF THE
Aurora Christian
CONVENTION.
OPPOSED TO SECRET SOCIETIES.

Containing speeches of Rev. I. A. Hurt, President J. Blanchard, sermon of Rev. C. G. Finney, with resolutions, letters, etc.—A permanent work of much value and interest.

Price 25 cents; or five copies for $1, sent by mail on receipt of price

EZRA A. COOK, Publisher,
88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A neat 8 vo. Pamphlet of 24 pages. It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism Jeopardizes the Safety of the State.
5. Free Masonry is a Secret Despotism.
6. Selling Secrets.

This work is now published. Send in your orders at once. Price, single copy, 15 cents. five copies $1 50 per dozen, post free. Address orders to

EZRA A. COOK,
88 La Salle Street, Chicago.

Light on Free Masonry,
BY ELDER D. BERNARD.

To which is appended a Revelation of the Mysteries of Odd-Fellowship, by a member of the craft.

The whole containing over Five Hundred pages, lately revised and republished. Will be sent, post paid, to any address on receipt of the retail price, $2 A discount of 33 per cent. allowed to the trade.

Rev. J. W. SIFFEY,
Telescope Office, Dayton, Ohio.

Ezra A. Gook & Co.,
88 LA SALLE ST., CHICAGO,

BOOK SELLERS,
PUBLISHERS.
JOB PRINTERS.
LITHOGRAPHERS.
Manufacturing Stationers.

Paper, Envelopes,
BLANK BOOKS, STATIONERY,
&c., &c.

Special attention paid to
Job Printing, Lithographing,
and the Manufacture of
BLANK BOOKS.

We make
FINE WORK A SPECIALITY.

Send for Samples and Prices.

A full line of
BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.
of our own make always in stock.

Western Tract and Book Society
DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS.

See column on 6th page, headed
Campaign Documents.

Power with God and with Men
By Rev. John Lovington.

A work of great value. Price $1.50. Also
CHRISTIAN BAPTISM.
By the same author. Price $1.25.

Light on Masonry & Odd-Fellowship,
By ELDER D. BERNARD.

A book of over 500 pages well and neatly bound. Also, H. M. Velancee's confession of the murder of Morgan. The above book and pamphlet will be sent post free, to any address sending $2.00 to the undersigned at Lockwood, Iroquois county, Illinois.

JAMES S. HICKMAN.

FOR SALE
By Ezra A Cook
88 LA SALLE STREET, - - - - CHICAGO

Six acres of good dry Prairie Land in Stone County Iowa. Six miles from county seat. Price $5 per acre. LARGE DISCOUNT FOR ALL CASH

THY KINGDOM COME.

Why do we say, "Thy kingdom come"
Because our King is far away,
And till He comes to us again,
We wait, and watch, and pray.

Because some hearts are cold and hard,
And some are traitors to His cause;
They do not under the grave King,
They will not keep His laws.

And we would see through all the earth
His Holy Name beloved alone,
And every knee in homage bowed
Before His kingly throne.

The happy dead who rest with Him
Are our praying the same prayer,
For when Christ's kingdom comes again
His saints will all be there.

But if we say these solemn words
And hope to share His triumph hour,
Our hearts must be His kindom now,
Where he alone hath power.

They must be holy, pure, and true,
Obeying Christ in every label;
The they who now His gentle rule
Can have no other king.

So shall our souls be ready found,
When from the country far away
Our King returns in glory crowned,
To hail His heavenly array.

—*Congregationalist.*

FOR YOUNG FOLKS

THE GOOD HABIT.

"Charlie, Charlie!" Clear and sweet as a note struck them from a silver bell, the voice rippled over the common.

"That's mother!" cried one of the boys; and he instantly threw down his bat, and picked up his jacket and cap.

"Don't go yet!" "Have it out!" "Finish this game!" "It's 'up in all!" cried the players in noisy chorus.

"I must go right off—this very minute. I told her I'd come whenever she called."

"Make b'lieve you did'nt hear her!" they all exclaimed.

"But I did hear her."

"She won't know you did."

"But I know it, and—"

"Let him go," said a by-stander. "You can't do anything with him. He's tied to his mother's apron string."

"There ye 're!" said Charlie, cheerily; "and it's to what every boy ought to be tied, and in a hard knot, too!"

"But I wouldn't be such a baby as to run this minute she called!" said one.

"I don't like babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her will never keep it to any one else; you see if he does!" and he bounded away to his cottage home.

Thirty years have passed since those boys played ball on the common. Charles Grey is now a prosperous business man in this great city, and his many intimate friends say of him that "his word is as good as a bond." We asked him once how he acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation: and the habit formed then has clung to me through life"—*The Guiding Star.*

BRIGHT AND CHEERFUL.

"Why mother, how bright and cheerful you look to-night! What has happened?"

"I feel very happy, my dear, because my little boy has tried to be good all day. Once, when his naughty temper rose high, he spoke quick and cross to her, he turned round a moment after, of his own accord, and said he was wrong, and asked her to forgive him. I believe I should grow young and never look tired or unhappy again, if, every day, my little boy and girl were as thoughtful, unselfish, and loving as they have been to-day."

Here's a grand secret for you, little one. And now you know how to make a mother happy, may you keep her face always full of sunshine.—*Congregationalist!*

GIDDIN'S NARRATIVE.—NO—1.

A Statement of Facts &c., (See Back Numbers.)

The rest of our company now returned accompanied by two other men, one of which held a high office in the province of Upper Canada, and was also a Mason; the company to be so held much conversation together in a low tone, but I was not anxious to hear it. I however subsequently learned by one of them that it was respecting Morgan's being brought over again when the Masons and that she could not well receive him; but that they were not yet ready, and they therefore must take him back.

The boat now returned to the Fort, with the same individuals I took from thence. Morgan was locked into the magazine; the inside door was fastened with a board, the outside door was locked, the key given to me with a request to take charge of him for a few days, until the Canadian Masons should get ready to receive him. I was requested to give him a plenty of whiskey, that it killed him so much the better, that he was almost exhausted and could make but little resistance, or but little noise. It was now nearly or quite daylight, the company went away and I went to bed.

An ex-high priest of the order called on me the next day, and inquired how it was with my prisoner; I answered that I had been to see to him, nor had I heard him. He then inquired if I intended to go to the installation. I answered that I believed I should not, or could not go. He then urged me very strongly and repeatedly to go, when I found the only way to avoid his importunities, was to say that I did not think it would be prudent for the Fort to be left as things were situated, as the keeper was going, and no one would be left to have charge. This had the desired effect, and I remained behind, not that I had any anxiety for the safe keeping of Morgan, or that I thought he would get out of his prison, but that I never had a taste for such meetings, and did not wish to go. About 10 o'clock A. M. of the 14th, the steam boat left the wharf, taking on board all persons from the Fort, but Miss Bell, a boarder at the keeper's house, the keeper's little daughter, about 11 or 12 years of age, and a yellow woman. At my house none were left but a hired man and woman, myself and children, and a person who lodged with me the night preceding, and who was a Mason. Soon after the boat left the wharf, my lodger and myself, went to the magazine to see if Morgan wanted any thing to eat or drink, and we did not forget to take the pistol with us; we opened the outside door and were upon the point of unfastening the other when Morgan spoke from within in the following manner as near as I can recollect, "Gentlemen, you had better not open this door, I have got a barricade here that will astonish you, I think there are but two of you, and as I am without arms, can muster you both; I am determined not to be bled to death by that Doctor, but here I will starve rather than fall into his hands." We told him that we came to see if he was in want of any thing, not to hurt him, but if he made any resistance he would fare the worse. One of us then said to the other in a loud voice, for him to hear, "here give me the pistol." Morgan on hearing this began to cry murder, and my thought immediately was to get in, I advised my lodger to hurry to Lewiston with all possible speed and inform the Masons that Morgan was very noisy, and that they must send down some one to silence him.

It was not long before one came down from Lewiston, a distance of seven miles, for that purpose; he however did not succeed, for on going to the magazine, Morgan was pounding, and making much noise; he spoke to him after opening the outside door, and told him to be silent, or he would blow his brains out, he having the same pistol as before spoken of. We then began to unfasten the inside door, when Morgan spoke in the following manner, "Gentlemen, I advise you not to come in here, I am prepared to defend myself, and am determined to starve in this prison, rather than be bled to death by you, Doctor." He had frequently previous to this, spoken in this manner, and always called him Doctor, although he was not. Morgan then made a good deal of noise, and continued crying murder. He was threatened in severe terms, if he did not stop his noise, but all did no good, he continued crying murder, and we came away without entering the body of the building.

This man then hurried to Lewiston, with all possible speed, and sent down two others for the same purpose. Before they arrived, we soon after this man's departure for Lewiston, I was standing at my bar room door listening with a good deal of anxiety to the cries of murder, and other noise made by Morgan; the fellow woman lodger spoken of with the keeper's little daughter, made her appearance at the front gate of the Fort, as she was coming to the river for a pail of water. On hearing the noise in the magazine, she stopped to listen several times, and when she came to the door of my house, she inquired what noise that was. I observed that I heard no uncommon noise—"I hear something away that way," said she, (pointing towards the magazine); "that sounds like some one crying murder, as soon as I came to

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 2. CHICAGO, TUESDAY APRIL 19, 1870. WHOLE NUMBER 44.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in its columns. As the "Cynosure" is but a weekly column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents. Postage, one cents per quarter, but on clubs of twelve, sent to one place, it has been concluded, by per quarter. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the slip on which your subscription is printed, is designed to show when your subscription runs out; but in case of renewals the number usually remains unchanged till we print a new list.

THE TITLES OF MASONRY.

We give below some of the grand titles which are assumed by the "brethren of the mystic tie:"

Generalissimo.

Captain General.

Prelate, who is addressed as Most Excellent Sir.

Most Worshipful Grand Master, who is addressed as Most Eminent.

Sir Knight.

Grand Commander.

Most Eminent Grand Commander.

Grand Marshal.

Grand Master.

Most Excellent Master.

Now, it is needless to say that no such grand titles as these are recognized by the Constitution of the United States, and for the simple reason that they are not republican. If there is any force in these titles, they are opposed to the tenor of the constitution of the United States and the character of our government. If there is no force in them—if they are all sham and imposition, like, the title of Commodore assumed by Jim Fisk, then they are too trivial for men, high-minded men, of which states are constituted, to deal in. And especially are they unworthy of the countenance of ministers of the gospel, who should be serious, earnest, truthful, men, above such trivialities. Their design is, at best, to impose upon the ignorant and unthinking, with high-sounding emptiness, in which notraly Christian man should be engaged.

What have orders of Knighthood that originated in the wild barbarous times of the crusades, and the occasion for which has long since ceased to exist—to do with the institutions or the affairs of the United States?

In order to show the ignorance of Masons, we need only refer to their history of the Knights of St. John. They say of these Knights that, "having adopted St. John the Baptist for their Patron, they were called Brethren Hospitalers of St. John the Baptist of Jerusalem, to distinguish them from the Knights of the Holy Sepulchre."

But in the mummery which they call "dedicating an encampment," they designate their patron saint as St. John the Almoner, and not as St. John the Baptist. In their mingled ignorance and knavery they have created a very distinct persons, whose lives are separated by an interval of some five or six hundred years. We all know who St. John the Baptist was; but St. John the Almoner was a native of Alexandria, Egypt. It was from this St. John, who died about the year 620, that the order of Hospitalers derived its name and not from St. John the Baptist. And even if they were one and the same person, and as such became a Free and accepted Mason; or even still, if they were different persons, as they in fact were, and both should have been accepted as the patron saints of Masonry—what have Masons in the United States to do with Knights Hospitalers? What have a set of brick and stone masons, turned speculative politicians and office seekers, to do with an institution that was designed to sustain Christianity against the attacks of the Saracens 1,200 years ago?

And why do ministers of the gospel lend themselves to sustain such ignorant, knavish impositions, which must inevitably bring discredit upon their understanding and all?

Men who undertake to preach the gospel at the present day, must not shrink back into the darkling superstitions and extravagancies of a past age; nor into the mysterious mummeries and ignorant impositions of the present times; but they must know enough, and have character enough, to stick to truth, in all soberness and simplicity. The proper place for them is in the Church, and not in a lodge of Masons.

The badge of office which Masons give to their Generalissime is a "Square surmounted by a Pascal Lamb, emblematic of the spotless Lamb of God, who taketh away the sins of the world,"—the very words underscoring and all, which they use themselves; while the badge which they give to their Captain General, as they call him, is "a *level*, surmounted by a rose, the symbol of courage. In Pagan mythology, the rose was consecrated to the deities of war."

Thus we see Masons mixing up the symbols of our holy religion together with those of Paganism, and bestowing them both as badges of honor upon men bearing high sounding, military titles—which titles are either real, or an empty imposition and sham! And we see ministers of the gospel engaged in such business!

It is not time that the supporters of the Cynosure, that all who are in favor of Christian truth, manliness, and fair open dealing, void of all hypocrisy and charlatanism—should make a stand against such an abhorrent desecration of religion as this? All we ask of these eminent Sir Knights and Grand Prelates is, that they should come out like true men and meet us

ON THE SQUARE.

DR. CLARK ON EPH. V., II. 12.

A correspondent has requested us to give Dr. Adam Clark's comments on the above passages, as well applying to Masonic Paganism, and its fellowship by misusters and Christians.

On ver. 11. "Have no fellowship," &c. Have no religious connection whatever, with heathen or their worship.

"Untruitful works of darkness,"—Probably alluding to the mysteries among the heathen, and different lustrations and rites through which the initiated went in the caves and dark recesses wherein these mysteries were celebrated, all which he denominates works of darkness because they were destitute of true wisdom, and untruitful works, because they were of no use to mankind. The Initiated were obliged, on pain of death, to keep secret what they had seen, heard, and done, hence they were called unspeakable mysteries—things that were not to be divulged. That the Apostle may refer to magic and incantation, is also probable for to these the Ephesians were greatly addicted. "Rather reprove them"—i. e. bear testimony against them, convince them that they are wrong, confute them in their vain reasons. Reprove them for their vices which are flagrant, while pretending to superlibmination. All these meanings has the Greek word here used.

Ver. 12. "For it is a shame even to speak," etc.—Plus, no doubt refers, among other things, to the Eleusinian and Bacchanalian mysteries which were performed in the night, and the darkness, and were known to be so impure and abominable, especially the latter that the Roman senate banished them both from Rome and Italy. It is a shame even to speak of those things which are done of them in secret, the abomenations being of the most stupendous kind and of the deepest dye.

Here we certainly have a very correct description of Masonic rites and doings and unspeakable secrets; as much so as if it was designed for Masonry itself. Indeed it professes to include the tenets of Paganism as much as any other.

It follows then that Dr. Clarke—while applying these passages as he does, and without any prejudice against Masonry or even having it before him—most earnestly calls upon all who would pretend to be Christians, to come out from it and have nothing to do with it. His ideas, and real teaching is—that true Christians cannot possibly have fellowship with such an institution—that is, with those among whom, and where, such shameful works of darkness are practiced. And if the Roman senate banished them from Italy, well may we banish them from our republic. Ed.

THREE PERTINENT QUESTIONS.

1st. Among the titles borne by Masons, is there the title of King; and if so, is the title real, or is it mere sham, like almost everything else, falsity?

2nd. Would the title of "Ancient and honorable" which Masonry assumes to itself, be so descriptive of the real character of the institution as the following title, viz.: *modern and disreputable*?

3d. Is not Masonry constantly letting drop some of the grossest of its impositions, and when it shall let all of them drop, will there be anything left of Masonry?

SHEEPSKIN.

MASONIC WORKS AND WAYS.

BY THE REV. JOHN LEVINGTON, M.E.C.H.

(Conclusion of a Former Article.)

Right in this connection it may be well to introduce an incident of recent occurrence. Being in Detroit some time ago, I met a Methodist minister from another state, and had a long and pleasant conversation with him in one of the hotels. He had read some of my works and on this occasion purchased another. Several times he kindly urged me to join his Conference, holding out inducements at his state and Conference. I finally said, "Brother, there would be one objection, and only one. I am opposed to Masonry." To this he promptly replied, "Then they would vote you out." I replied, "I thought so." He being a Mason may he presumed to understand what he said. This tells the whole story. If John Wesley, or Paul, were to offer himself to a Methodist Conference, being opposed to Masonry, he would be "voted out." Masonry rules, and will accept of no qualification but submission to its authority; nor does it propose any other. It is worse than folly for men to shut their eyes to these facts.

To cover such doings, if possible, and blind the consaon, of course that "ancient rule of the fraternity" must be faithfully applied to the "villain"—"*blest his character!*" To this rule they have strictly adhered in my case.

When in Detroit last summer, I met with an old acquaintance who said, "Your old friend W—— had heard that you had gone crazy, and anxiously inquired whether it were so." Since then an old friend, a minister of the Congregational church, told me that a certain Methodist of my own Conference, a Mason of course, told him that I was crazy. Still later I had a letter from a lady assuring me that the Methodist minister's wife in her place told her that I had gone insane, and emphatically added, "It certainly is so." Since then my fair correspondent visited my family in Detroit, and told them repeated the Masonic slander and named her informant. Well, I have never been so insane as to submit to be *denuded, hood-winked, and cable-towed*, and if it please God to continue to me the use of my reason, I never will. And these degrading efforts of the hood-winked fraternity are only increasing their degradation; nor do they at all blunt the edge of my testimony, though it was hoped they would do so. Nevertheless, the cable-towed "brethren" need not shun "words" and "labor," for they are under oath to do so.

We will now return to the Conference room and take up the narative of facts where we left off.

Shortly after their effort to get me to *supersannate*, and thus get rid of me with impunity, the Conference being in session, I said to a brother minister beside whom I sat, "There is but one thing more that they can do, that is, send me to a place where it is all but impossible for me to go" To this he coolly replied, "That's what they will do." This brother was not a Mason, I think, but he evidently understood the situation. Soon after, Bishop Scott read the appointments, and I soon heard the official announcement. "Marine City, John Levington."

After adjournment, and while the crowd was moving hither and thither, I sold a few more "Masonic Conspiracy," and then left the scene of eight days severe conflict.

From the seat of Conference I started for Marine City, and hither I came. Remained a few days and preached twice on the Sabbath. Found a large frame church, very dirty and desolate looking, and a very small congregation, small. Membership said to be 9 males, and 20 females. This is the result of some 40 years labor by our denomination. One half of the basement is partitioned off for, and owned by the Odd Fellows, and is the "Lodge room" or "Charter" of the lodge. This was granted, at least it was signed and sealed, by Rev. John Russell, a member of Detroit Conference, and editor of what is called a temperance paper. The whole are under the "ban" of secrecy, the body of this singular document is a roll of names including a former pastor of this church. This "Charter" grants to such highly favored persons as belong to the lodge, the right to abstain from intoxicating drinks; meet once a week, or more often if need be; bind themselves to perpetual secrecy; clothe themselves in fantastic regalia; receive big names; and play up various "monkey shines," "on the square" (as stated) "such rules and terms as the constitution of the order will permit—provided they do not conflict with the constitution and rules of the Grand Lodge." And it is added, "We have caused the seal of the state, signed by the Grand Worthy Chief Templar, and Grand Worthy Secretary, and the Seal of the Grand Lodge aforesaid affixed thereto.

Signed, JONS RUSSELL."

"Nov. 15, 1865."

This affair is called "The Independent Order of Good Templars." But by reference to the wording of the above extract from the "Charter," it will be seen that the "we," are the *only* "independent" party; all others concerned with the "order" are to be governed and worked by Masonic wires, while the "en" the "Constitution," etc., remain hid in deep Masonic darkness. Working such wires, selling such "Charters," and sharing in the monies derived from such sales, as also in the "fees" and "dues" constantly paid in by the numerous puppets who are invested with the high privileges above specified, pays better than preaching the gospel, hence the latter is shamefully left to suffer. And such evil is the bishops of the Methodist Episcopal Church appoint from year to year. But as for John Levington, poor "Cowan," he is told "we can't find a place for you!" Be it so, we know one who can and will find a place, even for poor John, both here and hereafter, if he is "faithful unto death." He found a place for Moses, even that place "in a cleft of the rock," "a place by me," *there he covered him with his hand*" (Exodus xxxiii. 22).

"Rock of ages, cleft for me,
Let me hide myself in thee."

And that same Moses, found a place by that same Lord God, on the Mount of transfiguration, and, better still, he will so overcome, will He grant to sit with Him upon His throne, and there at his right hand drink in pleasures forever more.

I soon found my "situation" to be just that: at the close of navigation when the St. Clair river, etc., are bound up in ice, the only way of ingress and egress left to me, will be by stage 21 miles, and by rail to Detroit some 40. A small membership consisting of some 20 females and 9 males, one of the latter old and depending on his friends, two are farmers in comfortable circumstances, the remaining six are depending on their day's work for the support of their families, and the outdoors priesthood, Masons, Odd Fellows, etc., etc. Add to this the fact that I have four books in the market, all under the ban of the conspirators, like myself. Add to this again, the additional fact, that I have entered a correspondence with the press, and with the world at large, and you will see the situation, and how the "craft" fixed it. Nor will you wonder that they said "He will not go?" nor that they said, "He will not go?" for so I remained long." Much less will you wonder that they said, "We sent him there to starve him out, that we might get rid of him?"

Having fully understood the "situation," I returned to Detroit, and traveled up and down many streets, weary enough, to find me a home, if of small rent, for my family, for I found neither home nor support for them in Marine City, and I resolved that the Masonic conspirators should not ruin my family if I could prevent it, and to this end my children must be where they can have educational advantages. Having secured such a home, and having moved my family to it, I returned to Marine City, found a room in the friendly home of Mr. Wm. Strong, and there I study, sleep, and board myself, for I saw I could not risk the expense of hiring my board, that would swamp me, and give an easy victory to the "craft."

I was headed off with reports designed to "blast my character," of course, and even when my sanity and good conduct became apparent, and my friends stoutly contradicted the slanderous reports, it was promptly replied "you will see before six months." Meantime I became very popular, the congregations on Sabbath-school became large, and many of the Masons became hearers, and seemed to "receive the word with all readiness of mind," and even spoke loudly in my praise, some of them publicly asserting, "He is the only economon sense minister ever we had in Marine City." But when the suggestive six months drew near to a close, the Grand Lodge met in Detroit, and true enough, the cable-towed brethren abandoned the church and pastor, and became "like the troubled sea when it cannot rest, whose waves cast up mire and dirt." Soon the lodges in these parts had a meeting at St. Clair. In short from far and near many of the upon were in a perfect ferment, and rage. As to those in this place they are frantic with rage. When I meet them in the street I respectfully extend to them the usual salutations, but they treat me more than shy. Some of them return courteous bow, a grunt, but most of them look the other way, or stand a glance at me as they pass, and such a glance so indicates the absence of manhood, and the presence of something very different from manhood.

Of course I am threatened and cursed without stint, and some of my friends have been alarmed for my safety, and occasionally whisper, "I should not wonder if they would make away with him." But the author has never openly proposed, at least by the more moderate part of the conspirators, is starve him out. This, doubtless, appears the more feasible way to get rid of me, as the church is very weak, having been much reduced and split by the Masonic preachers. Hence one gentleman, I am told, proposed to "starve him out in three weeks." On hearing this my good hostess exclaimed, "I wonder if Superintendent Mr. Stynn has not laid in his winter's provisions?" Another lady said, "I am poor, but I can keep him from starving, myself." Another lady gave a still different answer. On hearing them all, she said, "I look out for the sick, and Take care the hexes don't get you?" referring to the well-known scripture which informs us that the bears destroyed forty and two such characters, but whether they were Masonic "Superintendents" is not stated. As for myself, I kept perfectly quiet, save that I occasionally sent them notice (for they would not come near me) that I would eat my bat, coat, and boots and then fight them barefoot, and barehanded. And it is quite true that these articles are fast passing away, nor do I know when they will be replaced, nor am I painfully anxious on the subject. As yet, however, I do not starve, far from it, loaves, biscuit, pies, cakes, preserves, pickles, butter, eggs, meat, etc., etc., come in in abundance. And to-day, old Father Staley, a living witness of the days and scenes of the Morgan murder, came to me with a basket of apples, having previously visited Masonic Company, and assured me that he has plenty of *sourkrout*, preserves, etc., to which I am entirely welcome, and that he will bring them along as soon as I say so. In consequence of my present wants being thus supplied, what little money I receive from my friends here, as also what I receive from the sale of my books, I send to my family in Detroit. Hence we continue to live, and I continue the battle against the conspirators, and am happy in my work. And as all my opponents are *denuded, cable-towed, and hoodwinked, and Christless* withal, the result of the conflict is by no means doubtful.

Although the storm rages, I never mentioned Masonry in the pulpit, the subjects and hymns which I selected were adapted to the occasion; and never in my life, I think, did God more abundantly help me. And it was very good, to sing such hymns as the following:

"Rebel, ye waves, and o'er the land
With threatening aspect roar;
The Lord ispires his awful hand,
And chains you to the shore.

"Ye winds of night, your force combine,
Without His lab beheld,
Ye shall not, in the mountain pine,
Disturb the sparrows nest."

"But shall believers fear?
But shall believers fly?
Grace the blindest crown appears,
And all their powers defy?

"By all faith's best witnessed,
We all hell a host o'erthrew;
And conquering thro through Jesus' blood,
We on to conquer go."

The cable-towed brotherhood adopted every possible method to create prejudice, scatter my congregation, and empty the church. This was effected by the grand point to be secured just now, and they evidently believed that the little feeble church could not live if they should say die.

My book was now going, and the secret brethren did everything in their power to prevent their dupes and others from reading it. To this end the book was pronounced false, and its author a falsifier. But this only seamed to whet the edge of popular desire. To save the cause, suppers and balls were resorted to, and lodges were called together. The storm having reached its height, it would seem, I went to church last Sabbath morning expecting to find a small congregation, but was agreeably disappointed. While singing the first hymn I felt the melting influence of the Holy Spirit. For the lesson I read the Epistle of Jude, commencing at 3 rest, and although I did not as yet name the vile system, every word seemed to fall upon it with crushing weight. Of course I dwelt upon the words, "Denying the only Lord God, and our Lord Jesus Christ." God greatly blessed preacher and people in the sermon that followed. At its close I paused, while all with profound attention waited to hear what was coming. Just then, for the first time in the pulpit, I took hold of Masonry by name, and how followed blow in rapid succession, but with deliberate aim, and with all my might. With reference to the oft repeated assertions, "It is lies," "He has not touched Masonry at all," etc., etc., I said, "What I have given in that book on Masonry *is Masonry*; what I have given in that book *as fact, is* fact! Now then, you can decide as you please as to who is the liar!" I will not specify further beyond absolving my hostess, together with what is still more important, the people were satisfied, and freely expressed their satisfaction, both then and afterward. To this there was one exception, and only one, to my knowledge, and I was speaking on man now and then, evidently in great passion; so much so that a certain lady said—"there was a rush of blood to his head; his neck and face were both red." When the congregation were dispersing, I heard the remark, "it is not long since he joined the lodge, poor thing he knows nothing." Further than this I do not know the gentleman.

In the evening the congregation was unusually large, and so might truly say, "The Lord of Hosts is with us, the God of Jacob is our refuge. Selah."

To help the good work I have obtained five subscribers for the Cynosure; these, and I hope more copies to follow, together with "Masonic Conspiracy," will be in constant circulation. Hence, with a faithfully preached Gospel and the blessing of God, we may yet hope for Marine City.

THE METHODIST BOOK-ROOM TROUBLE.

The Methodist community has been quite agitated of late over losses alleged to have occurred in the management of the book concern. These losses amount, according to a statement made publicly at a conference that of New England Methodists, to over $30,000 a year for the last ten years. This would make in the aggregate the snug sum of $300,000.

The book committee professed to investigate the matter, and made a report laying the blame on nobody in particular. This report has been derided as unsatisfactory by Methodist papers, preachers, meetings, and conventions.

We can give a clue to unravel the mystery of their losses, if our Methodist brethren wish it unravelled.

The principal book agent is a keen, shrewd man. He is an active, zealous Mason. He has the confidence of the Masonic portion of he was compelled to leave either, he would leave the church before he would the lodge. Before he was elected the first time, he boasted that he could control enough of secret society votes to secure his election. Through that influence, or some other, he was elected, re-elected, and elected again, each time for four years. He has become rich. Rumor says he is worth from a quarter to a half million. He is a customer of one of the city banks. A man who possesses the extraordinary business ability to amass such a fortune in a few years ought to have found out the fact that $10,000 a year was, in same mysterious way, unlawfully taken from the profits of a business of which he was chief manager.

We are not acquainted with all of the Book committee which made the examination which proves so unsatisfactory. But those of whom we do know are Masons. The principal agent is a Mason.

The suggestion we have to make is this: let a committee of Anti-Masonic preachers be appointed to investigate these matters. Rev. John Levington of the Detroit Conference at its head—clothe them with the necessary authority to give the matter a thorough investigation, and we venture to say they will be able to inform the public who the guilty parties are.

Will our Methodist brethren act upon this suggestion? LIGHT.

NOTE—The respected writer of the above is a responsible man, and careful, and doubtless gives facts correctly. Whatever is or is not true of the above defalcations, a Masonic oath to favor lodge-men is a dangerous and disturbing force in all legitimate business. Ed.

NOTE.

More than $200,000 were appropriated last year to the support of Roman Catholic Schools in the city of New York by the Common Council. This appropriation of public money is one of the greatest outrages ever perpetrated against the liberties of the country. If Roman Catholics wish to revive the days of "No Popery," let them scheme for a few more such charts. Slavery found that there was a point beyond which the American people would not endure its arrogant encroachments, and Popery will find itself where slavery is, if it persists in its assumptions.

SMALL MASONRY BECOME LEGALIZED.

Nothing could become more deleidol in a free government, than to give secret societies corporate powers, enable them to hold money and real estate, and to do whatever business, open and fair or secret, they may do. The Odd Fellows boast of handling millions of money; there is nothing to prevent them, therefore, if incorporated by law, to accumulate an immense fund, more than was ever owned by the United State bank; and hence to have it in their power to corruptly influence politics, and to endanger our liberties.

Corporations are evils at best. They are a power that is apt to trend upon individual rights, and they are therefore most carefully guarded against by the law. But with all the care exercised by Legislatures, we see that some of the most useful of all corporations, rail road companies for instance become the engines of political power, and aim at the control and direction of the affairs of States and communities. Notwithstanding all the checks provided by law, to prevent their being used for purposes of fraud and corruption, these have been legal restraints, and even prevent and corrupt the ministers of the law themselves.

But if an open corporation, that is, a corporation that is open to public inspection, where there are no secret oaths, nor hidden mysterious and unlawful oaths, are dangerous to the interests of the community; what shall we say of secret corporations which swindle the community out of millions of dollars under false pretenses which are, if constituted by the law, increase their swindling operations; and within the mysterious pale of whose proceedings the law may not come. The law could not appoint commissioners to inspect the open doings of secret societies, for the very oaths of these secret societies are opposed to such a proceeding.

The laws of a free government secure the right of free speech to every individual; and how socialed, therefore, must it be for said government to incorporate, or otherwise countenance holes of men whose very oaths nip the liberty of free speech in the bud at the outset!

All corporations, however legitimate and just, are opportunities for crime. In many cases they are left by individuals to be tyrannous; but how much more so in a secret, hidden, irresponsible power, the operations of which are felt injuriously by all outsiders, and are the more formidable and intimidating in proportion, as they are not understood.

Let us suppose the case of a young man of talent and merit beginning life with no other aid than his own natural powers. He marries, begins a family, and is rising in his business and in public estimation. A secret society marks him as it is important for that society to have him as one of their number, for otherwise, his good name and fair talents are likely to be counted against them. They therefore begin to operate upon him with a view to warp him in; and for this purpose the most fiendish devices may be resorted to, depending upon his greater or less amount of resistance. In order to do so we may better understand what these devices are, let us examine the following precept on which Masons are only too ready to act.

"Free and Accepted Masons," says Mackey, authority, "have ever been charged to avoid all slander of true and faithful brethren, and all malice and unjust retrenchment, or talking disrespectfully of a brother's person or performance. Nor must they suffer any to spread unjust reproaches or calumnies against a brother behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such brother, and give him notice of any danger or injury wherewith he may be threatened, or endeavor to escape the same in so far as is consistent with honor, prudence, and the safety of religion, morality, and the State, but no further."

In this precept may be clearly seen what the lodge can do against a man who is not "a brother," and how they can slander, villify, and injure in fortune, occupation, and character, the rising young man of talent and merit whom we have supposed, while struggling to support his family and to get along in life. Or, if a free person becoming so blind as to increase the power nor mischief of such a society by endowing it with corporate privileges, and giving it the sacred sanction of the law?

In several cases this has been done; and (to say very sorry to say it) the Republican party has taken the lead in it. In some States it could not be accomplished openly and fairly, for the people in localities are still jealously watchful of their liberties, but in such cases there is a secret and characteristic way of effecting the desired end. It is to adopt a Constitutional provision empowering the Legislature to enact a general law under which any kind of a corporation could be formed, and by which all kinds of secret societies not excluding Ku-Klux-ism, could become endowed with corporate privileges. This covert sly game is now absolutely being played in Vermont, where no one would dare to come forward openly in the Legislature and propose to invest Masonry with corporate privileges.

We all see plainly how Masonry is striving to put off its corrupt medley of collusion, bigotry, political machination, and selfish interest as a religion, and even better than true religion; for under the guise and pretences of religion it may hope to shield itself the more effectually against the interference of the law, our fathers having taken particular pains to guard against all intermeddling of the law with religious matters. But we all know too, that Masonry is not a religion, that it is a base counterfeit of religion for vile purposes; and that it can claim no exemption from the right and application of law, even to the extent of prohibiting it all together. Among a free people Masonry must be constantly struggling and struggling for its existence, and just in proportion as it succeeds, just in that proportion are the liberties of the people endangered.

So long as women and children can be sly seduced into procuring the artful dodges of Masonry, repeating the words they are craftily taught—"pretty Masonry," "good Masonry," "nice Masonry" etc., and so long as men will accept political favors and social consideration from the lodge, and so long as the attention of legislators can be confined to the direction of bestowing corporate privileges upon secret societies—so long will Masonry prosper and increase in power and dangerous influence. The way for the State to deal with Masonry is to assert its own true dignity, and prohibit every man and body of men, from administering oaths under a heavy penalty, unless those oaths and the law to administer them, are both prescribed by law. ERN.

What has the present Government accomplished for Spain? Of what is it accused that republicanism arms against it? It has exiled the Jesuits. It has applied to public uses a considerable proportion of the useless treasure of a magnificent but idle church. It has broken down in part the privileges of a class set off the domination of the Pope. It has put an end to religious persecution, and has established religious freedom. It has given Spain an open field for the development of liberty of conscience. It has established universal suffrage. It has framed a representative government. It has declared the responsibility of all the executive officers to the Cortes. It has made the standing army dependent for its existence upon the will of the people, annually expressed by their deputies in council. It has openly asserted the sovereignty of the people in opposition to the ancient claim of the sovereignty of the Kings. And to render these principles of exercising it, it has opened free schools in every quarter of the kingdom.

A CALL FOR WHITER'S REAL NAMES.

EDITOR CYNOSURE:

Dear Sir, it seems very desirable, to me at least, that our precious Christian Cynosure, while exposing the wickedness of secretism, should in all its communications, endeavor to avoid all mysticism. How delightful it would be to some of us, to see in all communications accompanied by the real signature of the writers; although this may not be consistent in all cases. I am led to make the above request you to try to persuade those of your correspondents who are too modest to affix their names to such communications, at least some decent signature instead of those hateful nonsense terms, and names. If those brethren only knew how some of us feel, after reading a rural good communication, when we discover that it was written by Immaculate Lambskin, Widower, or some other Masonic absurdation. I think they would find, and use, some better names. Now the course that has been pursued in this respect, may be a very good one, but I have not been able to see it.

JESUS TUTHILL

REMARK.

There is much of propriety, and consistency, in what our brother here urges. It is also proposed from another quarter, that the names of the editors should be regularly given, and that each one should write over his own initials. Let us all think of the matter and be ready for any improvement. ED.

WOMAN'S REMONSTRANCE AGAINST WOMANS SUFFRAGE.

The remonstrance of Mrs. M. P. Dascomb and 140 married women of Lorsine county, Ohio, against Woman's Suffrage, is a smooth stone from that brook that hits a giant fully squarely in the forehead just below the helmet. Here it is:

"We acknowledge no inferiority to men. We claim to have no less ability to perform the duties which God has imposed upon us, than they have to perform those imposed upon them. We believe that God has wisely and well adapted woman to be the chief conservator of the duties of each. We believe our trusts to be as important and sacred as any that exist on earth. We feel that our present duties fill up the whole measure of our time and abilities, and that they are such as none but ourselves can perform. Their importance requires us to protest against the right to compel us to assume more obligations which cannot be separated from suffrage, but which cannot be performed by us, without the sacrifice of the highest interests of our families, and of society. They are our fathers, brothers, husbands, and sons who represent us in the ballot box. Our husbands are our choice and one with us. Our sons are what we make them. We are content that they represent us in the corn field, battle field, and the ballot box; and we them in the school room, at the fireside, and at the cradle; believing our representation even at the ballot box to be three more full and impartial, than it could possibly be, were all women allowed to vote. We do therefore respectfully protest against any Legislation to establish woman's suffrage in our land, or in any part of it."

The Christian Cynosure.

CHICAGO, TUESDAY APRIL 19, 1870.

Prof. J. BLANCHARD, Editor-in-Chief.
Rev. I. A. HART, Associate Editor.
Rev. L. FOSTER, Office Editor.
Editorials by the Associate and Office Editors are signed "H." and "F."

EDITORIAL CORRESPONDENCE.

MATTOON, Coles Co., Ill., }
April 6, 1870. }

DEAR CYNOSURE:

I came to this place last Friday, and addressed large audiences here against secret societies on Friday, Saturday, and Sabbath evenings. This was fervently the cavalry of U. F. Lovejoy, who headed and invited the meeth that meandered Lovejoy at Alton. Free Masonry and its subordinates have here held undisputed sway in years past.

A change has come over the spirit of the population. The hand of God in the war, seems to have put the thinklog part of the people on the road to justice and truth; and those who have followed their convictions out of a pro-slavery Democracy, are leaving the lodge, whose temple is the fountain and source of delusion, superstition, and oppression.

I am told that twenty or more intelligent and independent minded men, members of the Lodge here, are sick of it, and are resolved to forsake it!

I received this information from our good Bistor Rowans, through whom I have been invited to come here and speak: with what effect I have spoken here, time must determine.

The Hon. Ms. BRONWELL, Past Grand Master of the Grand Lodge of Illinois, attended our first meeting. He, as Grand Master, laid the corner stone of the Douglas monument at Chicago, in the presence of Andrew Johnson, then President of the United States. I witnessed that ceremony, and, not aware of Mr. Bronwell's presence, described his performance on that occasion, which afforded some amusement to the audience.

Dr. V. R. BARDOS of this place, presided at our meetings on Friday and Saturday evening. He is altogether one of the most interesting men I have met for a long time. He was an original pro-slavery Democrat; used, as most such men were wont, both tobacco and whiskey; was, of course, a Free Mason; and, being in his nature, a cool capable and decided man, was for that very reason, one of the last men we should have expected, ten years ago, to preside in a meeting to discuss the merits and demerits of the secret orders.

But

"God moves in a mysterious way
His wonders to perform!"

And on Dr. Bridges is one of those men who retains all his friends, he will be likely to take most of them with him from the darkness of the lodge to the light and life of Christ. He has a very interesting family which is a great help to a man reasoning his way from the Egypt of error, to the Canaan of truth.

On Monday I went out to Ashmore on the Terre Haute road, and rode on horseback down to Westfield, Clark County, through the mud, and spoke in Westfield College (CUMBERLAND PRESBYTERIAN) yesterday afternoon and night. The audiences were full, and the power and Spirit of God attended our meetings. PRESIDENT ALLEN and his Professors, the College Church and Pastor REV. J. H. REES, Rev. L. S. CHITTENDEN, one of our National Executive Committee, with other precious brethren—made me almost sorry to have been there, simply to speak and turn back. Westfield is a delightful place. The college building is every way respectable, and the site beautiful. I felt there as if I was under the shadow of a great rock in a weary land; and have requested PRESIDENT ALLEN to give the CYNOSURE a sketch of that interesting institution and place, which he has promised to do.

But, over and beyond all, my heart was strengthened by learning that the church of the United Brethren, and its organ the *Religious Telescope*, are shaking off the viper which had clung to their hand, and are to be helped and not hurt by its venom.

Their General Conference at Lebanon, Pa., last May, voted 71 to 56, to keep their church door closed against the secret orders; yet with the impudence and arrogance of the "god of this world" and his religious devotees; the will of the great mass of that godly people was defied and set at naught by the minority for a time. But God and goodness are triumphing over error and sin; and a glorious future stretches away before this interesting people.

PAYTON, Ill., April 6.

Last night spoke in the United Presbyterian church at this place to a large church filled with hearers, a very large proportion of whom were men. There were, I presume, more voters in that church than in any audience I have addressed for years; all attentive and all respectful.

The pastor of this interesting people is REV J. C. TAUSSAIG, a clear minded, able and interesting man. He had preached on the subject of the secret orders to his people, and it was easy to follow a mind like his. He and Br. Bridges of Mattoon, both promise to get up a club of subscribers for the CYNOSURE soon. Brother Truesdale thinks he may be at Cincinnati next June, as he has to attend his General Assembly at Pittsburgh.

☞ "Pepe, the temperance people say there's logwood in port wine. Is that what dyes your nose so red?" "Nonsense, my son go to bed."

MASONIC CHARITY.

The report of the last year's work of the Grand Lodge of Illinois, is at hand, and contains many choice bits of information, among which we find the following:

"The Grand Lodge paid H. G. Reynolds, G. M., during the year, something over five thousand dollars. Paid for printing reports and other matter, over three thousand dollars. Paid for charity twenty dollars." (!)

Come gentlemen of the lodge, be reasonable; don't insult common sense by calling such an institution as this, "charitable." If you wish to get office, penitentiary contracts, or what not, by secret influence, when your own merits could not secure those things for you, go ahead! be honest, acknowledge your object and ride your pet hobby into place and power if you can; but whenever tempted to call this thing benevolent, pray, "From vain glory and hypocrisy, good Lord deliver us!"

WATCH THEM!

It is understood that the Masons in Michigan, are moving the State to release Vanderpool, one the most deliberate murderers whose case has been tried for many years. The Jury convicted the villain without delay, and without dissent. According to the latest account, at least, five thousand dollars have been subscribed to aid this convicted Mason to avoid the penalty of the law.

The people of Manistee, held a meeting and passed a vote of censure upon the Judge, who is a Mason, and who, it is alleged, showed unmistakable evidence of sympathy with the criminal. The lodges are of course, working in the dark. They never do otherwise. They get up schemes in the lodges at night, and go forth in the day to engage others who are not Masons, to work for them. It is not probable that the three first degrees, Apprentice, Craft, and Master, know all that the Royal Archers are doing in this case. The lower degrees know no more of the machinations of the upper one, than outsiders do. The lower degrees are often used to do the iniquitous work of superior degrees.

In the oath of the three first degrees, murder and treason is excepted. In the Royal Arch, they are sworn to aid murder and treason not excepted. Watch them! We predict this murderer will be liberated. At least, the Masons will do all they can to that end.

ELDER BARLOW OF BUSHOE, ILL.—This beloved Brother lately refused to immerse a Free Mason who refused to refrain from the lodge. A tumult was raised against him, in which, as usual, the loudest and most clamorous, were men who were not Masons, but who are worldlings in religious garb, and fear the opposition, and dread the vengeance of the lodge; and who think, or pretend to, that if we deal gently and softly with this anti-Christ, we may coax or cozen its nature out of it!

Elder Barlow lectures to night (April 11), in the Wheaton College Chapel, his first given in this war. The venerable and sainted Br. Colver, now near Heaven, has consecrated him to this work by the laying on of hands and prayer. He is considering the question of entering the field as a lecturer.

MR. GREENE'S BOOK.—A letter just received informs us that five hundred copies of this wonderful book will soon be sent to Mr. Carpenter, who we hope will put them at once on sale at the CYNOSURE office. It contains the promise of Be Witt Clinton, Governor of the State of New York, to pardon the man who should murder a citizen of New York!

GOOD TEMPLARISM!

CONCLUSION OF THE WHOLE MATTER.

We have now given our readers a full view of the obligation, initiation, and private work, of the first degree of Good Templarism. We are almost persuaded to forbear comment upon the thing, now that we have it dragged into the light—our readers can probably do this without further assistance. Yet we cannot forbear a few suggestions. For ourselves, we free to say, the more we look at this creature, the manifest offspring of Free Masonry and Odd Fellowship, the less we like it. Its members we are willing to hope, generally use the institution for the the promotion of temperance, and they prize it because they believe it to be wisely adapted to this end. But to us, and we say it in all candor and charity, it seems much more wisely secret orders and religious ritualism than to promote temperance. But said a lady to us, who is not a Good Templar—"It has certainly done good. There was, E. A——. The G. T. took him from the gutter and reclaimed him and he died a Christian. And I could not hesitate to take their obligation and go through their secret rites if I could do such things by it." But said I—such things were done by open societies before Good Templarism had an existence. They are being done still by open societies and by the disciples of Christ, without any society outside of the Church, and its divinely appointed ordinances. Now the order of Good Templars, has, certainly eaten up the open societies, and I cannot see that temperance has gained by it. Indeed I am confident that the usurpation of this reform by secret orders, has greatly harmed and weakened it. When you run a good cause into the dark, you run it into the ground. *Good* may be done at too great an expense. To use a life boat which actually saves one drowning man, instead of one using by which ten might be saved, would be a most blameable, a most murderous operation,—although it actually saved one life. And just such, in the principle of it, we believe the introduction of secret orders for temperance reform to be—as the historical rehearsals, or ritualistic ceremonies of their private work, we merely note a few things which attract our attention specially in passing. They recite very many good things—passages of scripture are good of course. It is evidently intended that the prayers shall not be liable to the charge alledged against Mason's and Odd Fellow's prayers, that they are delstical in opposition to evangelism. Their edes are generally well enough. So far as good. But among their philosophical utterances are some things more shallow and empirical, than profound or true. Pure cold water is natures only beverage they say. This is not true. Milk is a beverage of nature and so are the juices of the cocoanut, the maple tree, the grape, and the apple. Water is the most abundant and of most necessary and universal use. But to argue from this, that man may not exercise his reason and his knowledge of chemistry and chemistry to modify his beverage, and render it more agreeable, or more useful, than it would be, taken in the strictest sense in its natural state—is hardly less empyrical than to say, the food which nature furnishes for man, is always raw, therefore, our wheat, our corn, our fruits, our vegetables, our meats, should all be eaten unground, unmixed, and raw. Not that we object to the Good Templar's conclusion that intoxicating liquors should be stricken from the list of beverages. For we believe the most enlightened philosophy demands this—and yet we regard it as a matter of no small moment that we do not rest the defence of truth itself upon sophistical arguments.

Now as to these long and formal rehearsals, they might answer for a juvenile school exhibition. If a spectator were to come into a temperance assembly and one and another should speak and utter them texts of scripture, these counsels and exhortations and prayers from the promptings of their own full hearts, no doubt he would be impressed deeply. In the words of Paul "Ho is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God and report that God is in you of a truth." But let him go into a theatre or any where else, where he understands the things to be said, have all been arranged and perconcerted, written out and committed to memory, that the speakers are only rehearsing or acting a part, and the whole falls powerless upon him. He is not convinced. He is not impressed. The tendency is to begot skepticism, rather than faith, and to harden his heart against all believing exhortation. For he says I have heard just such things when I know it was all mere acting, and if men can act these things when they don't mean them in one place, they can in another. All preaching and exhibition in a theatre by the actors in their plays, however true their words or perfect their oratory, and action tends to make men hardened skeptics rather than obedient believers. They may be carried away by the artist's simulation so that for the moment what is acted may seem real, and their passions may be roused and their tears flow. But in the moment of returning reflection, they feel that they have been imposed upon; they are vexed at their weakness, and are henceforth less susceptible of being moved by that which is heard and real than before. The ultimate influence is pernicious. It does seem to us that the interior performances of the G. T.s. Lodge are obnoxious to the same objection.

A mother lately told us that one of her sons, not a pious man, was chosen Worthy Chaplain in a G. T. Lodge, and officiated by reading the prayers. This same son was brought to what was thought his death-bed. And in that honest hour he said father pray for me, don't get the book pray orally from your heart. He felt the difference in prayers read in the lodge, and praying to God in spirit and in truth. And just that difference there is between the earnest spontaneous temperance efforts which the cause demands and the artificial and ritualistic inborn which are provided for in the ritual of the secret lodge. They are not only dead forms, at the outset, but by the time one has gone through some fifty or a hundred initiations more or less one must be ready to say "*by this time*" the excuse "*etiolated.*" It must become exceedingly wearisome going over the same vain repetitions. And the only oasis in this desert must be, the recesses for society. Here nature is permitted to assert her existence, yet not in circumstances wholly free from encroachments upon her laws. The restraints of secrecy upon natural liberty are not laid aside. The bond of perpetual friendship links often those who by nature's laws, and the counsels of inspiration, would never come together in this relation. They are often unnatural and therefore unwise friendships, whose results are not always the best.

While we were arranging these thoughts, two intelligent good Templars united in saying: "It is rather small business opposing Good Templarism; for it is too dull and tedious an exercise to hold its members for any length of time. Its temperance obligation amounts to little. It is only as a social, or courting lure that it will long be attended, and for this modern times will go and take the pledge after having emptied and thrown away a liquor bottle at the door and they will call again at the grocery and take a horn on their way home." For these reasons they say they consider Good Templarism has had its day and will soon die out if left alone. Now all this is very distressing to us, because we fear it is too true, existing only for the last idea that the evil will burn itself out left alone. But we have been told respecting slavery and many other evils. But it is the devil's device to present the opposition which he knew himself powerless to withstand. "Resist the devil and he will flee from you" is Christ's word. We propose to believe that, rather than the devil's promise to retire if we won't resist him.

The reflections on the *condition* of the Good Templar's obligation seem to us. If it has any condition, it is that it shall bind to nothing that is inconsistent with any duty of the member who takes it. Any one can see that the I. O. G. T. is a powerful engine for preparing candidates for the Masonic Lodge, and for drawing them into it. Therefore it is inconsistent with an Anti-Mason's duty to sustain Good Templarism and hence his promise to that order is annulled.

Again, the same is true of every member who is conscientiously opposed to the formalism of reading prayers, and the system of worship known under the general term of ritualism. It is inconsistent with the duty of an opponent of these things to uphold the order and hence his promises to the order are null and void.

Finally, the *radicness* of evil for which the secret societies are condemned, are so manifestly inwrought into the I. O. G. T. that it is perfectly futile as well as grossly inconsistent for any man who upholds this order, to profess or attempt, to oppose Free Masonry, the Grand Army, the Ku-Klux-Klan, Trades Unions, the Imperial Eagle, Golden Circle, or any other secret conspiracy under heaven. They will every one of them hide behind this, and affirm their identity as to their fundamental principles and do it truthfully as we verily believe. H.

WHAT NEXT!

"A Little Common Sense," called for.

And no temperance meetings too, it seems by the last *Prohibitionist*, as well as efforts for observing Sabbath seasons, as advocated by the *Advance*, must be put on an irreligious basis. A writer in the former paper (March 31), says: "I cannot for the life of me, understand why men, however well intentioned, persevere in opening temperance meetings with prayer."

Well Sir—we can tell you—they believe in placing and acknowledging, some dependence on God in their efforts; and besides they consider temperance a part of religion. If a man has no religion, and acts up to be independent of God, "Common sense" (as referred to) might lend him not to pray.

But this writer urges that "a public meeting is composed of Hebrews, Deists, Catholics, Universalists, Congregationalists, etc., and the prayer might be repugnant to the feelings of some. And what if it is? This does not lessen the duty of having God sought and acknowledged in the meeting, one iota, and the effort, must have His blessing, or fail.

If the man who speaks, or who guides the meeting, does not believe in God's existence, then let him pray as the dying atheist did—"O God—if there is any God"—But if he believes the help needed (as intimated) must come from the Virgin Mary, or from the Saints, or from Brigham Young or the Devil—then let him pray to them; and let the hearers, as in the Romish church, are expected to have "a little common sense, decide whether the prayers are Scriptural or not. That's the point—Mr. Martin, A. C'Brenan "L. L. B." F.

FIGHTING A WINDMILL.

A friend sends us the following extract, from what paper not stated, except from "an Exchange." So it seems to be going the rounds of the press. It is, indeed the common language of Masonry and its friends; and it is intended to ridicule the anti-Masonic effort as Quixotic and vain. As many will be ready to tell in with it and be deceived by its pretensions; it therefore demands some remark from us, and we insert it for that purpose.

It is as follows:

ANTI-MASONIC ORGANIZATION.

"Several people have started, in Chicago, a paper to fight all secret societies, especially Masonry. Sort an Exchange."

The history of Don Quixote and his fight with the windmill foreshadows the end of this Puritan effort. Masonry has stood the test of time. It is eternal—lasting as the light from God. It needs no defenders, foams no assailants. Based upon the most sublime truths, under the special care and to the true adoration of Him who rules all, numbering more than any church organization in the world—revered and practiced in every part of the globe—teaching principles and more perfect religion than any Puritan church ever taught, Masonry no more dreads attacks than the sun feels to vary the artificial light made by man.

Masonry works in secret. So does nature. Does he who rules all? We see grass grow—flowers bloom—seasons come and go—the young grow old, and the old die. We cannot see the hand of God, and yet we can.

We would sooner trust our present and future happiness to Masonic teaching than to any and all the Puritanism in the world. And would sooner trust our loved ones to the care of any Mason in the world than to the care of nine-tenths of the ministers of Orthodox churches, or the ones who assail a society or organization that fears no enemies, for its principles come from God and are eternal."

REMARKS.

We have it fully proved—that "the wicked flattereth himself in his own eyes, until his iniquity is found to be hateful." There is no such self-flattery on earth beside, as is found in Masonry. It seems disposed to appropriate to itself almost all the great names, characteristics and titles to be found, both in earth and heaven. Whatever is most revered and holy, is freely seized upon to glorify and exalt it; and to oppose it is received as the merest folly, like fighting a windmill. Let us then examine a little the high pretensions of the above extract, and which are so much boasted of by Masons and their friends elsewhere.

First we are told that "Masonry has stood the test of time." Yes, as an *institution*—according to Masonic writers themselves, Mackey and others—it has existed 432 years and some months, being organized in London, on the 24th of June 1717. Well—true enough, that is so much time. But it has not stood the test that long. It was partially tried, and almost universally condemned and forsaken, 40 years ago. And could the judgment of an indignant people, and of our laws and courts, only have been brought to bear against its doings and its guilt; it had then been crushed, as a murderous and foul conspiracy, as it was fully proved to be. That is the way it has "stood the test" of that short time. Yet, after all, it is brazenly added —"It is eternal," and Masons often speak of it as if they thought it was. Well—its fundamental principle, or basis, is no doubt just as eternal as rebellion against God is; and just, when and where, that Archangel who first started rebellion, proudly set up for self—put his will against God's—thought to take His place of rule—assumed to be the "All-Puissant," and got other angels to join him in his plan, to carry it out, then the original *principle*, on which Masonry has been so lately organized, was first started. That principle and its adherents were immediately cast out of heaven, as we are told in sacred writ; but they have been working and striving to conglomerate and combine against God, in one form or another ever since. This has been plainly developed among mankind in various ways and combinations; until at length Masonry was begotten of this same parentage or principle, and most carefully nurtured to be a powerful and wild wide champion of it. And as the offspring partakes of the nature of its progenitor, arrogating to himself the very attributes of Deity; so this Institution makes the same proud assumptions, and claims to be "eternal—lasting as the light from God."

And then any beings—in they men or angels, that will league together to exalt *self*, and self-will; and so call themselves to overide God's will and precepts; and who withall, to give a gloss to their combination, adopt in it, and *for it*, the names and characteristics of the eternal God—they will, of course take refuge in this chosen concocted combination, and be ready to say, "It needs no defenders, and fears no assailants." They have—like that fallen progenitor, committed themselves to it, and grasping more and more strongly at its false pretensions, they make it the only divinity they have to trust; having cut loose from God's will and protection, they naturally and necessarily take refuge in the opposite resort. Their acted language is—"We have made a covenant with death, and with hell are we at agreement, and when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves." (Is. 28: 15.)

Then more—this original principle of Masonry is indigenous, and natural among men, the world over; and so this pretentious heaven-defying institution readily takes root everywhere, as we are told—"Is revered and protected in every part of the globe"—in all kingdoms and governments, and setting up its claims and obligations above them all, and binding its followers with more dreadful oaths and penalties, it strives to control them all, so that its "Great Grand Master," and Supreme Generalissimo may swing his arm over the whole and say of them—"All these kingdoms are mine, and the glory of them, and to whomsoever I will I give them." And this brings out, as we suppose, "the most sublime truths" referred to, such as having this potentate require the worship of the King of kings; unless, indeed, its being required (as the title imports) by the "Most Worshipful Grand Sovereign" of some Grand Lodge, should he thought still more sublime; or, unless his decreeing—light in the face of God's law, the drowning, dismemberment and death of some innocent man, and so measuring swords with the Almighty —should be thought even most sublime of all. True enough—here is a great field for this kind of sublimity.

And further—this Institution not only presents them grand truths, but it also, as we are told "teaches a more perfect religion than any Puritan church ever taught." And how is its religion made to be so perfect? Why—it is a combination of *all* religions, unless it be that bumbling and despised one from Christ: It combines Paganism in all its forms and idolatries, Buddhism, Mahometanism, Judaism, Deism, Mormonism, etc., etc., and so by a combination or condensation of all religions, it produces one exactly suited to its great progenitor, and to his devoted followers. This, is its perfection.

Then moreover we are told—"Masonry works in secret. So does nature. So does he who rules all!" We see grass grow—flowers bloom—seasons come and go—the young grow old, and the old die. We cannot see the hand of God, and yet we can.

But the writer of the above extract tells us which he would choose. He says—" We would sooner trust our present and future happiness to Masonic teaching, than to any and all the Puritanism in the world." Yes, we suppose so—far sooner than to exercise repentance for sin, believe on the Lord Jesus Christ, and live a life of humble self-keeping obedience to His precepts. This is Puritanism and it is the gospel too: and mere than that, it is "the only way given under heaven whereby we sinners can be saved." But the hearts of men are by nature so totally opposed to this, that they greatly prefer to trust their present and future happiness to Masonic teaching, rather than comply with it. This opposition of heart to God and His requirements, is the real secret of this choice. But the fact, that a man chooses to gratify his own inclinations, exalt self, and reject Christ, does by no means prove that there is any safety in it, either for this life or another. God declares of such, that "they shall come down wonderfully—that he will lay judgment to the line, and righteousness to the plummet; and that the hail shall sweep away their refuge of lies." F.

BOOK NOTICE.

Christ Coming in His Kingdom: Millennarianism Refuted.

We find on our table a book with the above title, the name of the author not given; and yet knowing the fact, we beg leave to say, that it is from the pen of the Rev. Wm. B. Orvis, now of Atlanta, Ill. He has been favorably known as a Congregational minister, an editor, and a clear, and able writer; and in his book he gives us the result of thirty years close and prayerful study of the subject treated.

And here, we may say, that the subject is one of immense importance, as placing vividly before us the grand end for which we should live and labor, and protecting the blindest possible inducements to it. It is high time that we should all, be tired of war,—tired of heaping up wealth to groan over on leaving it. Tired of political strifes; and of all the chicanery, omft, works of darkness, secret, selfish machinations and unholy combinations which so suit the father of lies. And should resolve to live and act for the one great end for which God is here acting—for the renovation of the world, for Christ's reign on earth.

And to do this most effectually, and not labor at hap-hazard as it beating the air; we need to have some correct idea of what that reign is. Our author holds that it is a *spiritual* reign, such a moral renovation, just such as the gospel when fully applied, including the out pouring of the spirit and the holy living and faithfulness of Christians—is calculated to produce. Of course he rejects the Second advent theory as absurd. Also the literal return of the Jews to Palestine, as whenever they repent and believe in Christ they enter His Zion He advocates the immateriality of the soul and the entrance of believers at death, at once into heaven, and the departure of unbelievers to their final abode in outer darkness; and he makes this, without any intermediate state, to include, and complete, the resurrection and judgment.

We can hardly agree with our Brother in these last points, though most fully in others; and we find his book exceedingly interesting, tending strongly to connect the present, with a spiritual world, and to make Christ's coming seem indeed near to every individual. And although he is evidently a clear, independent thinker; yet he does not trust to himself, but makes scripture the basis of his views; and gives us the best thoughts of a multitude of writers from the past down, which it must have cost great labor and research to gather, and those moreover against his own views, as well as for them. Indeed, those who read his book, will get therein a whole library condensed, on this most interesting and momentous subject.

We think it will do great good and hope it will be widely sought. Price $1.50.

Published by Tibbals & Co., 37 Park Row, New York;

W. G. Holmes, 148 Lake street, Chicago;

Lathrop & Co., 40 Cornhill, Boston, Mass.

SPIRITUALISM.

We find on our table a pamphlet entitled—"Light on Spiritualism, or the Spirits tried by the Gospel rule, and found to be the spirits of anti-Christ," by the Rev. S. Sutton, Wisconsin. We see by looking through it, that Brother Sutton adheres to his rule, to try the spirits by God's word; and this is right. Some have reasoned well, as President Mahan, on Spiritualism and its jugglery; and this was very important, as Scripture is perfectly reasonable; but the ultimate resort must be to the latter. We think our Brother has applied it well, in attributing what is called Spiritualism, to evil spirits or Satan, so far as there are any 'spirits from the other world about it. We should however regard the idea, that the *first* "medium," through whom Satan tempted Eve, was an *ape*, a little fanciful, though suggested by several commentators. The proof given is, that he was changed by the curse "to go on his belly." Then all apes ought to go on their bellies now. We understand the Mosaic account, as inspired and *real* matter of fact—history—viz: That Adam and Eve were real man and woman—that the Garden of Eden, was a real garden—that the apple or fruit on the forbidden tree, was real fruit—tended them in order to *try* and *establish* their obedience; and that Satan, taking possession of a long, thick, beautiful serpent, came to Eve while gazing on the forbidden fruit and raising his head majestically and hopping and bowing about it—either uttered, or by signs impressed on the mind of Eve, the very language recorded in the account.

But no matter who, or what, was the first "medium," It does not effect our Brother's argument; and he has well shown that the Spiritualists of the present day, as tried by the Bible rule, if they have to do with other spirits at all it must be with evil spirits from the Pit. We hope that none will be afraid to read the pamphlet because it assumes that there is Devil. So long as that arch fiend can work through mediums, Masons, and skeptics, and have his work and his very existence denied, he is sure to succeed. But we are now loudly called upon to expose and resist all his machinations, taking the sword of the Spirit which is the word of God. This is what Brother Sutton has done in his pamphlet. Send for it. It is published by W. J. Shuey, Bayeta, Ohio—price 15 cents. F.

PUBLISHER'S DEP'T.

AURORA MINUTES.

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the CYNOSURE is published, should read the minutes of the Aurora convention.

The first edition of these Minutes (3,000 copies) was exhausted in a very short time. Of the second revised edition (2,000 copies) only few hundreds remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement which it contains; it has a clear, racy address from Rev. I. A. Hart, and a powerful sermon on secret societies by Prof. Chas. G. Finney of Oberlin College Both of these gentlemen are seceding Master Masons. It also contains the history of Masonry by Rev. J. Blanchard, in itself a highly interesting address, which, in another form, appears as the *first*, in the series of CYNOSURE tracts.

Send for a copy of the AURORA MINUTES.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

(See advertisement in another column.)

☞ We frequently receive letters, saying I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, tell us how many and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, for that charge. You must allow us to select from three numbers of which we have the greatest supply.

☞ To any one who is too poor to buy tracts and yet would make a good use of them by spreading the light and logic they contain, we will send fourteen tracts on receipt of a three cent stamp, until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

REWARD OF FREE MASONRY!

Free Masonry is vanity, duplicity, selfishness, slyness, craftiness, cruelty, and infidelity, brought to perfection. It is a murderous and treasonable despotism within the nation, more horrible ever uttered by human lips.

It makes a clank of morality and religion, to conceal its fiendishness; and compels its men here to speak well of it, under penalty of death. It is the great conspirator against secret orders and unsuspecting people, as tools, to aid in carrying out its designs against individuals, the State and the church.

It carries on its operations daily and nightly, using all its sly, crafty, and cruel arts; the low jest, insulting pantomime, cunning trick, indecent insinuations, double meaning innendoes, and adroit plots.

It operates in every department of life; in the social circle, in matrimonial matters, in the school, in business affairs, in political bodies, and in church concerns, etc.

It has committed numerous outrages upon citizens of the United States; and it is stained with the blood of some of its victims. It is rapidly growing in power; and it is as rapidly demoralizing our people; teaching them ill-manners and the conspiratorial arts, etc.

As slyness and craftiness are the most dangerous foes of freedom and Christianity, it is of the greatest importance that every citizen should fully understand how sly and ready Free Masons are. The Executive Committee of the National Christian Association, opposed to secret societies, is now being published, to warn the people of their greatest danger. Every citizen should read it, to see what Free Masonry is, and how the saving Masons operate against all outsiders. Send 30 cents to Esra A. Cook, 88 La Salle street, Chicago, Ill., for the CYNOSURE, for three months. E. J. CHAPLANT.

York, Pa., March 19, 1870.

MR. E. A. COOK:

Sir:— * * * * * *

The cause here is moving. Those uncircumcised "willing" miscles." The CYNOSURE, God has set it to the saving slaughter those dark holds of iniquity. "Mrs. Lucia's Trial," was immediately read by Mrs. Brady, the next night after it arrived. It is on its mission, let to as old local Free Masonry is, and how the saving Masons operate against all outsiders. Send 30 cents to Esra A. Cook, 88 La Salle street, Chicago, Ill., for the CYNOSURE, for three months. E. J. CHAPLANT.

York, Pa., March 19, 1870.

MR. E. A. COOK:

Sir:— * * * * * *

The cause here is moving. Those uncircumcised "willing" miscles." The CYNOSURE, God has set it to the saving slaughter those dark holds of iniquity. "Mrs. Lucia's Trial," was immediately read by Mrs. Brady, the next night after it arrived. It is on its mission, let to as old local Free Masonry is, and how the saving Masons operate against all outsiders. Send 30 cents in Esra A. Cook, 88 La Salle street, Chicago, Ill., for the CYNOSURE, for three months.

We also have "Finney," here on his circuit. He "tells" where he goes. Mr. Blanchard's tract "History of Masonry," also does its part. And also all the rest, come in for and do a portion of the work in the momentous battle.

You may expect to hear from this region again before long. Yours &c.,

JAS. M. DARBY, Sec.

Correspondence.

SYCAMORE, Ill., March 29, 1870.

EDITOR CYNOSURE:

Dear Sir:—The work is progressing in this part of the country. Mr. C. A. Blanchard lectured a few weeks since, at the Dutch Evangelical church, where about thirty persons joined the "St. Kalb county Christian Association opposed to secret societies."

On Friday evening March 18th, Brother Blanchard discussed the question of Free Masonry with Mr. Hayes, Lodge editor, there were present. The Masons turned out well and used all of their influence to get a good audience, expecting a complete victory over Blanchard, but when the discussion had continued 20 minutes, (each disputant speaking 10 minutes) the Masons tried to have the meeting close as soon as possible, as the people were getting tired. It was certainly one of the greatest victories ever won in this county.

The next evening, March 19th, Brother Blanchard lectured in the United Brethren church, three miles east of Sycamore. Brother Stanton made a few remarks at the close of the lecture, and joined the Christian Association followed by 23 others. We find it a great deal easier working when we are united, than it is single handed. About 20 lectures have been delivered in this county on Free Masonry; and we intend to begin meetings again as soon as the weather and roads permit, thoroughly work it what we want. One hole through the wall is worth a dozen bad looking places made on the outside. Yours truly, I. B. B. ARNOLD.

TESTIMONY OF THE UNITED BRETHREN.

Brother John H. Watson writes us from Lincoln, Logan County, for the CYNOSURE, and for tracts. He states that they are enjoying a precious revival, and though in the midst of its labors his own health has failed, yet his church are united to the work and have a mind for it; trusting in God, and the revivalgees on.

He distributes our tracts and says: "We want it understood that the U. B. Church, as a church, is, and always has been, sound on secretism.

In proof of this he sends us the action of their annual conference for central Illinois, in resolutions presented by himself, and passed, (he states) by a three-fourths majority of the conference. He bids us God-speed in our work and requests us to publish the resolutions referred to, which we are happy to do. The first points to the requirement of the General Conference, and they are as follows:

On Secrecy.—Resolved 1st, That we endorse the action of the late General Conference, and that we, as a conference, pledge ourselves to enforce the law.

2d. That we hail with gratitude the manifest providence of God in bringing to our aid the tried and true men of the land, under the banner of the National Christian Association opposed to secret societies.

3d. That we will encourage the circulation of anti-secret literature published by them.

4th. That this conference elect a delegate to the next anniversary of the Association.

On Motion of Conference, S. P. HOY was elected said delegate.

A. L. BOAL, Alternate.

J. D. WATSON,
J. W. MASON,
H. RICE,
T. P. D. DIMAS.

CHRISTIANITY VS. MASONRY.

EDITOR CYNOSURE:

Dear Sir:—As soon as I saw your valuable paper I subscribed for it at once, and wish every man would do the same. I have labored for the cause of anti-secrecy in a humbler club from this office, notwithstanding the opposition? Now I feel I must write a few lines for publication, though I do not intend to say much at this time, but will add hereafter to give strength to the cause. The evil should be exposed.

If I know my own heart I am with you, opposed to secret societies, battling on the side of truth and right—on the side of God, not Mammon. We cannot unite in love or fellowship with the unfruitful works of darkness, but rather condemn them, for it is a shame even to speak of those things which are done of them in secret. Christ in all his teachings spoke openly to the world and said, "In secret I have said nothing." "Neither do good men light a candle and put it under a bushel." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Now this is strong language, and how can Christians (so called), assemble in the stillness of night,—when honest men are in bed, and wicked men are out—acting and working as they do, bound together by hellish oaths to help one another—to keep all their doings in secret, whether for good or evil; and we may well suspect the latter. They do things of which it would be a shame even to speak, or for the light to see! Works of darkness. Their deeds are evil!" "And they love darkness rather than light because their deeds are evil." "For every one that doeth evil hateth the light, neither cometh to the light—lest his his deeds should be reproved."

Any true Christian can see they stand condemned by the word of God. And that is the reason they have such oath bound secrecy. It is to keep their hellish acts from the world. The blood of murdered saints, and others, yet cries from the ground, and still their hellish work goes on because it is popular? And I am sorry to say the devil and some ministers of the gospel are with them. Fit place for the former; but God and the world expect better things of the latter. Shall ministers put on the cloak of the devil, preaching one thing to us, and practicing another—in dark places? Shall they hold fellowship with thieves and murderers, with profane, the liar, the gambler, the drunkard, and yet claim a place in the church of God? When I look around and see churches ruled by Masonry, and ministers of the gospel upholding and defending this institution as a Christian institution, I do not hesitate to ridicule their folly, condemn their practice, and brand all such as hypocrites. They may draw nigh unto God with their mouth, and honor him with their lips; but their heart is far from Him. Now comes the question. Can sun be turned by such as Institution? A selfish Christ receiving institution? No religion of the heart. No repentance—no holy living. It is no wonder wicked men like to see the church do swell enough against it. But Christ is our light and salvation. Let us stand for Him, live for Him, and die for Him. This will do without Masonry. Yours, for truth,

E. L. GIBBS.

Ashtabula Co., March 15.

MASONRY IS MURDEROUS.

EDITOR CYNOSURE:

In my travels lately a few miles from home, I fell into conversation with a wealthy farmer, a Mason, and who withal is a good citizen, a gentleman and a worthy man. And while he is a Mason, I am satisfied he is only nominally so. In heart, I have reason to believe that he is an anti-Mason, and sick of the lodge.

This man assured me in presence of his wife, that the Masons have the death penalties connected with their obligations. This is substantially his statement to which I am willing to make affidavit. I cannot be mistaken with regard to his statement, as he made the assertion twice or thrice. This is a monstrous question, and one involving the heaviest and most willing charge that can be alleged against Masonry.

That Masonry has exercised the right in times past to take life, and still claims such right, is beyond all controversy. This right to take life is based upon the obligations of their oaths! That man's admission above given, fully corroborates what hundreds of seceding Masons have again and again, in the most solemn manner, in courts of justice and elsewhere, affirmed. For further proof of my assertions see Rev. A. G. Stearns' excellent works, or Bernard's "Light on Masonry." These works cannot fail to convince the most skeptical.

In a late number of the *Masonic Trowel* (Feb. 15, '70), in an editorial—the *Trowel* asserts in Italics, that "*Masons should be moral men.*" Now the *Trowel* is right for once, that "Masons should be moral men," and the very sentence that the *Trowel* puts in Italics, presents the very reason why every Mason should at once and for ever leave the lodge; for it is impossible that "Masons should be moral men" as is admitted, they "should be," and yet at the same time sustain and execute their "out throat" laws, cutting the tongue out by the roots, tearing the vitals out, burning the heart, cutting the left shoulder, drowning men etc. Thus there are "moral men" belonging to the order I am satisfied, but they are "moral men" not because Masonry makes them so, but in spite of it.

Masonry as then, is a bloody institution, and is loyal(?) that is to say that it runs parallel with and not against, the laws of our country. Masonic works prate greatly to this effect and often represent the "Craft" as toying the plumb and "Square" for it, particularly the latter. We will quote now from Art. 6 Amendment to the Constitution of the United States. It says: "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial" etc. How does their "square" do that? Have Masons claim the right to not only *try* a member secretly for his life, but they claim the right to execute that penalty to the dark! We will be very loyal Mason and anti-Mason draw their own conclusions.

We wish to observe, and state that Masonry is a murderous organization, and as such should be treated as other organizations that are outlawed. The fact that they are working under charters obtained from the people, does not prove that they are loyal, for these charters were undoubtedly obtained through fraud and misrepresentation. The people did not know that they were chartering an institution to cut each others throats in a scientific manner, for which reason the people should revoke their charters at once. It is high time that such an institution should be banished from a land of liberty and equal rights, or that its affairs should be regulated by law, and not allowed to pay, let a receiver be appointed and the books balanced as nearly as may be.

J. S. HICKMAN.

Luddeville, Ill., March 29, 1870.

DANGER IN THE DARK.

Now I wish to say at the outset, that I do not believe in secrecy at all, for I do not believe that it is in accordance with the teachings of the Bible. And yet we have it all around us both in the church and in the world. There are indeed, those that claim to be God's only people and those too that oppose all common secret societies of the day, and yet they present a perfect network of secrecy in and of themselves. I mean the Papal Church. They are bound in secrecy from the old Pope himself, down to to the last hanger-on of the church; and yet they oppose Free Masonry and such secret bodies. And why? Because they wish to monopolize the whole thing to themselves. In a word, they wish to rule the world, and bind the consciences of men, and they are using the most subtle and deep the machinations of secrecy, and we can begin to see the workings of this mystery of iniquity now, in our own nation. Look at the appropriation of school money in New York; and all their secret acts of underhand, and in fact all over our nation. And what has been accomplished by them, has been done through secrecy, and in and through their secret plots, they are sapping the very foundations of this free government.

But some object that they oppose secret societies and do not adopt their operations. I answer, that in their church order, and their religion, as before stated, they are a perfect net-work of secrecy. This is evinced in their confessional. The Pope will bow to the common priest and confess, and the priest is bound to hold the confession secret. Then the laity of the church confess to the priest, and what is then said is held secret, no matter of what character the advice may be. Again, what horrid secrets did their inquisition practice, and does still where allowed. Held in fear of the Inquisition, they take a perfect net-work of secrecy. This is evinced in their confessional. The Pope will bow to the most detestible secrets. Then the principle they adopt. "That the end of serving their own sect, justifies the means," opens the door for all deception and falsehood. This the priests practice in all their workings. Then there is an order sprung up of late years, called the Archon Fraternity of the Immaculate Heart of Mary. This society is secret in all of its operations. Moreover their missionary societies are all secret societies. Then look at the Fenian order which is secret also. The fact is all these secret orders have the same common source and that is evil: Popery, and there is one object common with them all, i.e. the destruction of Liberty, and indeed I believe this to be the object of all secretism. It is all the work of darkness, a plain proof that men love darkness rather than light because their deeds are evil; and just so far as evil, they must be full of snares and dangerous. Yours,

D. MURDOCK.

A GOOD RECORD.

EDITOR CYNOSURE:

Pekin, Ill., Feb. 7, 1870.

F. A. COOK:

I have received from your office Minutes of National Christian Convention, of May 1868, Aurora Christian Convention, of Nov. 1869, also, sundry tracts as ordered. Have read all and rest in full sympathy with the objects and official acts and "constitutions" of both conventions. I am a native of Beaver County, Penn., 40 miles northwest of Pittsburgh residing there until 1850. For 17 years a resident of this place. Have been an Evangelical Baptist by profession since 1827.

Was 20 years of age when Morgan was abducted in 1826. Read the trials as published, also Morgan's book, &c. Never belonged to any "secret society," religious, moral, political, or military. Has neither spirits, beer, or tobacco. Have three sons married; two in Wisconsin, and one in Pennsylvania. Have felt the influence of "Masonry," and the inconvenience of opposing it, since 1830. Our county is ruled by secret associations. One of my sons in the late rebellion, as a volunteer, saw the workings of the "institution" there. May the Lord soon deliver us from it.

Yours, JOSIAH MCASKEY.

P. S.—I will give aid and comfort, to the object of the National Christian Association, by circulating documents, or any means in my power.

A VOICE OF WARNING.

Our federal constitution was framed the 17th of September 1787, for the declared purpose of forming a more perfect Union to establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity. But eighty-three years experience has proved, that the noble purpose, of our noble ancestors, has signally failed. And has this failure been produced without a cause? Certainly not. Shall we not find that it has been occasioned by a neglect on the part of Congress to pass such laws as were necessary for the common defence and for securing the general welfare? Up to 1808 the Africans slave trade held out an inducement to the cupidity of both the North and the South, Congress then declared the African slave-trade to be piracy. But a prohibition of this kind, after legalizing the trade so long, with the whole planting interest of the South in its favor, was too much, even for the Puritan influence of New England to subdue. So slavery was still allowed, and the inter-state slave trade was regarded among the States as right, and was not suffered to be even agitated in Congress.

The South, in order to deny Congress the right to legislate on the subject of slavery, and to deny them the right of providing for the common defence and the general welfare. And this they did, right against the 8th sec. of the 1st article of the Constitution which says—Congress shall provide for the common defence and general welfare, and shall have power to make all laws which shall be necessary and proper for this purpose. Benjamin Franklin, who deservedly stood at the head of the convention that framed the Federal Constitution, and who must be supposed to know what powers it contained, as early as the 12th of February, 1790, only two years after he had helped to frame it, petitioned Congress to step to the very verge of the power vested in that body to remove the great wrong and stigma of slavery from the character of the American people. Franklin must have had in his mind's eye, the said 8th section of the 1st article of the Constitution. But it did not suit the shibboleth of the South or the ship-owners of the North, and we are informed by the memoir of Wm. Franklin, that the last public act of his grand father's life was a memorial or petition to Congress on the 3d of February, 1790.

But the South still preferred, rather than yield to Congress the right to legislate against slavery, to ignore and not noticle the 8th section of the Constitution, of setting up a precedent, that should leave us thereby a prey to lawlessness—to Masonic conspiracy,—to intemperance, and to all the claims and encroachments of the wickedness.

But the slaveholder's lash is no longer feared in Congress. And slavery's former victims are ready and willing to assist us in opposing secret societies.

We have reason also to expect from the woman's rights movement, a great addition to our strength against dram-shops, secret societies, gambling, blasphemy, and other crimes against the general welfare.

I hope before we experience an other desolating civil war, we may have a Congress that will dare to put the moral provisions of the Constitution in practice.

WM. SDATTUCK, Sen.

"Days should speak, and the multitude of years should teach wisdom," and here our aged friend Shattuck, points us back to those beginnings, and early enerochments of evil, oppression, and wrong; which by being indulged and allowed, greatly corrupted our morals, and well nigh overthrew our government. And now in view of the past, and fully aware of the results that must come from the indulgence of violence and crime from Masonic conspiracy and all the workings of secretism; from a cherished liquor traffic, Mormonfleetiousness, and our boasted liberalism; seeing their sure tendencies, he here lifts up a warning voice and calls upon us to beware! To rise at once, as a people, and apply the pernicious of our Constitution, and the precepts of Heaven, and put these things away; lest their ruin should quickly be upon us like the letting out of great waters. God grant that we may as a nation, so improve the past, and so use and apply the abundant light and means we have, as to become that happy people whose God is he Lord. F.

☞ If a night's rest be sweet, after a day's work for Jesus, what must be the eternal rest after a life's work for him?

WHAT I KNOW OF FREE MASONRY AND HOW I LEARNED IT.

BY H. GREGORY.

In the winter of 1817 about six months after the years of my minority, had passed I left my native place; Danbury, Connecticut, to seek my fortune in the west, and called on an old friend and distant relative of my father living at Orid, Seneca County, New York, who treated me with the kindness of a father, and assisted me to get into business. I was a stranger to a strange land, and felt the need of society, and thought of joining the Free Masons. I knew that old friend had long been a Mason. Thought I would ask his advice in regard to it being confident he would advise me as he thought would be for my good. I said to him I have thought of offering myself to the Masonic lodge, and requested him to tell me candidly whether he thought it would be a benefit to me. He hesitated a little time and then said: If you are going to travel extensively and should get into difficulty, or if you should have many law-suits it would be a benefit to you, but if a man is honest and upright, and attends to his own business, I do not know that it would be any benefit to him, so I would not advise you to be designed to help rogues, I would be honest, and attend to my own business, and keep my money for better purposes, and I have ever been thankful to God for that decision, and to my friend for his advice. In the early part of 1827 I settled in Niagara county near Lockport. A few months after my arrival a short time before the abduction of William Morgan I was summoned on a jury of the county court. A case came before us; it appeared to most of the jury so plain a case that we need not leave our seats to agree on a verdict of the cause of action. We went into the jury-room, and to our surprise, two of the jurors declared they never would agree with the other ten, if they had to stay there until they starved to death; so we were obliged to send for victuals, and some time in the afternoon, till 10 o'clock the next day before the judge would discharge us. I learned soon after, that the plaintiff was a Mason, and the two jurymen were also Masons. I thought surely there is more virtue than poetry in my friend's assertion, that if a man has law-suits, it will be a benefit to be a Mason. Truly just such benefit as rogues want, but those that trust in the Lord and do justly will come out right in the end.

I lived in Lockport at the time of Morgan's abduction, and had some knowledge of Masonic trials there, and how some of them swore falsely, and others refused to testify, because they would criminate themselves, and were sent to jail for contempt of court. I was well acquainted with Eli Bruce, sheriff of Niagara County at that time who was sentenced to two years imprisonment in the jail at Canandaigua for the part he took in the Morgan affair. While in jail he had good accommodation and studied medicine, and after his release, returned to Lockport, and practiced medicine a short time till death called him away to await the final decision of the great decider. When I was also acquainted with Mr. Gidding who had charge of Fort Niagara at the time Morgan was confined there. He soon became a Royal Arch Mason, and followed making almanacs for a number of years. A few months since in conversation with our county judge with whom I have been acquainted from his boyhood days; I asked him if he did not think Masons had some influence on our juries and courts of justice. His answer was "I have no doubt of it, and I deplore this state of things." I am now writing but a few rods from the jail where Morgan was unjustly confined for some time and was released in the most singular way. He came out was caught by Mason ruffians gagged and hurried into a carriage in readiness at the door and driven off to Rochester and on to Fort Niagara and was there confined until arrangements could be made to put him where he could tell no more tales.

WHERE IS THE FATHERHOOD? AH! WHERE?

Our friend of Wabash, is evidently confused by the evasions of his Masonic neighbors when they are approached upon the subject of Masonry. Hence he asks, "Where is the fatherhood?" As we must decide this question by evidence, let us look at some of the facts in the case. During the excitement steadding the old-sapping of Wm. Morgan in 1826, a mass of testimony was poured in from every quarter, testing the correctness of that expose. We will name several items. The testimony of a Convention of seceding Masons held at Le Roy, Genesee county, New York, February 1828.

The testimony of adhering Masons before the Legislative Committee of the State of Rhode Island. The testimony elicited upon the trials of Elihu Mathews, Orleans county, New York, 1830; and of H. C. Witherell, Chenango county, New York. Please observe that the testimony of all the seceding Masons given at divers times and in diverse places all agree. Also that the testimony of all the adhering Masons when under oath, and in danger of prosecution for perjury, agree with each other and with the testimony of the seceding Masons. Furthermore, that Jachin and Boaz, the earliest of all the written exposures of Masonry; Morgan's book, Stearn's, Bernard's, Avery Allyn's, all agree with each other; and that they agree with the testimony of seceding Masons, and the testimony of adhering Masons. This sum of testimony was given openly, and above board, to which might be added much more of the same kind. Incidental to this written and oral testimony, and corroborative of the same may be added the facts of the suspension of 2,000 lodges, and the seceding of 45,000 Masons, to which mass of evidence no reply of Masons, nor any individual Mason has ever opposed counter evidence, or made public denial of these facts, putting themselves upon record in the case. Nor have we challenged such denial if made. We do not ask an expression of what Masonry is, but simply as public and uniform a denial on their part as is the affirmation on ours, until then by all laws of evidence the affirmative must be considered proved. Now as to the changes in Masonry, we affirm that except the mere exchange of the passwords, Jachin and Boaz, there has been none. Their boast is in its unchangableness, as is its universality. Nor is there in their entire code of law any power vested in anybody, to make such change; the appeal is always to the ancient land marks. In the published Constitutions of its Grand Lodges including those of England and Ireland. They define their authoritative decisions to be the supreme Masonic law of the State or Nation as the case may be; but in said instruments there is reference made to "The ancient land marks," as bounding their authority. And in eight other published Constitutions, although such statement is not plainly made, it is fairly implied. Nor is there in all the tribes of Masonry from their "Ban," even to their "Beersheba," an intimation of such a power as a uniform, except it be when an unconsclenced Mason gets squeezed by some one not very well posted up, and especially if the one questioning has never been an inside man.

If silenced at all, why not publish the simple fact. They are free to publish the reversal of what they please to call adoptive Masonry in the degree of the Eastern Star, a degree by the way for the Sisters. They inform as of the inauguration of the Ancient Memphian Rite etc., etc., etc. Why not of this? It could be done, were a revelation of its mysteries than the information already referred to. Let them inform us when made, by what body, or at least the fact on competent authority that a change has been effected, some reliable date.

We are utterly astonished at the effrontery of the men who will resort to this flac of defence; its looks to us as if the case must be a desperate one to drive otherwise reliable men to such a resort.

As to the unfortunate Friend ministers statement "That he took no oath at all," this is likely true enough, as there is a difference of notion in some of the Grand Lodges on the subject, as to compulsory degrees on affirmation, instead of oath; some few denying, but the majority assenting thereto.

George Wiegall Chase, of, Massachusetts, an authority highly digest of Masonic jurisprudence, says: "We are of the opinion that conferring the degrees on affermation, is no violation of the spirit of Masonry, and neither overthrows, nor even affects a land mark."

The Grand Lodge of Maine, in 1825, accepted of a "Solemn pledge," That it would not violate any Masonic principle, or remove any landmark to confer the degree on affirmation.

The London, English, F. M., quarterly of 1836, page 280, says: A Quaker's affirmation is binding. So that our friend perhaps, without telling, may be guilty of making a falsehood, by such evasion, he having been in all probability, made, passed, raised, and what not, on affirmation. We have witnessed some of the most solemn ceremonies, in the case of those who try to carry evil under the conflicting obligations of the church of Christ, and the synagogue of symbolic mummeries, almost equal to that of the Spanish auassin, who would conceal his dirk instead of his face with a mask pittance, would poignard a fellow being. The sessions our Friend meets with, are in accordance with their general polity toward the comparatively uninformed, but if cornered by the force of testimony, especially if in presence of witnesses, then that denial is too often resorted to; but sometimes the importinent meddler with the "sublime mysteries" of the seminude, hood-winked and cable-towed ones, is treated with that contemptuous silence, or disdainful sneer, that snuffling cowards so richly merit.

Our reader in New Orleans, could not have read the introduction to Finney's book, for there he plainly asserts the revelations made by Morgan, to be correct, as he Finney, received them, and as the three first degrees were all he took, his individual testimony could not properly go any further. We think a candid reader of the facts herein, and elsewhere given, will not fail to determine where the falsehood is

GIBALIM.

[A friend who accidently heard Brother Small's letter, sends us the above reply.—ED.]

☞ A new set of religionists has appeared among the many fanatical sects in Russia, whose creed and practice are most shocking and incredible. Its prophets recently appeared in the provinces of the empire, preaching self-destruction by fire as the only sure road to salvation. The ignorant and superstitious peasants readily received the horrible doctrine. In one large village no less than seventeen hundred persons gathered in some wooden houses, and, having barricaded the doors and windows, deliberately set them on fire and perished in the flames.

☞ The Cincinnati *Chronicle* displays its familiarity with the Bible by coming to the defense of a suspected mercantile firm of the city with the statement that "it is as far above reproach as Potiphar's wife."

Finney on Masonry,
Pres't Finney's Greatest Work,

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but command attention from it most fellow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"If any one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Tomas Cabin," and he is so mild and pleasant that even his enemies can not call him vindictive."

PRICE.—$1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,
By Rev. JOHN LEVINGTON.

214 pages, price $1.00. Send $1,00, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. Too Temple is traced inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to rescue the deluded Mason of three degrees, from the ruin to which he is being led on to Grand Lodges including those of England and Ireland. They define their authoritative decisions to be the supreme Masonic law of the State or Nation as the case may be; but in said instruments there is reference made to "The ancient land marks," as bounding their authority. And in eight other published Constitutions, although such statement is not plainly made, it is fairly implied. Nor is there in all the tribes of Masonry from their "Ban," even to their "Beersheba," an intimation of such a power as a uniform, except it be when an unconsclenced Mason gets squeezed by some one not very well posted up, and especially if the one questioning has never been an inside man.

If silenced at all, why not publish the simple fact. They are free to publish the reversal of what they please to call adoptive Masonry in the degree of the Eastern Star, a degree by the way for the Sisters. They inform as of the inauguration of the Ancient Memphian Rite etc., etc., etc. Why not of this? It could be done, were a revelation of its mysteries than the information already referred to. Let them inform us when made, by what body, or at least the fact on competent authority that a change has been effected, some reliable date.

We are utterly astonished at the effrontery of the men who will resort to this flac of defence; its looks to us if the case must be a desperate one to drive otherwise reliable men to such a resort.

As to the unfortunate Friend ministers statement "That he took no oath at all," this is likely true enough, as there is a difference of notion in some of the Grand Lodges on the subject, as to compulsory degrees on affirmation, instead of oath; some few denying, but the majority assenting thereto.

George Wiegall Chase, of, Massachusetts, an authority highly digest of Masonic jurisprudence, says: "We are of the opinion that conferring the degrees on affermation, is no violation of the spirit of Masonry, and neither overthrows, nor even affects a land mark."

The Grand Lodge of Maine, in 1825, accepted of a "Solemn pledge," That it would not violate any Masonic principle, or remove any landmark to confer the degree on affirmation.

The London, English, F. M., quarterly of 1836, page 280, says: A Quaker's affirmation is binding. So that our friend perhaps, without telling, may be guilty of making a falsehood, by such evasion, he having been in all probability, made, passed, raised, and what not, on affirmation. We have witnessed some of the most solemn ceremonies, in the case of those who try to carry evil under the conflicting obligations of the church of Christ, and the synagogue of symbolic mummeries, almost equal to that of the Spanish assassin, who would conceal his dirk instead of his face with a mask pittance, would poignard a fellow being. The sessions our Friend meets with, are in accordance with their general polity toward the comparatively uninformed, but if cornered by the force of testimony, especially if in presence of witnesses, then that denial is too often resorted to; but sometimes the importinent meddler with the "sublime mysteries" of the semi-nude, hood-winked and cable-towed ones, is treated with that contemptuous silence, or disdainful sneer, that snuffling cowards so richly merit.

Our reader in New Orleans, could not have read the introduction to Finney's book, for there he plainly asserts the revelations made by Morgan, to be correct, as he Finney, received them, and as the three first degrees were all he took, his individual testimony could not properly go any further. We think a candid reader of the facts herein, and elsewhere given, will not fail to determine where the falsehood is

GIBALIM.

[A friend who accidently heard Brother Small's letter, sends us the above reply.—ED.]

☞ A new set of religionists has appeared among the many fanatical sects in Russia, whose creed and practice are most shocking and incredible. Its prophets recently appeared in the provinces of the empire, preaching self-destruction by fire as the only sure road to salvation. The ignorant and superstitious peasants readily received the horrible doctrine. In one large village no less than seventeen hundred persons gathered in some wooden houses, and, having barricaded the doors and windows, deliberately set them on fire and perished in the flames.

☞ The Cincinnati *Chronicle* displays its familiarity with the Bible by coming to the defense of a suspected mercantile firm of the city with the statement that "it is as far above reproach as Potiphar's wife."

Cynosure Tracts, NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN-DESPOTIC AND UNCRRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. RAND, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees.

A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.—*Edition exhausted.*

TRACT NO 3,

MASONRY.
A View from Woman's Stand Point,

By IDALINA,

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, as know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

Light on Free Masonry,

BY ELDER D. BERNARD,

In which is appended a Revelation of the Mystic Odd-Fellowship, by a member of the craft.

The whole containing over Five Hundred pages, lately revised and republished. Will be sent, post paid, to any address on receipt of the retail price, $2. A discount of 25 per cent allowed to the trade.

Rev. J. W. SHUEY,
Tabernacle Office, Dayton, Ohio.

Ezra A. Gook & Co.,

88 LA SALLE ST., CHICAGO,

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS,

Manufacturing Stationers,

Paper, Envelopes,

BLANK BOOKS, STATIONERY,

&c., &c.,

Special attention paid to

Job Printing, Lithographing

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY.

Send for Samples and Prices.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.

of our own make always in stock.

Western Tract and Book Society
DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS.

See column on 4th page, headed

Cynsaigon Documents.

Power with God and with Men

By Rev. John Levington.

A work of great value. Price $1.50. Also

CHRISTIAN BAPTISM,

By the same author. Price $1.25.

Light on Masonry & Odd-Fellowship.

By ELDER D. BERNARD.

A book of over 500 pages well and neatly bound. Also, H. B. Vallance's confession of the murder of Morgan. The above book and pamphlet will be sent post free, to any address by sending $2 to the undersigned at Londonville, Iroquois county, Illinois.

JAMES B. HICKMAN.

FOR SALE

By Ezra A. Cook

88 LA SALLE STREET, - - - - CHICAGO

SECRET SOCIETIES,

By Rev. DAVID MACDILL, and Drs. E. REICHER and D. DEANGELARD.

This is a thorough and discriminating discussion of the subject. PRICE 40 cents

MINUTES

OF THE

Aurora Christian CONVENTION.

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, Presid. of J. Blanchard, sermon of Rev. C. G. Finney, with resolutions letters, etc.—a permanent work made value and power.

Price 25 cents; or five copies for $1, sent by mail on receipt of price.

EZRA A. COOK, Publisher,

88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A new 8 vo. Pamphlet of 84 pages. It treats

1. Of Secretism in General.
2. The Institute of Freemasonry.
3. Secretism is opposed to the Church of Christ.
4. Secretism Inconsistent on the Safety of the State.
5. Free Masonry is a Secret Despotism.
6. Nothing Secretic.

This work is now published. Send in your orders at once. Price single copy, 15 cents. five copies $1.00 per dozen, post free. Address orders to

EZRA A. COOK,
88 La Salle Street, Chicago.

FOR YOUNG FOLKS.

HOW BOYS MAY BECOME GREAT MEN.

"My son," said the Greek soldier PARMENIO, to his aspiring son, "if you would be great you must first be less. You must be less in your own eyes, if you would be great in the eyes of others.

Let Master Puff, who thinks there never was so fine a scholar of his age as himself, and Miss Quiddle, who thinks no other girl so accomplished as she is, think of Parmenio's opinion. The gateway of the road to greatness in very low and small. It resembles, to this, the gate of the road to heaven, which is so very small that but they who have the spirit of little children can enter it. Stick a pin, therefore, in this maxim: They who wish to be great must first be small.

O. P. Q.

MASONRY VS. REPUBLICANISM.

EDITOR CYNOSURE:

It requires no labored argument to establish the position that a republican form of government like ours, cannot be maintained as it should be, if at all, unless the people or citizens composing the government are enlightened, virtuous and intelligent. And to the extent that our people are virtuous and intelligent, or ignorant wicked and barbarous, to that extent will our government be stable and secure, or in jeopardy and liable to fall.

This position requires no proof—in fact it may be set down as an axiom, a self-evident truth or proposition. And since in our form of government all the people have the right to have a say not only in making our laws, but in executing them as well; therefore every citizen should be well informed as to the general principles of the government; and all should be virtuous enough to live in accordance with those great principles which underlie it.

And now let us ask every Mason since education, free speech, and a free press are so vitally important; how can our government and our liberties be secure, when all must be compelled to admit that the secret societies among us—Masonry in particular—practically pollock a free press, and free speech?

Deny this who will. We make the assertion boldly and without any fear of successful contradiction. Slavery to its ins stupid the mouth of the great (?) North with notion, whilst Masonry to-day, stops the mouths of it devotees and sympathizers with the most wicked, inhuman, and cut throat oaths, or else with the pressure of office.

Masonry is opposed to education, and free intelligence, and in a real hot-bed for ignorance, wickedness, and superstition. They so impose upon the ignorance of a poor, blind, candidate, by trafficking from the West to the East in search of light, that they sell him a lot of old trumpery that was pitched around and thrown away 40 years ago, and for it they now charge $25 and in order to keep the truth from leaking out they manage every way to keep the world, that is us outsiders, or "cowans," in ignorance. It is high time that this trick should be fully exposed. It should however be stated, since we do not propose slating the fraternity as a practice, that we admit they "take in" ministers free—still he says, Masons are about as much afraid of their manes in the way of benevolence, as a skilful fisherman does in bait!

Eighteen hundred years ago it was "Great is Diana of the Ephesians." Only a few years back it was "Great is American Liberty," and now the cry is everywhere (especially among office seekers) "Great is Masonry."

If the friends of light and education can only get this question fully discussed in the secular and religious press, also in the pulpit and elsewhere, the institution would soon emit such a stench that the American people would turn from it with disgust, and would soon have the carcass buried outside of the corporation.

The freedom of the press with Masonry, is a vital issue. This the friends of the institution will resist to the death. They have staked all in this issue, right at this point. A failure here is a failure along their entire line—a rotten ore everywhere. A confidence of this we only have to appeal to what can be seen by all, in the meagre support of ministers who oppose the great humbug. Unless this state of things is broken up, it cannot be long until we will drift into a despotism!

Masonry refuses to allow its inside workings to be looked into. It blindfolds the candidate for Masonic honors lest he might back out, and report what he saw. In addition to this they have him swallow, or gulp down like a young robin, by piece-meal (that is a few words at a time) a tremendous batch of indigestible oaths and compounds, well knowing that they could not get him to swallow it, if they first read it to him, and then asked his assent to it afterward.

Yet after all this, Masonry proclaims itself to the world as an order that favors education—as an honorable order—a benevolent order—an ancient order—and the "Handmaid of Christianity."

Did ever impudence in all its history, at any remote or present age of the world, exhibit itself with so much brass on its face as this institution now does, in this the Nineteenth Century?

J. S. HICKMAN.

Luddenville, Ill., March 15, 1870.

WHERE IS THE FALSEHOOD?

WABASH, IND., March 9, 1870.

EDITOR CYNOSURE:

SIR:—The five books (one being Finney on Masonry) ordered from your office a few month's past, caused some excitement where they went, and for some cause did not have the desired effect neither among anti-Masons, nor with seeking Masons. Adhering Masons deny the truth of what Finney asserts to be so (according to those anti Masonic books he examines) and that square up. They say it is an "old thing," that "if it ever was Free Masonry it is not now," etc. An adhering Royal Arch Mason told me himself, that Finney had made "a clear miss in the Royal Arch degree." And they shout all deny those hard oaths or obligations, and their penalties, as set down by Dr. Bernard. I cannot find one that will acknowledge taking any such oaths or obligations, and very few that will acknowledge to taking any oath at all. There is a certain minister here belonging to the society of Friends (I am sorry to have it to say though) that joined the Masons, who says he took no oath at all, let alone those horrid and savage penalties anti-Masons are making such a stink in over.

Many anti-Masons (those who are sincere and anti-Masonic at heart too) say—"When we hear such, and such ones who belong to the Masons, and who are men of respectability, and good moral character—say that Masonry now is not what Finney says it is, or what it was when he belonged to it, and that they do not administer these oaths and obligations, or bind themselves under these penalties he alludes to—we must believe it is reformed, and not what it used to be, but much milder.

That is precisely the way the people look at it here; and those who never have belonged to the Masons, say they do not know about to for themselves, but think there who do belong to them, ought to know."

And the very best Masons we have here,—men who are the most respectable, and honored for their veracity, say they "know the Cynosure lies." And such they say, as these are stumbling blocks to the really sincere in heart who are opposed to Free Masonry and all other secret orders, and who are seeking the truth and nothing else. And they tell us who are circulating those anti-Masonic publications—that we "should be very careful to circulate nothing but the truth, or what Masonry is now, and not exaggerate and assert that which we cannot substantiate." Now we say, if you cannot substantiate what you are publishing for facts, you will hurt the cause and do more harm than good. This I heartily assent to, and tell them I never was a Mason, consequently cannot say who lies the most, and have to admit that I doubt not but some of the reporters of the Cynosure do exaggerate more or less, and send their articles under fictitious names, as do some reporters of most all papers, both religious, literary, and political. But as to the editors and the principal writers and contributors to the Cynosure—I tell them I believe they are Christians, and speak and write nothing but the truth, as far as they understand the principles of the institutions which they are opposing.

And may I not, nor any one else, be deceived in the editor, or the professed Christian writers who are contributing their mites to the good cause they are professing to advocate through the Cynosure, by spreading the light and the spirit of a bleeding and crucified Savior.

I tell our friends who seek light and truth, that the very outward manoeuvers and parades, and displays of Free Masonry, are enough to prove that the Lodge is no place for me—nor any other person who has any regard for Him who "spake openly and in secret said nothing," for such things do not harmonize with the Spirit nor the letter of the gospel.

Trouble—they that are born of the flesh, hate and persecute them that are born of the Spirit, who are the circumcised in the heart. They cannot own and worship God as the true Church of Christ, but receive the doctrines and vain traditions of men, and comply with the corrupt fashions and customs of the world. The slain witnesses and the blood of the souls under the altar, are still within the walls of mystical Babylon, this great city of falsehood.

REUBEN SMALL.

EDITORIAL REMARKS.

We thank our brother for the information he gives us about his locality, and we publish his letter, in accordance with our rule—to meet all charges and objections fairly, in open daylight. Be says the anti-Masonic book he has received, and especially, "Finney on Masonry," are not credited either by Masons, or anti-Masons. And one the reason of this is perfectly clear. These books, and especially Finney's, take up the whole system of Masonry through all its 30 or 60 degrees, and present it in its true nature and connection throughout.

But most of the Masons themselves, in many region (as probably in that of our brother) have only taken a degree or two—are not Masons at heart—feel no interest in the Institution—have not studied into it, and really know very little about it. They have indeed caterted it, and taken its first horrid oaths, but this is done in such a way that they hardly know what they say, or what they are about. They are stripped to fools shirts, and then allowed some dirty drawers, and one slipper—are blindfolded, and with a rope around their necks led stumbling in, coming against a scrawl's point as a warning, and made to kneel before the priest who gives the oath which they say over after him two or three words at a time, and so confused as not to see their connection, or know really what he says. The oaths are not seen beforehand, nor given in print, and this is all that many Masons know about Masonry. Thousands (says Bernard) disappointed and disgusted at their entrance, never go back to the lodge again. And if they do, they feel no interest to learn what Masonry is. Now these men would honestly deny Finney's book though every word in it is true.

But our brother says—"An adhering Royal Arch Mason told me himself, that Finney had made a clear miss in the Royal Arch Degree." Yes—those horrid oaths are among the secrets of Masonry, which it is death to reveal; and every adhering Mason, though he has taken the 7th degree, how much soever those oaths well, yet, when asked about them, he adheres to his oaths, and so must and will deny them. Just so with adhering Masons in any, and all degrees; and yet our friend Small says, as if it was unaccountable—"I cannot find one that will acknowledge to taking such oaths." Why, my dear brother, they are bound by all the horrid deaths you can think of, not to acknowledge it! But hundreds and thousands of Masons all through the degrees whole conventions of them, as at Leroy, New York, men of the highest integrity, piety, and standing, have testified again and again, that the different Masonic oaths, as given by Bernard and quoted by Finney, were bona-fide truth. A man might as well deny that the sun shines in the heavens as to deny it.

But overlooking all this testimony or not being conversant with it, and also overlooking the nature and organization of Masonry, and and trusting to Masonic friends who in other things are perfectly reliable—many have come to the conclusion, just as our brother says his neighbors have—that Masonry is changed—is greatly reformed, and cannot be now, what it was when Bernard and others wrote. Now this conclusion, so very naturally drawn, is overwhelmingly rebutted by Masons themselves. I have before me a number of the Masonic Review (No. 5 of 88) a leading Masonic organ, which speaking (page 262) of "The Ancient Landmarks of the Order" says—"That no power or authority upon earth, has the right or power to alter them"—that is unless the universal body of Masons or their representatives empowered for that purpose—were to meet for it. This we can see at once, as their fundamental Obligations, Oaths, and Signs, must be the same all over the world, or else Masons could not know and trust each other, and the Institution would be broken up. Some degrees and by-laws to suit localities' may be added, but all its oaths and constituent parts must remain the same. A world's convention of Masons to change it would be a difficult matter, at least, we know it never has taken place. So it is declared by the highest Masonic authorities, just as brother Finney has stated to his book, that "The Masonic Institution has been and now is, the same in every place." Again (Hoxie's Manual page 96) "Masonry needs no need of improvement; any attempt therefore to introduce the least innovation will be reprobated not by one, but by the whole Fraternity." This is repeated over and over, and boasted of by leading Masonic bodies and writers. Those Masons who deny it have not read their own books, or else declare what they know is false.

You see then, my dear brother, why it is that the people with you are so stumbled at anti-Masonic publications. They go to adhering Masons to learn if they are true. And you can't get one of them to acknowledge that they are. Strange! And one Royal Arch Mason says Finney has made a clear miss! Now let me say—If we wait for the truth about Masonry and about Masonic oaths and aims, till adhering Masons give it (honest and true as they may be in all other things) we shall wait till religion is perverted, our churches destroyed and our Government overthrown. We are cautioned to "substantiate what we publish." Only read us and we will. Depend upon it friends the Cynosure does not "exaggerate," it does not "lie;" neither does those books or writers referred to. But remember—Masonry is sworn to do it—"to conceal and never reveal" its horrid oaths, and oppressions, and crimes.

P.

EXTRACT FROM A LECTURE ON SECRET SOCIETIES.

BY MRS. M. E. HAYDEN, WARREN, ILL.

BRETHREN, SISTERS, AND FRIENDS:—We are convened here to-day to investigate the subject of secret societies, and by the authority of God's word hearing upon the religion taught in the word of God. I will repeat in your hearing two texts of scripture as leading mottoes. One is: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." And the other: "For nothing is secret that shall not be made manifest; neither anything hid, that shall not be known, and come abroad." This last text is now being literally fulfilled. Books and papers are flying by mail through our country, revealing all the secrets of the various lodges. While preaching and lecturing against Masonry I am frequently asked, how do you know that Bernard's Light on Masonry is true? You have not been initiated: I answer by asking another question. How do you know there is such a city as London? You have never seen its dwellings, you have never walked in its streets. You say you have heard, you've been there, and they say there is such a city; and geographers have placed it upon the atlas. You believe the testimony of honest men, do you? Very well. How do you know that Jesus was crucified, rose again, ascended to Heaven? You say holy men and women saw Him crucified, saw Him after He had risen, saw Him ascend from the top of Mount Olivet, and a cloud received Him out of their sight. Indeed you accept the testimony of these events. You believe the testimony of good men then, do you? Very well. You have a right to believe it. Now, my brethren of the host of men—men who have been Masons themselves, testify to the truthfulness of Bernard's Light on Masonry, and I believe their testimony. I believe it just as much as I believe the fact that London exists. We have the same kind of testimony for one that we have for the other. If we believe only what our own eyes have seen, and our own ears have heard, and our own hands have handled, we shall believe but very little of anything. Have you ever been to Europe? Have you gotten from another man's testimony? Just think a moment. The most that you know. We often hear ministers who have taken a few degrees, contradicting each other with regard to Masonry. One says it is evil, and only evil. Another says it is a very excellent, benevolent, institution. Who shall we believe—an honest man who renounces Masonry, at the risk of his salary and his life, or one who adheres to it, puts he life, and by so doing gets a good salary every year? Acts 19, 25—"Sirs ye know that by this craft we have our wealth." Just let some ministerate in the United States offer every minister in our country a large salary for preaching against Masonry, and the "dumb dogs" would begin to bark pretty fast. They don't believe in wearing patched pants and going to bed without supper, for the sake of preaching the truth as Paul used to. I have been told by Masonic ministers, that Masonry enforced the precepts of the bible. Let us look at that for a few moments. The Bible says Christ is the "chief corner-stone." Masonry says I am the chief corner-stone, just compass me. Christ says when we make a feast we must "call the poor, the maimed, the lame and the blind." Masonry says we will not have such characters with us—Tyler just shut the door there; they can't come in. The Bible says Jesus is our Savior. Masonry says I'll be your savior. I will raise you from one degree to another until you enter the grand lodge above. The Bible says, "Charity suffereth long, and is kind." Masonry says we'll not suffer at all, but if a man turn traitor to us he shall die. Christ says, "Let your light so shine before men," etc. Masonry says, hide your light in the Masonic lodge, and let no man outside see it. The Bible says, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Masonry says, trust in me; and Odd Fellowship, trust in me, and I will see that your wants are supplied. The Bible says, "Thou shalt not kill." Masonry says thou shalt kill if I require it. The Dible says, come out from the world and be separate. Masonry says, come in here to our lodge and join hands with Jews, Mahommedans, Papists, and Infidels, and call them brothers; and don't bring your Christ here, nor teach in his name. The Bible says, "love you enemies." Masonry says, hate them. Christ said, "seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." Masonry says, seek the lodge-room first, and all men who seek to Masonry and the lodge for pecuniary benefit, must have more faith in the lodge than they have in God. Now then Masonry inculcate the principles of the Dible'

SISTER HAYDEN ADDS:

Brother Blanchard I am not afraid to have my name put in the Cynosure though my husband is a seceding Master Mason and I therefore have threatened to stop my talking against secret societies in some way. I believe God's children are immortal until their work is done. It is impossible for the Masons to hurt a hair of my head, unless God delivers me over into their hands. God can and will thwart all their designs and frustrate all their plans. I feel safe while Jesus is my shepherd and keeper. No subscriber's life will be sacrificed on the altar of Masonry, unless it be for the cause of God.

While traveling and lecturing I take the Cynosure with me always and am constantly soliciting new subscribes.

Your Sister in Christ,

MRS. H. E HAYDEN.

THE NEW HOLIDAY.

Now that the month of May is approaching, we look forward with some interest to see what that latest phase of Masonry—the Grand Army of the Republic (so called) will do towards a floral demonstration. What a pretty and appropriate idea it is, for scarred and war-worn veterans, having laid aside the musket (before their work was done) to employ their peaceful fingers in forming wreaths, and bequets, of pretty flowers!

But what a generous profusion these pretty flowers are cast upon the graves of the unconscious dead! And how much more profusely scattered on the occasion, are the flowers of rhetoric, by ambitious politicians, to launch out in what is impossible to any which is celebrated most, the memory of the dead, or the glory of the living.

Last year, the leading characters, who led off in the new pretty and interesting ceremonial, were men very highly distinguished for flowers of rhetoric, and for political aspiration, viz.: Generals Logan, Sickles, and Butler; three very suitable persons to teach the young soldiers of the country what and where to entwine the flowers of May with the sparkling dewlike gems of political eloquence, in honor of the patriot dead;—of the dead who had fallen in opposing a cause which these leaders had sustained up to a late period of the war.

The first, General Logan, as Grand Commander of this Grand Army of the Republic, saw fit, in order to honor the dead, to desecrate the Sabbath. He did not order a bull fight on the Sabbath, as is done in New Orleans, and other American regions of Latin civilization; nor a cock-fight, as is done in Mexico; nor a horse race, as is done in France; but he ordered a magnificent military display, with marching, fluttering colors, martial music, rattling drums, clashing cymbals, the tramp of proud soldiery in pesee, and hospital men in war; in short, a degree of bravery, noise, and pompous demonstration, wholly unbecoming to the Sabbath day, as understood by the American people. And this order was with few exceptional instances, absolutely carried out, ladies, and clergymen, and other law-abiding persons falling into the ranks in innocently and unsuspectingly as children. General Sickles was exposed last with by the church-going people of New York, about making a military display on Sunday, and what did he do? Did he respect their prejudices? No, but he generously offered to make a compromise, and to stop beating his drums whenever he marched by a church! Just think of this magnanimous concession toward a christian people, by a grand commander of a secret society!

General Butler, the third in this trio of worthies, found the old Puritanical, the old American spirit of the people of the north and the country rather more difficult to be overcome by Masonic imposition, and double dealing; and had to be a little more prudent in his observance of this new Masonic holiday. He could not openly, though rather secretly, since he did not comply with the orders of the Grand Commander—twined his wreath of rhetorical flowers on a week day, and not on the Sunday. Over the graves of fallen patriots he shook his political Masonic fist at—whom? Not at rebels; not at his old friend Jeff. Davis; but at England.

Now we would ask any serious, well-wisher of his country to answer this question, viz.—which of the following three purposes do the floral demonstrations of the Grand Army of the Republic serve most, viz —

To desecrate the Sabbath?

To honor the dead and their cause? or,

To extol living aspirants for office and further their interests?

Is there any man in the country who has acced of the services of Generals Logan, Sickles, and Butler, or any of their followers, to teach him how to honor the patriot dead, or to serve the cause for which they died? Are these leaders of a changing popular opinion, who, by maintaining the slave power up to the last possible moment, have done all they could to plunge the country into a war, a war of extreme hazard to its liberties, now to set up as our instructors, and teach us how to honor their victims and to respect ourselves? Are these men to observe the national custom of a holiday, and to desecrate the day of the Sabbath one of the chief safe guards of our manners, our morals, our laws, and our liberties, and make a Masonic holiday of it?

This remains to be seen; and we therefore look forward with interest, not unmingled with deep solicitude and concern. to see how the American people, after a sober second thought, will meet this artful, covert efforts of a recent society to mislead them from the plain and safe way that their fathers trod. And we propose that every delegate to the next convention in Cincinnati should do the same; and especially that he should carefully watch to see how many religious papers within the sphere of his observation, if any, come out in opposition to that desecration of the Sabbath and of the worthy dead, which is called a floral demonstration.

ANTI-MASON, 33d DEGREE.

CAMPAIGN DOCUMENTS.

The Mystic Tie on Free Masonry,

A League with the Devil.

Articles of Confederation.

PRESENTING FULL EXPLANATION.

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES OF THE Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, Frederick Gent J. Blanchard, sermon of Rev. O. G Finney with resolutions, letters, etc.—A permanent work of much value and power.

Single copy (paper cover) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church, and the Safety of the State

A new 8 vo. Pamphlet of 24 pp. ft treats 1. Of Secretism in General,

2. The Injunction of Secrecy,

3. Secretism is opposed to the Church of Christ,

4. Secretism jeopardizes the Safety of the State.

5. Free Masonry is a Secret Despotism,

6. Selling Secrecy.

PRICE: Single Copy 15 cents, 8 Copies $1.00.

Truths for the People. A Work for the Times. FREE MASONRY

shown to be the idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the inconsolable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook.

PRICE: Single Copy 15 cts. 3 Copies $1.00.

Finney on Masonry, Pres't Finney's Greatest Work.

All who read this last great work of Rev. C G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker and after reading this book—If any one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Tom's Cabin," and he is so mild and pleasant that even his enemies can not call him vindictive."

PRICE:$1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,

By Rev. JOHN LEVINGTON.

214 pages, price $1.00. Send $1,00, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to reverse the deluded Mason of three degrees, from the ruin to which he is being led.

Cynosure Tracts. NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN—DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. Rann, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees.

A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.—*Edition exhausted.*

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point,

By IDALENA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how *his wife* feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 33D DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $4,00 per 1000.

This tract is a reprint of a tract published in 1831, and is a very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry (1831,)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted*

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4,00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowden Co., Miss.

S. C. FERGUSON, }
ELI TAPLEY, } Ex. Committee.
P. S. FREMSTER, }

CAMPAIGN DOCUMENTS,

CONFESSION OF THE

MURDER OF WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1843,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12.00 per 100.

For sale at the Office of the

CHRISTIAN CYNOSURE, 88 La Salle Stroot, CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, postage free, to any address on receipt of the retail price—$2.00.

An Inquiry Into Free Masonry,

By Elder J. G. Stearns,

Seventh Edition, Price 80 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Seceders that hold to fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES

By Rev. DAVID MACBILL, and Dra. E. BEEBER and J. BLANCHARD,

This is a thorough and disheartening discussion of the subject, PRICE 40 cents.

Western Tract and Book Society DEPOSITORY

CATALOGUE OF BOOKS.

Tracts.—We respectfully invite the Christian and Philanthropic public, pastors, literary men to the merits and qualities of these books with the assurance that they are not extravagant in their claims by the Society so carefully examined and approved by the members of the Board of Publication, and that we are actuated with are not evangelical in sentiment, practical and practical of high literary merit.

Christian Library. 6 vols; bound in fine cloth, with side stamp; in handsome box..... $15

Bertha's Work Girls Christmas..... 10

Kill the Fiend..... 10

Life of Abraham Lincoln..... 10

Secret Societies..... 10

Strange Visitor..... 10

Tom Oquint..... 10

Tract and Book Reviewers' Paper..... 10

Charley by the Sea Shore..... 10

Christian Illustrated Paper..... 10

BERNIES WHITE CHICKEN, by Fanny. Illustrated; 64 pages; 12 mo..... 15

THE CROSS THE WAY OF FREEDOM. 32 pages; cloth illustrated. 15 cts; paper..... 8

Always do right. 108 pages; 32 mo..... 15

Charley's Ride. 120 pages; 32 mo..... 15

Christian Experience. 108 pages; 32 mo..... 15

The Iowa Friend. 126 pages; 32 mo..... 15

THE BOY'S BOOK OF BIOGRAPHY. 12 mo. Illustrated. 15 cts; paper..... 8

As true as Bible books, attractive to children, and interesting to grown people. 108 pages; 32 mo. 15

Satisfied with being good. 108 pages; 32 mo..... 15

CHRISTIAN'S FRIEND. 108 pages finely bound..... 15

Countless Gold in sixteen different Mines..... 15

COME TO JESUS. GO TELL JESUS. Three Discourses by Rev. Jas. Caldwell. 108 pages; 12 mo. 15

CHRISTIAN ADORNMENTS. 111 pages; 12 mo. A New Testament Text Book..... 15

THE CHURCH'S DUTIES IN THE TEMPERANCE REFORM. 32 pages; 12 mo..... 15

THE CHRISTIAN AND HIS CROSS. From the Memoirs of Dorothea Trudel. 108 pages; 12 mo. 15

THE DRUNKARD SAVED. 60 pages; 18 mo..... 15

THE DRUNKARD'S DEATH. 24 pages; 18 mo; in the midst of the "Fancy Liberty." Inky capable of being read in a dark room..... 8

ESSAY ON PRAYER, with special reference to Prayer in Secret. By Dodridge. 108 pages; 12 mo. This is a prize Essay of great popularity and merit. 15

DOMINION FAMILY, or Captain Wentworth's Secret. By Mrs. H. B. Stowe. 64 pages; 12 mo. 15

EARTHQUAKES AND THE END OF THE WORLD. 64 pages; 18 mo..... 15

EFFECTS OF TOBACCO. By J. E. Waddell. 15 cts

FABLE OF INFIDELITY AND FACTS OF FAITH. Fourteen Thousand copies of this work have been sold..... 15

FIRE PRIZE LESSONS IN THEOLOGY. GERTRUDE LEE, or the Northern Cousin. 10

FRANCIS DANE. Illustrated. 64 pages; 18 mo. 15

GOD'S ALMANAC. 32 pages; 8vo; 365 pages besides. This issue of the Almanac will meet Phil. Jesus Wells. 216 pages; 18 mo. The second volume of "Wells of Salvation."

JESUS AND LAZARUS. 32 pages; 18 mo; 365 pages besides. This issue of the Almanac will meet Phil. Jesus Wells. 216 pages; 18 mo. Each commandment taken up separately, and illustrated. 15

JOHN BUNYAN. 32 pages; 18 mo..... 8

KNOCKED DOWN, or the Cure of the Drunkard. Illustrated. 64 pages; 18 mo..... 15

Johnson, Successor of Andrew. 32 pages; 18 mo. 15

LIFE OF ABRAHAM LINCOLN. 16 mo; 250 pages Illustrating. "If I had a Democrat for a friend, when God Almighty converted him instantly I question whether I could make a better one." Sent free of charge on receipt of price. Ten cents in the hands of so many of the young."—RICHARD WEAVER.

LIFE IN EARNEST. 108 pages. 12 mo. Illustrated..... 15

LITTLE BOY BLUE. Illustrated. 32 mo; by Mrs. Jamie Rankin..... 8

LITTLE DAVID, A YOUNG CHRISTIAN. 10 so; page 18 mo. By Mrs. Tappan of New York. The author has given us this country quarter of a million in sales. New Edition in superior binding.

LITTLE ONE ABOUT HEAVEN. By Mrs. Tiffany 10

LITTLE PEOPLE AND THEIR FRIENDS. 64 pages; 18 mo. Illustrated..... 15

LITTLE THINGS. 32 pages; 18 mo. Illustrated. 8

LITTLE WORKERS. 32 pages; 18 mo. Illustrated. 8

Little Cousin; Little Pleasure; Little Work. 8

LOST JEWELS. 32 pages; 18 mo. Illustrated. A delightful and impressive story..... 8

MAN'S RUIN AND RECOVERY. 64 pages; 18 mo.

MARY HUNDLE DUNCAN. A Methodist. 10 pages; 18 mo..... 8

MOUNT OF OLIVES. A word on Prayer, by Dr. Headley..... 15

MIND OF JESUS. By J. E. Waddell. B. D. 15

MY UNCLES FAMILY. Tee Methodist Church. 10

NOT A MINUTE TO SPARE. 108 pages; 18 mo. 15

OLD PARSON'S JOKE. Illustrated. 64 pages; 18 mo. 15

pages; 18 mo. Subject; the Lords Supper. In prose and poetry..... 15

NAOMI; OR, THE LAST DAYS OF JERUSALEM. 32 pages; 18 mo. 15

NELLY HOLMES. 32 pages; 18 mo. Illustrated. 8

NEW TESTAMENT TEXT BOOK. Illustrated. A truthful narrative showing the faithfulness of God's promises..... 15

RICHARD WEAVER, THE CONVERTED COLLIER. 64 pages; 18 mo. Illustrated. A delightful biography, very amusing as well as useful.

ROBERT AND HIS FRIENDS. 32 pages; 18 mo. and Dye, E. Beecher and J. Blanchard. (Title) Discourses on the Moral Significance of Miracles. 15

SIMPLE STORY, or Clarice by the Sea Shore by Rev. Clement E. Babb. Editor Christian Herald. 15

STRANGE MESSAGE. By Rev. Hugh Latt. 15

SAFE COMPASS, AND HOW IT POINTS. 12 mo; 108 pages; illustrated. This is one of Dr. Newman's best books..... 15

SEEK CHRIST EARLY. 15 mo; 64 pages..... 15

SIN AND ITS CONSEQUENCES. A book for young people. Series of articles on the most interesting subject..... 15

SPIRIT OF JESUS. By Rev. J. C. Ryle..... 15

TRUE RICHES. By Miss Havergal. 221 pages

THOUGHTS FOR THE THOUGHTFUL. 64 pages; 18 mo. By Dr. D. Ayerigg..... 15

THE HOUSE HOLD, The Great School of Prayer..... 15

CROSS THE WAY OF FREEDOM. 32 pages; cloth. Illustrated. 15 cts; paper..... 8

CHILDREN OF THE COVENANT, or the Church and Her Children. 15

CHRISTIANITY MAKES HEROES. A tale of the American Revolution..... 15

GREAT QUESTION. By E. P. Ayebrid. 32 mo. 15

HOLY SPIRIT. By Rev. Hugh Latt..... 15

WALTER RICHARD. 64 pages; 18 mo. Illustrated. 15

WHAT THE BIBLE SAYS. Thirty Lectures Preparatory to Confirmation..... 15

WHY THE MILL WAS STOPPED. 128 pages; 18 mo..... 15

WORDS OF JESUS; Mind of Jesus; Fabled Freemasonry..... 15

YOUNG PILGRIM. 32 pages; 18 mo.

YOUNG SOLDIER. 32 pages; 18 mo. By Rev. Henry Cowles, D. D. Containing fifty-four Lessons on the Old Testament for Bible classes and Sabbath-schools. 87 50 per doz.

YOUNG SOLDIER'S BOOK CATECHISM. For Infant classes. Forty cents per dozen.

Both of these books are remarkably suitable for the purpose intended.

ADDRESS TO HEATHEN LANDS. Especially COUNSELS TO CHRISTIAN MISSIONARIES.

TWO WAYS; OR TRUTH AND FALSEHOOD. SCOTTISH CHIEFS. LESS FAMILY PRAYERS.

THE CHRISTIAN PRESS.

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY.

TERMS;

SINGLE SUBSCRIPTION, including all those between the ages of 15 and 20 years, 50 cts. 5 copies one year, addressed to one person $2. TWENTY..... $8

ONE HUNDRED..... $15

THE SABBATH SCHOOL MISSIONARY. Same price as above. Depository of the Society contains all the Books of the Presbyterian Publication House and other Sabbath School Books, which can be had promptly filled.

Address all orders for Sabbath school publications, to REV. A. COON, 51 LaSalle St. Chicago.

Power with God and with Men,

By Rev. JOHN LEVINGSTON ALSO

CHRISTIAN BAPTISM,

by the same author. Price, 15c.

Sent Coltman on 4th Page headed

Campaign Documents.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR,

VOLUME 2. CHICAGO, TUESDAY MAY 3, 1870. WHOLE NUMBER 45.

The Christian Cynosure.

EF" The Christian Cynosure" is devoted to opposing secret societies as the great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every fortnight—subscribers will find this sensible and desirable. Terms, invariably in advance. $1 per year; all months, 10 cents. Postage, 25 cents extra per quarter, but no claim of invoice, sent to any place, will be allowed to exist for over four months in advance. All business communications should be addressed as the end of the slip on which yours ard. The number at the end of the slip on which yours ard. The number is designed to show when your subscription runs out; but in case of renewals the number will not be immediately changed till we print a new list.

A GRAND DEMONSTRATION.

Of all the demonstrations to the United States, those of the "Mystic Tie" are the grandest. We have just finished the perusal of a grand account of one of these demonstrations, which has been made recently in New York city. One paper says that a procession of Masons two miles long was present, to do the "ancient and honorable" on the occasion, but another states that there were 4,000 Masons present—a pretty considerable discrepancy, it will be observed, which is nothing very remarkable in Masonic matters.

The occasion of this grand demonstration was, as is not unusually the case, a Masonic funeral, for the Masons, like their fellow confraternity the Jesuits, understand that there are certain sensitive points in human life, such as birth, marriage, and death, where it is comparatively easy to make a profound impression which may be turned to a great account by the masterly skill of the funeral wire of one who had risen to the eminence attained from a low condition of life, viz.—that of the poor boy. It has become almost indispensable that one should come from such a position, in order to rise into distinction in the United States. As a poor boy he attended a grammar school; and from there he gradually rose higher and higher, until he became—what would the reader suppose?—Did he become President of the United States? Another George Washington? A bishop or doctor of divinity? President of a college? A military hero?—Nothing of all this. What then did he become? Why, Editor; he became Past Grand Master of Masonry, and the editor of a Masonic newspaper. And for this he was honored as his death, one newspaper says, by two miles of Masons, all in those lamb-skin aprons which are so exceedingly innocent, and so far above all other badges of honor!

If this is not well calculated to bring discredit upon all popular demonstrations of respect, for men of real deserving note and character, we do not know what is. It tends also to confound worth and legitimate distinction, subverting well established and appropriate ideas as to what kind of characters, demonstrations of public respect are really due; and setting up mere artificial standards of respect, above ordinary men, for the reception of the most distinguished honors. A people degrades itself when it pays honor to any one to whom honor is not due, whether to a pagan idol, or a Grand Master of Masons.

We are fully aware that, if we accept the pretensions of Masons, a Grand Master would out rank an Arch Bishop, and should therefore have a much longer funeral train, and perhaps two miles of weeping Masons, if not indeed a great many more: but we have no reason to believe that their pretentions are of any more value than their demonstrations, which, so far as any use to society is concerned, are worse than sham. We could almost find it in our heart to hurt and have his good sense insulted whenever such demonstrations are thrust upon his observation.

But what struck us most forcibly in these grand funeral ceremonies was the solemn mockery which it exhibited, of the solemn ceremonials of the Episcopal church with the profane ritual of a Paganish association. It is well known what the established funeral ceremonies of the Episcopal church are. They usually begin at the residence of the deceased, are continued at the church, and end at the grave, and are performed by some minister of the church. But on this occasion the services were not conducted entirely and exclusively by a clergyman. They were begun, at the church, by an Episcopal Doctor of Divinity, and were closed at the grave, by a Deputy Grand Master of Masons. The ceremony began with Christian rites, and ended with the Masonic mummery. It began with the serious expression of a solemn reverential hope in Christ, and ended in a solemn, Pharisaical mockery, designed to increase the temporal power, and temporary, of the organizations and devices of man.

Now as Masonry, according to its own account, is a great deal better than any other religion, and has its prelates, its Grand High Priest, etc.—etc., it certainly could be made a use of Episcopal Ministers on such occasions? Why does it not use its own priesthood? We see, by a reference to the duties prescribed for the guidance of a Master, one amongst them he is "to officiate at the altar, and offer prayers and oblations to Deity," and to perform those "solemn services which created bodies should constantly render to their infinite Creator, on the various offered by man to that holy profession is to point to Heaven, and lead the way; man, by refining our morals strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect."

Now could any Episcopal minister do more, in the way of religion, and in those funeral rites which are carried out of religion, than this Masonic prelate is to do? Why therefore, should Masons neglect their own High Priests and prelates and resort to the services of Episcopal Ministers? "Or, what is much more pertinent to the purpose,—why should the Episcopal church consent to mingle its ceremonies with the absurd pretentions and loathsome observances of Masonry? Could there possibly be an influence more corruptive and polutive of all that is really sacred and holy among men?

Away in a little country village, not long ago, far from the ambitious glare and confusion of New York, a case occurred, where an Episcopal Minister, faithfully following out the rules of his church, refused to lend their church for the funeral of a most excellent person, who was a Baptist. A lone sentinel on the extreme out-posts of Episcopacy, he contended for the principles of his form of religious belief, such as they are; but in New York, the Metropolis of this nation; a Doctor of Divinity makes no scruples in lending his church to swell the funeral pomp of a brotherhood whose religion, it seems, is better than that of the Baptists, or of any other Christian denomination, and whose priests "are to officiate at the altar, and offer prayers and oblations to Deity."

Which is right, I, Which is true? Which is the better religion, Episcopacy or Masonry? Is there no difference between them? Is that "altar" at which the Masonic priests minister, the same as the altar of Episcopacy? Or rather, are they not very different indeed? And do not Episcopal Ministers, in lending their countenance to Masonry, make use of their holy religion to fasten upon society one of the grossest, coarsest, and most demoralizing of modern impositions?

EPISCOPALIAN.

THE MASONIC DODGE NO. 3.

I forgot to state in due order, that the three degrees in the chapter preceding the Royal Arch—some of them more particularly so—go back to the time of the building of the tabernacle in the wilderness, etc. Only one candidate at a time (to blindfolded of course) is led to see the burning bush. It is composed of a moderately sized spruce tree, saturated with just sufficient spirits turpentine to make a bright blaze without "consuming" the bush. Just at the moment it is ignited, the conductor says to the candidate, "turn aside, and see this great sight," and at the right moment, lifts the blinders long enough for the candidate to see the "bush burning, but not consumed." He is afterw ard led through the different "veils of the tabernacle," with a host of other ceremonies. But to return to the chapter in the 4th of the higher degrees. The three candidates The three candidates start on their journey from Babylon, which consists of several circuits around the main hall, and the pathway is covered with billets of wood, so that when one candidate steps on a rolling billet and upsets, that necessarily draws the other two after him. "It is a hard road to travel," surely, but they accomplish it "after much tribulation," and are conducted to the main hall. Here the candidates are placed by themselves kneeling on two single fifes, each plateau facing the other, with billets of wood in the centre, over which the candidates are led in a circuit, if there are "companions" present in sufficient numbers to extend the line. The companions stop on both sides, and the candidates pass under their joined hands, and in the meantime the clasped hands are brought down on the heads of the crouching candidates; and one at a time will be borne down on to his knees, while the sponsors are repeating the words, "stoop low brother—they that humble themselves, shall be exalted." I need not say that the three weary travelers are often sprawling on the floor together!

Well I must hasten on, for I could not see that men thus abused, are not in a suitable state of mind to analyze the oath they are about to take; repeating clause by clause as given by the High Priest. Now for the secret of the mystery, where lies the dodge, or difference in their oaths. Orthodox ministers in Massachusetts and all over the country, as well as doctors and lawyers, came out by hundreds and thousands, 60 years ago, and resolved and declared that the oaths the candidates took time before that, under the circumstance of which I have given these details. Many of these ministers, in whose favor the Royal Arch oath had been slightly modified; denounced their other brethren who disclosed the worst features of this oath, as stating falsehood. This led to a fearful state of things in the churches. The Masons had drawn in many of the Andover Theological students, and these controversies and denunciations, worried the professors of that institution who were not Masons, amazingly! They said "what shall we do?" Drs. Stewart and Wood, said—"we know of one man out of York, a high Mason, who is too honest a man, and too good a Christian to deceive us. (This was Dr. Lansing of Auburn.) They said—"we will write to him, and put the question home—do Royal Arch Masons swear to conceal secrets, murder and treason not excepted?" I should have said, at an earlier point that the Master Mason swears to conceal all "but murder and treason," and these "are left to his own election." That is, he may conceal them if he chooses, but is not bound by oath to do so.

Dr. Lansing, then at the head of the Theological Seminary, at Auburn, New York, wrote a frank letter of reply to Profs. Stewart and Wood, and answered the question by relating his own experience in the matter. He prefaced by an account of the embarassing circumstances which preceded the administration, substantially as I have related above, and giving that as a reason why he might have forgotten something until his memory was refreshed by a subsequent rehearsal. He did not remember taking that particular clause in the oath, of concealing crime even to murder and treason. But he stated, that being in the chapter subsequently, when three new candidates were admitted, that offensive clause—"to conceal, etc., even to murder and treason," was administered. He therefore remonstrated with the High Priest, as being in an error. But the Priest appealed to the company, and submitted the question to its members to decide, and they voted unanimously, that he was correct. He still objected, saying he did not remember taking that clause himself.

At this stage, as he stated, a brother stepped up to him (Dr. Lansing) and said—"Did you not brother, take such a clause at this—" I furthermore promise and swear, that if any part of my oath or obligation as a companion Royal Arch Mason, is omitted in this rehearsal I will hold myself amenable thereto whenever informed thereof?" Says the Dr., I do remember that. "Very well," says the other, "you are now informed."

Here I ask the reader, if I have not made out a case, that Masonic dodges, to get in their conscientious candidates? If I have not, some one else must give a better definition of the term.

The "digging in the hole of the mail" is subsequent to taking the oath; and the then newly made Royal Archers are set to that work. I may give some description of that hereafter.

E. CAMPBELL.

Hon. Richard Rush's Views of Free Masonry.—A Letter in Answer to a Note from an Anti-Masonic Committee.

YORK, PA., May 4, 1831.

GENTLEMEN:—I have received the communication of the 25th April, which, as Committee of Correspondence of Anti-Masonry for this county, you have done me the honor to address to me, on the general subject of Masonry and anti-Masonry, and making some inquiries of me in relation to it. I do not know, that the views which I entertain on that subject, can be of much or more importance, than those of any other private individual, who may have taken the trouble to inform himself on the passing events of the day, and to reflect upon them. But as you are pleased to solicit an expression of those views, I will not withhold them. When a citizen may have adopted, on sufficient deliberation, opinions upon any public question, they seem of right to belong to whomsoever may think them worth asking for. Any opinions having been made up neither hastily, nor very recently, on those matters which your letter embraces, I willingly proceed, without accepting time by any further introduction, to present them to you, with the grounds on which they are founded.

I see objections to secret societies, because, pursuing objects not known to the public, through means not known to the public, they act under diminished responsibility to the public. If the objects be good, why not state them; if bad, they ought to be known. Our Legislative halls are all open, and our Courts; and we see all the proceedings there, from two single fifes, each plateau facing the other, with billets of wood in the centre, over which the candidates are led in a circuit, if there are "companions" present in sufficient numbers to extend the line. The companions stop on both sides, and the candidates pass under their joined hands, and in the meantime the clasped hands are brought down on the heads of the crouching candidates; and one at a time will be borne down on to his knees, while the sponsors are repeating the words, "stoop low brother—they that humble themselves, shall be exalted." I need not say that the three weary travelers are often sprawling on the floor together!

Well I must hasten on, for I could not see that men thus abused, are not in a suitable state of mind to analyze the oath they are about to take; repeating clause by clause as given by the High Priest. Now for the secret of the mystery, where lies the dodge, or difference in their oaths. Orthodox ministers in Massachusetts and all over the country, as well as doctors and lawyers, came out by hundreds and thousands, 60 years ago, and resolved and declared that the oaths the candidates took time before that, under the circumstance of which I have given these details. Many of these ministers, in whose favor the Royal Arch oath had been slightly modified; denounced their other brethren who disclosed the worst features of this oath, as stating falsehood. This led to a fearful state of things in the churches. The Masons had drawn in many of the Andover Theological students, and these controversies and denunciations, worried the professors of that institution who were not Masons, amazingly! They said "what shall we do?" Drs. Stewart and Wood, said—"we know of one man out of York, a high Mason, who is too honest a man, and too good a Christian to deceive us. (This was Dr. Lansing of Auburn.) They said—"we will write to him, and put the question home—do Royal Arch Masons swear to conceal secrets, murder and treason not excepted?" I should have said, at an earlier point that the Master Mason swears to conceal all "but murder and treason," and these "are left to his own election." That is, he may conceal them if he chooses, but is not bound by oath to do so.

Dr. Lansing, then at the head of the Theological Seminary, at Auburn, New York, wrote a frank letter of reply to Profs. Stewart and Wood, and answered the question by relating his own experience in the matter. He prefaced by an account of the embarassing circumstances which preceded the administration, substantially as I have related above, and giving that as a reason why he might have forgotten something until his memory was refreshed by a subsequent rehearsal. He did not remember taking that particular clause in the oath, of concealing crime even to murder and treason. But he stated, that being in the chapter subsequently, when three new candidates were admitted, that offensive clause—"to conceal, etc., even to murder and treason," was administered. He therefore remonstrated with the High Priest, as being in an error. But the Priest appealed to the company, and submitted the question to its members to decide, and they voted unanimously, that he was correct. He still objected, saying he did not remember taking that clause himself.

At this stage, as he stated, a brother stepped up to him (Dr. Lansing) and said—"Did you not brother, take such a clause at this—" I furthermore promise and swear, that if any part of my oath or obligation as a companion Royal Arch Mason, is omitted in this rehearsal I will hold myself amenable thereto whenever informed thereof?" Says the Dr., I do remember that. "Very well," says the other, "you are now informed."

Here I ask the reader, if I have not made out a case, that Masonic dodges, to get in their conscientious candidates? If I have not, some one else must give a better definition of the term.

The "digging in the hole of the mail" is subsequent to taking the oath; and the then newly made Royal Archers are set to that work. I may give some description of that hereafter.

E. CAMPBELL.

Hon. Richard Rush's Views of Free Masonry.—A Letter in Answer to a Note from an Anti-Masonic Committee.

YORK, PA., May 4, 1831.

GENTLEMEN:—I have received the communication of the 25th April, which, as Committee of Correspondence of Anti-Masonry for this county, you have done me the honor to address to me, on the general subject of Masonry and anti-Masonry, and making some inquiries of me in relation to it. I do not know, that the views which I entertain on that subject, can be of much or more importance, than those of any other private individual, who may have taken the trouble to inform himself on the passing events of the day, and to reflect upon them. But as you are pleased to solicit an expression of those views, I will not withhold them. When a citizen may have adopted, on sufficient deliberation, opinions upon any public question, they seem of right to belong to whomsoever may think them worth asking for. Any opinions having been made up neither hastily, nor very recently, on those matters which your letter embraces, I willingly proceed, without accepting time by any further introduction, to present them to you, with the grounds on which they are founded.

I see objections to secret societies, because, pursuing objects not known to the public, through means not known to the public, they act under diminished responsibility to the public. If the objects be good, why not state them; if bad, they ought to be known. Our Legislative halls are all open, and our Courts; and we see all the proceedings there, from the first step

The Christian Cynosure.

CHICAGO, TUESDAY MAY 3, 1870.

Prest. J. BLANCHARD, Editor-in-Chief.
Rev. I. A. HART, Associate Editor.
Rev. E. FOSTER, Office Editor.
Editorials by the Associate and Office Editors are signed "H." and "F."

The National Christian Association opposed to Secret Societies will hold its Annual meeting at Cincinnati on the 9th of June next. A full notice will be given in our next number.

We received too late for insertion, a very interesting official Report of meetings in Du Page County, from the County Secretary of the Anti-Secret Society Association. It will appear in the next issue.

HON. THURLOW WEED ON THE FATE OF WM. MORGAN.

We have noticed a paragraph in the secular papers to the effect that Hon. Thurlow Weed is about to inform the world what became of Capt. Wm. Morgan. Now it so happens that he gave this information to the world as long ago as 1827, in a form so entirely definite and satisfactory as left no chance for a reasonable doubt, or shadow of a doubt as to his fate. But the Masons true to their oath "ever to conceal" as well as "never to reveal" their secrets, have been so industriously employed for the last forty years in throwing dust into people's eyes in order to involve the plainest facts in doubt, that many people have come to suppose, that really nothing is certainly known respecting the fate of Morgan. This very week we heard a Masonic advocate rayin a public speech, that there is no legal evidence in existence that Morgan was murdered. As well might he have said there is no legal evidence that Major Andre was hung, or that Benedict Arnold was a traitor. Evidence may be indubitable and infallible without being legal.

If Thurlow Weed shall inform the world what became of Wm. Morgan, the information will doubtless be substantially what is contained in the following verdict of a jury of inquest held upon his body.

STATE OF NEW YORK,
Orleans County, } ss.

An inquisition indicted and taken for the people of the state of New York, at the town of Carlton, in the county of Orleans aforesaid, in the open air on the shore of Lake Ontario, in said county and town the Fifteenth day of October in the year of our Lord One Thousand Eight Hundred and Twenty-seven, before me, Robert M. Brown, gentleman, one of the coroners of the said state for the county aforesaid, upon the view of the body of Wm. Morgan, then and there lying dead, upon the oath of John Archer, Silas Joy, Bird Letts, Wm. Williams, Mathew Brisbain, John Barnum, R Wilcox, Rodney Parish, John H. Tyler, Asa Simpson, Asa Kemball, I. Hall, Stephen Jennings, Richard Durrey, Ebenezer Handy, Abel Barnum, John Dodson, Samuel Baldwin, Asahel Byington, Reuben Schofield, Jesse Hall, James Tift, and L. G. Hoxie, good and lawful men of the said County, who being sworn, and charged to inquire on the part of the people of the State of New York aforesaid, when, where, how, and after what manner, the said Wm. Morgan came to his death, do say upon their oaths, that the said Wm. Morgan came to his death by suffocation by drowning, and so the said jurors aforesaid do say, he, the said Wm. Morgan came to his death.

In witness whereof, as well the said coroner as the jurors aforesaid, have to their inquisition set their hands and seals, the day and year aforesaid, at the place aforesaid.

SAMUEL DALDWIN, { L. S. }
Foreman. { Seal. }

[Repetition of names here omitted]

ROBERT M. BROWN, { L. S. }
Coroner. { Seal. }

This verdict with the evidence upon which it was founded was published in pamphlet form by Edwin Scranton, at Rochester, New York, for a committee of the Anti-Masons of Western New York who were appointed for the express purpose of ascertaining the fate of Morgan. Here is what the committee say of the verdict, and the names of the committee appended as in the above mentioned pamphlet:

"After an examination of about four hours, the testimony was closed and the jury of inquest, consisting of twenty-three members, consulted a moment together and agreed unanimously upon their verdict, that it was the body of Wm. Morgan and that he came to his death by suffocation by drowning, which verdict was made up in the form of an inquisition and signed by the whole panel." The committee add: "For ourselves we do consider that the body discovered on the shore of Lake Ontario has been identified as the body of Capt. Wm. Morgan beyond the shadow of a doubt. In this discovery we cannot but trace the hand of an over-ruling Providence, who when all human efforts were found too weak effectually to penetrate the mysterious secret, has chosen his own time, and by his own means to throw a broad light upon this dark mystery. * *

SAMUEL WORKS,
FREDERICK F. BACKUS,
FREDERICK WHITTLESEY,
THURLOW WEED.

Rochester, Oct. 17, 1827.

Now as to the testimony which led to the above verdict and assurance our space does not permit us to copy the full report of it. It was given by two physicians whose patient Morgan had been; Mrs. Loelnda Morgan, his widow and several other intimate friends and acquaintances of Capt. Morgan. The body was identified by more than 40 particulars in which it agreed with the peculiarities of Morgan's body —such as its height, its apparent age, form of the chest (one of remarkable fullness), shape of cranium, ears, and nose, both of which were marked features, the length and slimness of the fingers Mrs. Morgan recognized the toe and finger nails as familiar objects, scars upon the left arm, the forehead and the great toe of the left foot, color of the hair, greyness of the hair, baldness of the upper part of the head except a tuft of hair on the top, profusion of hair on the back and lower part of the cranium, and on the breast, and in the ears, beard heavy and shaved very high up, teeth double all around, two front teeth missing from the upper jaw on the right side and a tooth adjoining the cavity was split and a part broken off. Mrs. Morgan produced the missing teeth and they were applied to the cavity and found to fit. These marks were taken down from the lips of the witnesses before they saw the body and were found to correspond in every particular. The clothes on the body were different from those which Morgan had on when taken from his home. But his abductors could easily and naturally would have changed these to prevent ready recognition while he was in their hands, and afterward. Now we would like an adept in calculating chances, to institute a mathematical investigation and tell us how many bodies one would be likely to find not unlike 40 such peculiarities before he would find a body that should combine them all. Would there be one chance in ten thousand million of finding all these identifying marks in two different bodies? Yet all these marks existed in the body of Capt. Wm. Morgan, of Batavia, and they all existed in the body found on the shore of Lake Ontario, near Oak Orchard Creek and about 40 miles below the mouth of Niagara River, Oct. 7 1827, a little more than a year after the disappearance of Morgan. By Valance's death bed confession 20 years after this inquest, it is known that weights were fastened to Morgan's body and he was sunk in the mouth of Niagara River. His throat was not cut. His murderer carried upon the weights and the waters to lift and conceal him, but the buoyancy of the body was raised from the length of time between his supposed death and the finding of this body. But the, physicians both testified that if the body had lain at the bottom of the lake it might have been as well and even better preserved than the body before them. As ground for further doubt Morgan was then suppozed, and now known to have been thrown into the Niagara River. But Col. Howall stated that while he was coroner he held four inquests upon bodies identified as having been drowned in Niagara River, and coming ashore in that vicinity. Other similar facts were also stated proving that this body was found, where, according to Valance's confession Morgan's body would naturally have been found. Nothing, therefore, remains to create the slightest shadow of a doubt as to the identity of this as Morgan's body. Their dreadful secret thus providentially thrown into broad daylight, how did the masons undertake to conceal it again? They brought a woman of dubious character, whose husband had disappeared not long before, from one of the towns above the Niagara Falls, who examined the body and pronounced it that of her husband. An intelligent and perfectly truthful Scotch lady who resided near Niagara in Canada at that time assures us that it was commonly believed by the neighbors that this woman and a paramour, to whom she was soon afterward married, had murdered the husband for the sake of marrying as they did, besides that no body of man or beast that ever went over Niagara Falls was ever found afterward on the shores of Lake Ontario or any where else. And further still, this body had no mark of wound or bruise, nor was the skin so much as broken any where. This testimony therefore is not entitled to the credit which might attach to that of the soldiers who testified that Christ's disciples came and stole Him away while they were asleep. On the other hand no mathematical demonstration can give greater certainty than attaches to this identification of Morgan's body.

The extraordinary and persistent effort of Masons to cover the sin which God has uncovered only serves to reveal the real and responsible murderers, and to brand the institution itself so indelibly with the character of deceit and violence that henceforth no man can intelligently sustain it, and not stain his hands, his garments, and his soul with the blood of the martyred Morgan.

Morgan was neither the first nor the last victim of this same sanctimonious murderer, all of whose blood will be required of this generation, and of every individual who persists, intelligently, in upholding the lying and murderous abomination.

God knows and the world knows shirt became of Morgan. H.

Secret Sisterhoods Hitched to the Outside of Masculine Lodges.

Since there is a reviving of zeal for new degrees, or Orders of Masonry for women, it may be of use to republish the brief notice of the first movement in this direction, which we find in Robinson's Proof of a Conspiracy, [pp. 110, 111.]

"There was found in the hand writing of Tweed, a project for a Sisterhood in subserviency to the designs of the Illuminati. In it are the following passages." "It will be of great service, and procure us both much information and money, and will suit charmingly the taste of many of our truest members, who are lovers of the sex. It should consist of two classes; the virtuous, and the freer hearted, (i. e., those who fly out of the common track of prudish manners) they must not know of each other, and must be under the direction of men, but without knowing it. Proper books must be put into their hands, and such (but secretly) as are flattering to their passions."

Masons may have various reasons for seeking to entangle women in the web of their mystery They may wish to remove a very general disapprobation, (I will not say prejudice for it is just and reasonable) of an Order which embraces their husbands and sons, but excludes themselves. They may desire to stop their tongues from raising against the Order, and engage them more cordially to enter into the celebration of their festivals and balls. And with some this may be all. But it is credible that the reasons for first instituting Masonic Sisterhoods, have all been laid aside and have no place in the thoughts of those who are now carrying out the suggestions of Weishaupt and his colleagues in "Masonry perfected!" Among the wise, such a hint as the above from Robieson, will be closely scrutinized and wisely considered. And we should think that a word would be sufficient. H.

IVANHOFF.

"The student Ivanoff who recently betrayed the great political conspiracy in Moscow, has been assassinated by some of the accomplices."

—*Herald & Presbyter.*

And this is but the ripened fruit of exacting and taking an extra-judicial oath of secrecy. One of the parties is involved in death, the other in murder. Ivanhoff may have been at heart a conspirator, and aware *ex cathedra* to aid and conceal the conspiracy; and afterwards seeing the blood and miseries that must ensue, repented and took the only means in his power to prevent those miseries. If so, who can blame him? Or he may have gone into the conspiracy under the assurance that its purposes were purely patriotic, and that he would be called only to the most noble deeds of the truest philanthropy. Then certainly he was absolved from whatever promise or oath he may have taken upon himself, the moment he discovered the deception. Or concern for his king and kindred may have induced him to enter the conclave for the express purpose of defeating their murderous treachery; if so, who shall blame him? Surely none but the traitor or their sympathizers? By no promise or oath or any other method can a man bring upon himself a valid obligation to sin, or absolve himself from duty.

The duty of Ivanhoff to his sovereign and people, remained after his covenant with the conspirators just as it was before, with only the added obligation to warn them of their danger. Else man can repeal Jehovah's laws—can do the one Jehovah himself. This seems indeed to be the inward thought of sly working conspirators. For they say "the wretch that can't be bound by his honor, or his oath, is not fit to live. I would kill such a man as I would a snake." So said Ivanhoff's assassin, and acted accordingly. But the blood he shed cries to heaven from the ground, to be avenged as the blood of murder as it is. If Ivanhoff swore to keep the conspirator's secrets, "under no less penalty than to have his heart pierced with a poniard," it is none the less murder! If his assassin had taken a solemn oath to execute that self invoked death, it is none the less murder. God is king.

By way of applying this subject, let us make a few suppositions. Suppose after Ivanhoff's disclosure of the secrets of the club of aristocratic conspirators, and his consequent assassination, loyal men become excited, and begin to disseminate the secrets and discuss the principles and projects of the Order, and to stir up the people to indignation. To reprove and allay the rising wrath one of the nobility says: What do you know about this club of conspirators? I thought it was secret? The reply is Ivanhoff has let the whole thing out. Ivanhoff that contemptible knave, by his own showing a perjured traitor to those who trusted him as a friend? And your knowledge rests upon the credibility of such a witness? Believe a man who confesses himself a liar—a conspirator—a treacherous perjured villain? But it's replied; the conspirators have confirmed his disclosures by taking his life. There you are stuck again. Ivanhoff has not been assassinated at all. The body that was buried as his belonged to another man. Since then, he has been seen in France, on his way to Algiers. It's all a speculation. His rumored death is a part of the plot to gull the public, and make sale for his book on the conspiracy. The next salesman you meet, says: By his own showing, Ivanhoff is not fit to be believed. But then, he never belonged to the club he pretends to have betrayed, and there is not a word of truth in all he has put forth. Why did the club murder him then? He was murdered indeed, but the club did not do it; a few rash violent tempered individuals did it in their rage at his lies and slanders. And they only are accountable for that. The Order is pure and patriotic. Have no such designs as they are accused of, and are in no way accountable for the fanaticism and crime of a few bad members. It is their misfortune and affliction to have a few bad members as it is of all good societies not excepting, even the church. But what is said of the conspiracy by Ivanhoff, is all a lie. But it is demanded, Why did members of the club assassinate him? Because the villain deserved to die. Deserved to die for what? For betraying his friends, perfidious traitor. Why your club are no conspirators? They are pure—he has disclosed nothing, for you say his pretended disclosures are all a lie. Well—yes. But then his lies are so slanderous and provoking, that he deserved to die for them.

And the next member of the club confesses that the murder of Ivanhoff was the natural result of the principles of the Order, to which he belonged; and the hands of the leaders were in it, and his disclosures are true.

In there one could man in a thousand in such a state of facts, that would not believe Ivanhoff and his oogie endorser against ten thousand of the conspirators who agree among themselves only in the one point, that of heaping abuse upon the martyr and endeavoring to involve the affair in mystery and doubt. Now for Ivanhoff and his friend, write Morgan and Dernard, and the application of our subject is easy?

A CONTEMPTIBLE DODGE.

We have several times quoted sayings and paragraphs from the *Advance*, that seemed to bear correctly and strongly against Free Masonry. We began to hope the editor had made up his mind to oppose this abomination a inconsistent and eeadid spirit without indeed making it a specialty or podorsing the Cynosure which we have not asked of him. But in the No. for Feb. 24 he is at his old tricks again, blowing now hot and now cold—now publishing an article which seems to be against Masonry and then another which is like slaping the Masons upon the shoulder and joining in a coarse guffaw at some of their vile and contemptible attempts at deception by downright hypocrisy and lying.

Here is the article which has led us to these reflections:

"We deprecate Pres. Blanchard's displeasure for publishing such an unprovable story as this, but it is too good to go with a foot note: [

"Some young men of the town of D., having "spent the night, to the detriment of certain "windows and bell pulls, were lodged in the "calaboose, and, in due time, next morning, "confronted with a police magistrate, who fined them each $5 and no admonition. One of the "fined thereupon remarked:

"'Judge, I was in hopes that you would recognize me; I belong to the same lodge with you.'

"The judge, apparently surprised, replied, with brotherly sympathy, "Ah, is it so? Truly this is brother D.. I did not recognize you. Excuse me for my dullness. Yes, we are brother Masons, and I should have thought of that. Mr. Clerk, fine our brother B. $10. Being a Mason he should have known better the rules of propriety than other men. Fine him $10. You will pay the clerk brother. Good morning, brother B. Call the next case.

This story is too good for the waste basket. What then is good in it in Bro. Patton's estimation we are at a loss to conjecture. Truth, is no part of that goodness most certainly, for it had been, the time, the place, and the names of the persons would have been given. But not one of these marks of identity is in it. Proof enough that it is sheer fiction. It is perhaps conceivable, that a Masonic judge who denies that Masonic obligations to aid and extricate a brother, are meant to extend to him when he is obnoxious to justice for crimes, might thus fine a brother as an indignant vindication of his interpretation of Masonic oaths; according to which they do not mean what they say, and the institution is made out to be innocent and true—But a judge thus understanding Free Masonry would not utter the silly falsehood, that because a man is a Mason he knows better the rules of propriety, than other men"—the same as to say that Masonry imparts a knowledge of propriety not to be learned elsewhere, and teaches men their duty better than all our schools, better than can be done in our families or in our churches. Better than God himself has done it by his holy apostles and prophets, or by Jesus Christ himself. This is a contemptible libel of Christianity and of all that is decent in respectable and enlightened communities, it is too impudent and hypocritical a lie for any sincere and upright Mason to utter—and therefore no honest Masonic judge ever pasted such a sentence. A honest pure Mason might have done it from indignation at the unmasonic conduct of this simpleton in letting out the secret, that he had a Masonic right to such favoritism. But in that case no glorious a vindication of Masonry against the charge of corrupting judges would never have been published anonymously. The statement is therefore a self evident fiction. A fraudulent and impudent fiction designed as an "ad captandum" vindication of a most corrupt and deceitful conspiracy against equal right and the truth of Christ. If this is "too good for the waste basket," what is too vile for publication! For ourselves we can see neither wit nor wisdom in this impudent libellous and stupid fiction; unless it be that it is a good illustration of the low and desperate shifts to which Masons will resort to prop up their sinking cause, a cause whose vileness one would think they themselves must discern from such vile shifts as this. H.

SUCCESSFUL CHRISTIAN LABOR.

There are two ladies, missionaries in a great city. One of them has within the last two years gathered five hundred portons from the world into the church. The other, in twelve years, has been permitted to bring seven hundred, as is believed, to Christ and the communion of the visible family. Why should women be particularly solicitous to do their preaching from pulpits, when by fireside and bedside, they can accomplish results like these? And are there not multitudes of women now tormented by prosperity, who would find a new and unspeakable richness of life, in self sacrifice for the wretched and the wicked?—*Congregationalist.*

A new temperance movement has been commenced in Fall River under the name of the Pleasant Street Mission Temperance Society, with R. K. Remington, Esq., as president. Its meetings are to be held every Saturday night, and no pains spared to make it a success.

HAMPTON, Iowa, Jan. 20, 1870.

BROTHER CYNOSURE:

Rev. P. Burton, of Polo, Ill., delivered a course of three lectures at Mt. Vernon, on the evenings of the 13th, 14th, and 15th ult. Happening to be present, and being a personal friend of Brother Burton, I obtained permission to take notes of the lectures for the Cynosure. Knowing however, that editors are averse to long communications, I have endeavored to condense my "notes" into as small a form as possible, changing their form in a little, and as the first lecture was merely introductory, we will omit it.

The subject of the second lecture was the indulgence of Free Masonry, on the church. The speaker showed conclusively, that Free Masonry was a professedly religious system; and in the face of the oft repeated assertion, that it had nothing whatever to do with religion; he proved from Buckley, Rob Morris and other Masonic authors, that it was a system of religion based upon the mysteries of the pagan nations of Tartary and Persia. One point deserves especial mention. Isis taught his followers to worship the sun and moon. Zoroaster, his pupil, went further and taught his followers to worship fire. And no Masonry claiming to be unchangable, we find in the *Monitor* and other Masonic works, the sun, moon, the all seeing eye, and below, the altar for worship among the illustrations—showing that Masonry is a relic of the idolotry of the ancient heathen nations.

As a system of religion, said the Rev. lecturer, there must be some plan whereby we obtain admission into it, in order to receive its benefits. Christianity requires repentance towards God, and faith in our Lord Jesus Christ as being necessary in order to obtain admission into the Church of Christ. And after obtaining entrance, a person is required to live a life of faith, walking by faith, and not by sight, and being ready to say to a Brother man who gives evidence of like faith, "If thy heart is as my heart, give me thy hand!" Masonry requires none of this, in obtaining an entrance into the Masonic church. There is required first the fee, secondly, taking the obligation. There is required of him no sacrifice of any kind, no repentance, and no faith but that of the deist. And he recognizes a Brother in the man to whom he says, "If thy hand is at my hand, give me thy heart."

Masonry was also proved to be a religion from the fact that the Bible was used in lodges and prayer was offered at opening, and closing, and at funeral services etc., and though a religious system; the name of Christ the Savior of men was purposely excluded, that nothing might disturb the perfect harmony of a Lodge or Order composed of men of different religious beliefs. Christians would not admit the deity of Rob Morris says, prayer should be general and not offered so as to offend any Brother present.

The Rev. speaker there referred to the abstract ceremonies, made use of in fitiating candidates and raising members to higher degrees, showing them to be beneath the dignified simplicity of Christian men, and dishonoring to God.

The claims of Masonry were such, that it taught another way to heaven than the way of the Cross, and placed Masonic oaths and teachings before the claims of the Bible, or the doctrines of Christianity.

A synopsis of the last lecture will be sent next week; the subject of which was—"The influence of Free Masonry on the State"

Yours for the right, OBSERVER.

[We shall be happy to receive communications from our Brother as he proposes.—Ed]

TEMPERANCE.

Hon. Reary Wilson, in a late address, said: "There was five times as much drinking in Congress when he entered the Senate, fourteen years ago, as there is now. And those that now come into to Congress from the South have not brought so much with them. Liquor shops are now banished from the National Capitol. This is a long step in the right direction promoted. There are also six thousand pledged temperance men in Washington. Two-thirds of the dram-shops have also been closed. And he thanked God that we now have a President of these United States, who does not drink a drop, and a Vice-President who does not drink, and a Secretary of the Treasury who is a temperance man and who is not in league with the whiskey ring. We already see something of the effect of this in the improved condition of the revenue and the treasury.—*Selected.*

A FINE REPLY.

The reply once made by an English ambassador to a French king is regarded as one of the finest retorts upon record. The King of England had instructed his representative to sue for the release of certain Huguenots who had been thrown into the Bastile for their religion. "Why would your master, the King of England, say, if I sue for the release of the prisoners in Newgate." was the French king's reply. The ambassador's reply was perfect in Spartan simplicity, keen wit, courteer, and magnanimity. He said, "Your Majesty may have every one of them if you will claim them as your brethren." But what a thought, that the Lord Jesus Christ makes precisely this claim in behalf of all on the earth who trust in him!—*Selected.*

Since the female jury system went into operation in Wyoming the dingy rooms of the Laramie Court House have turned into tasteful, sunny, well-furnished and refined "parlors," ments, by order of the Judge.

"AN ANCIENT AND HONORABLE" PEDAGHEE.

Paganism beget Jesuitism; Jesuitism beget Masonry; and Masonry spawns a whole brood of secret societies,—such as Mormonism, Odd Fellowship, Knights Templar, Knights of the Golden Circle, Maids of Jericho, Sons of Liberty, Ku-Kluxism, Knights of St. Crispin, Knights of Pythias, Good Templars, Grand Armiee of the Republic, etc., etc., in all of which can be recognized the peculiar traits lineaments of their predecessors and none of the traits and lineaments would any honest man wish to have impressed upon his own children.

ANTI MASONIC HIGH PRIEST.

MASONIC VS. CIVIL OATHS.

The following is from a reliable correspondent. He says:—"We have just had this fact. A man who prosecuted another for selling him a defective, for a sound horse, stated that he was called on by a person who was selected to sit on the jury, saying he did not wish to be on the jury, as the man who had sold him the horse was a Mason. It so happened also, that three other Masons were requested to sit on that jury, thus obtaining a majority of the jury of six. But they all refused to serve, knowing probably their brother Mason was in the wrong. The one who prosecuted him was not a Mason, but was a man of respectability and wealth. Why did they refuse to sit on that jury if their Masonic oath did not require them to disregard their civil oath and the conviction of their own consciences? They could not take the civil oath to give a verdict against a fellow Mason. I would obtain the names if needed, and Row p'lah it is that Masonry is subversive of justice. A. B.

TO BEATS INSTEAD OF ABAGUMENTS.

A former correspondent from Iowa writes us, that his remarks against Masonry have waked up blind bigotry and hostility against him. He states, that an effort was made by his preacher to exclude him from the church.

He refers to the fact, that some three years ago, two men, brothers, had been hung, by persons who called themselves a "Vigilence Committee," the leaders of which were Masons; and he has lately taken a letter from the post office saying to him—"If you don't keep your gab shut you may go to the country he—Brothers are few for what you say on Masonry. Stone and bricks might be unpleasant to you.

Signed, ROPE.

[This is the kind of argument Masonry uses.—Ed]

AN OUTDOGENARIAN.

Such an aged friend writes us from Hamilton Pa., saying—"I am the son of a Revolutionary officer who served seven years to obtain our liberty, and I hate to see it thrown away at the mandate underfoot by secret societies. But there has got to be a great struggle, almost as great it may be as we had with slavery. Many will be bitterly against us. My son told me that my opposition to Masonry was free thoughts and that damage to him in his profession. I told him that was not a straw, compared with the Church of the living God, which was being corrupted and sold. I was charged by an elder with dividing the church; but I told him, that I was not the one dividing the church; you have gone to the Odd Fellows, as if the Church of Christ was not good enough for you. I shall go with Christ, live, or die, sink or swim.

Why is it that so many professors of religion and ministers too, go into these secret societies, and really leave the table of the Lord for the table of devils? Some of them acknowledge it is wrong, but they dare not come out on the side of Christ, and denounce it. They are afraid their shall not be supported. Is this the way the Disciples did? I trow not. Ministers and the church must come out on the Lords side. Go on Brethren. The truth must stand, and Christ's Kingdom will prevail. Yours in the gospel,

WM. WOODBRIDGE.

Brother Hickman writes us from Iroquis County, requesting the publication of a pioneer track representing the reception of candidates into some of the first degrees of Masonry, to the ridiculous plight in which they must then appear; half naked or more, half shod, haltered, head-wicked, etc. This might be very well as a way for the sport of the thing; but if we can empty out a whole budget of Masonic secrets along with the sport, it would be still better.

Some correspondents have advised the publication of a tract giving the rough awkward pictures of a man, or men, in the attitude of performing the signs, passes, duegusards, grips and ballings of the different degrees. Children could then play the Mason, and others too, and get both the sport and knowledge of it. Perhaps this, and their feelings on admission, could be united. Something of this sort will be done when funds permit; and we have a friend Hickman's offer in mind with references to it.

He also sends us the following slip from the *Dunyea Review.*

RESOLUTIONS OF RESPECT.

HALL OF CHEBAME LODGE,
No. 429, A. F. and A. M.

"WHEREAS, It has pleased the Allwise Most Worshipful Grand Master of the Universe to remove from us our worthy brother Michael Conger, be it

Resolved, That we wear the usual badge of mourning for the space of thirty days, etc., etc."

This was no doubt published in the *Review* by request. There are very few persons in Onarga who would apply such ineffilligous language to the Deity, or compare heaven to a secret conclave here. We hope Drother Hickman will soon make his proposed effort in that town.—Ed.

MASONRY POLITICAL

EDITOR JOURNAL:

Sir: I am a warm friend of the Masonic Society. During the past 30 years I have regarded it with esteem, and expect to do so as long as God spares my life. But I am pained and confounded when I see attempts made to degrade it from its original intent, and convert it into a political machine.

To be more specific. I was present on last Saturday evening, January 6th, at the Masonic hall, to witness the installation of officers. A *junto* or clique were assembled at the designated place, and the following officers were installed:

High Priest—E. B. Finley, Democrat.
King—C. Felton, Democrat.
Scribe—W. Stewart, Democrat.
Captain of Host—S. Hoyt, Democrat.
Prince Beperor—A. J. Rigby, Democrat.
Royal Arch Captain—John Schanher, Democrat.

Grand Master Third Veil—G. F. Sanger, Democrat.
Grand Master Second Veil—W. Vaneh, Democrat.
Grand Master First Veil—George McNeil, Democrat.
Treasurer—Geo. Boonewirth, Jr., Democrat.
Secretary Elect—Wm. Scrogge, Democrat.
Guard Elect—J. G. Ott, Democrat.

Formerly I have no objection to these gentlemen. But when I happen to remember that we all Democrats, and that they are in a country that gives 1,600 Democratic majority, I cannot dissuade myself from believing that a nice little political game is to be played at some body's expense. It is all very well to get an entertainment to Masonry, and call it a business, non-party institution. It is eminently just and right to keep up so worthy a society. But the way to inspire confidence in the people, and to enlist the earnest and effective efforts of the masses in favor of Masonry, is to divest politics altogether, and let brotherly unity and harmony take the place of political Masonry. So thinks and believes

A LOVER OF MASONRY.

DURREY, Ohio, Jan. 14, 1870.

REMARKS.

Our real regard for the Masonic body must be our excuse for suspending editorial rules in this case, and for exposing the fellow who thus signs himself. Like the ass in the lion's skin, we have heard his bray before; the last time he "he-hawed" it was in the *Forum*. The stupid ass wrote just the same sort of letter about the Bible society, and signed himself "A Lover of God's Holy Word;" his real name is Nat. (short for natural) Nat. Dunpleod.—*Burgess Journal.*

Now we have evidence on every hand, that Masonry acts politically, and is striving to the utmost to control office and the government of our country. Masons, high in office among them, have acknowledged that their obligations required them to vote for Masons, rather than others.

And the above slang thrown out by the editor of the Dwayrea *Journal*, only proves it, for it is the Masonic way of covering it up.

Indeed the editor makes himself "the ass" for having manufactured a devil's cap for a friendly correspondent, he, by his rude and profane slang, puts that cap upon his own head. Ed

BOOK NOTICE.

ORIGIN OF MASONIC CONSPIRACY; "FROM THE LAIRS OF THE CRAFT" AND THEIR METHODS OF WORKING.

By Rev. John Livingston.

Put on the whole armor of God that ye may be able to stand against the wiles [the origin is methods] of the Devil. Eph. vi. 2.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those thing which are done of them in secret. Eph. v. 11, 12.

"Will you be ready with all faithful diligence to banish and drive away all unsound and strange doctrines contrary to God's word? Answer; I will so do by the help of the Lord." M. E. Catechism, page 78.

Published at Dayton, Ohio; United Brethren publishing house.

This book is the title page of a new book by Rev. Jno. Isevington. It will be read with avidity. Ed.

DANGER OF DELAY.

Make up congregation of a thousand Christians. Divide them into five classes, according to the age in which they became Christians. Place in the first class all those converted under twenty years of age, and in the fifth class all those converted between fifty and sixty years old. Suppose Christian there were hopefully converted under twenty years of age in; between fifty and sixty years of age in. Do, you ask, why stop at sixty? Ah! well, then, if you will have a sixth class—converted between sixty and seventy years of age—one. Just one out of a thousand Christians converted over sixty years old? What a lesson on delay!—*Dr. Spencer.*

PUBLISHER'S DEPT.

AURORA MINUTES.

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the Cynosure is published, should read the minutes of the Aurora convention.

The first edition of these Minutes (3,000 copies) was exhausted in a very short time. In the second revised edition (2,000 copies) only a few hundreds remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement which it contains; it has a clear, racy address from Rev. I. A. Hart, and a powerful sermon from the able apostolic pen of Prof. Chas. G. Finney of Oberlin College Both of these gentlemen are seconding Master Masonic and Anti-Masonic societies in favor of liberty, as appears as the *first*, in the series of Cynosure tracts.

Send for a copy of the AURORA MINUTES.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

(*See advertisement in another column.*)

☞ We frequently receive letters, saying "I wish I had extra copies of the Cynosure for distribution." If you want extra copies tell us how many and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

☞ To any one who is too poor to buy tracts and yet would make a good use of them by spreading the light and logic they contain we will send fourteen tracts or more, assorted as we choose, until our fund for the purpose is exhausted.

We hope our friends will not parsuit this fund to fall.

Correspondence.

GOWANDA, N. Y., March 28, 1870.

EDITOR CYNOSURE:

Dear Sir—As often intimated in the columns of our excellent opposer of secretism, there are many persons now connected with the Masonic Fraternity, who are not unmindful of the absurdities, duplicity and wickedness, found in those barbarous oaths and other parts of the blasphemous ceremony of Masonic degrees. Their love for the institution has much abated, if not wholly ceased. For this class, and for the benefit of many worthy citizens, who are yet likely to be drawn into the meshes of the lodge allow me to make the following proposition, viz:

That one or more columns of the paper be devoted to giving the names and addresses of those of our fellow citizens, who have left the Institution forever." A figure might indicate the number of the degrees that they had taken if that was thought best.

I am persuaded there are many of this class in every part of the country, some whose sense of honor and modesty were so shocked, that they could not, and would not continue to make fools of themselves and others. Then there are others, who, when converted to God, left Masonry with all the rest of their sins.

Now, if a column were set apart for these honorable names, (for I must insist, that men who can and do, dare to stand out against the awful persecutions of the Fraternity, and speak the truth concerning the secured thing, are worthy of high honor) no doubt, much good would result from it.

Let the column be headed with the name of Rev. C. G. Finney, Oberlin, Ohio; Rev. David Bernard, and other honored names, as might be consulted in a few weeks, and then invite all, who have come out from the corrupt fellowship, to send on their names etc., etc. When the list has swollen to scores and hundreds, would not be easier for good men, yet in the lodges, to break from the awful bondage.

I hope before long to see the names coming in by hundreds. Yours for all the way,

C. D. BROOKS.

REMARKS.

We thank our Brother, the Rev. C. D. Brooks, for the above proposition. It is timely—it is wise, and opens an easy way for those who have been drawn into the guilty fellowship of Masonry, to free themselves from it, do their duty as patriots, and as Christians.

There are multitudes who have come to see the absurdity, deception, and wickedness of Masonry—who seldom or never attend its lodges, and in heart have renounced it; and yet, so long as they give no public notice to the contrary, they are counted in it, and their character and influence goes to sustain it. Some have sent in a renunciation to their lodge, but then it dies there: Others have drawn up and published theirs in form; yet many, who wish to relieve their consciences, and do their duty, may not feel adequate to that. But the plan of our Brother, exactly suits all these cases. We will, therefore, open a column of the CYNOSURE, for more if necessary—to giving the names, and addresses of those who have left, or will leave, the Institution of Mass nry *forever*.

The address, or place of residence should be given, in order that the person, or persons may be open, manly and frank, in their position at home, as well as strengthen the hands of their fellow-citizens abroad. Those in the same town should consult on the matter and join and send their names together. Some by their publications, as Brother Finney and others, have made their disavowal of Masonry public by their books etc., and could add nothing by giving their names, unless as a lead to others. But we are ready for names from any quarter. Who will start the list?

F.

EDITOR CYNOSURE:

Although I am but a poor weak woman, who is forever debarred from "Masonic portals," yet I dare hope to enter Heaven through the portals of Jesus Christ, without the benefit of the sign and token of a Master mason. Neither will I believe that Heaven is a lodge room of Free Masons, guarded by a Tyler's sword, from which women and children are forever excluded. Christ does not say come unto me all ye that are Free and Accepted Masons, but he does say come unto me all that are weary and heavy laden, and I will give you rest. He excludes none that will come to Him. How different from the Masonic Institution! They exclude all but just what they suit to become of their charity, but I would rather beg from door to door, than live upon such an institution. How must a husband and father feel who shows by his adherence to Masonry that he expects that to take him to Heaven? His action says if he does not put it in words "I have found a road to salvation for myself, and perhaps my wife, but you my dear wife, and daughters, cannot go with me. None but those who feel it, can ever know the trouble and heart sickness of a Mason's wife, especially one that believes as I do that no good, but much evil, comes from Masonry. I have seen good temperate men join the Masons, and then commence, by taking a social glass or two at their evenings and feasts, to become habitual drunkards, and I cannot name a Mason of my acquaintance who does not drink to some extent. I have attended their funerals, and heard a minister of the Gospel tell a Mason's widow, at the grave side, where their Brother sits at the right hand of their "Grand Master; and that when this same brother died a drunkard, and was buried in disgrace, and a noted rake! O, what fellowship can a Christian have with such an institution? How can any one wish to be buried with the heathenish pomp and forms and rites of Masonry? I think if all the women in the land would have no dealing with it, nor suffer themselves to be bribed upon by taking the ladies degree it would do very much toward giving it a deathblow. I for one will do all in my power to crush it, that it may not cause my children the trouble it has caused me; I sincerely pray that it may this time be crushed, so that it can never revive again.

Yours for this work,

JENNIE ANDERSON.

YORK, PA., March 8, 1870.

EDITOR CYNOSURE:

Dear Sir—Shortly after I returned from the South, after the close of the rebellion, I went to Chester County, Pa., to collect some money of a young man who had been owing it for a long time. I arrived at his house just before noon and staid until the following morning.

This man was an adhering Free Mason. During the discussion of Free Masonry, in which his wife took my side of the question, he stated that during the rebellion he had succeeded, by means of Free Masonry, in getting the body of a loyal soldier after the soldiers' relatives had been refused by the officer in command. This was about the best argument he could scare up; but I thought it was in my favor.

When I was ready to return home, he told me he was going to West Chester in his buggy, and that I could go with him and take the cars from that place. I accepted his offer. When we arrived at West Chester, I found I would have to stay there over night, as there was no train until next morning. He also remained there over night. We occupied the same room, at a hotel. Before we retired to bed hands at snoring, we had another talk about Free Masonry, during which he informed me that he was expecting to take more "degrees." In a long time after I got home, I was informed that this man had suddenly disappeared, without having settled up his business affairs. Nothing is known of his whereabouts, although there are stories of his having been seen at several Grand Lodges.

Sometimes when I reflect upon all the circumstances, I fancy I "smell a rat;" and the smell gets stronger when I read about Forgie, in your tract entitled "Masonic Murder."

Yours truly,

A. CHALFANT.

P. S.—When a man has "stepped out," is there not always a report raised of his having gone to some other place? Was not Forgie's Morgan seen somewhere when his friends could find him nowhere?

E. J. C.

FAIRVIEW, PA., March 29, 1870.

REV. I. A. HART—*Dear Brother*—I am glad to see that the subject of Masonry is being brought before the people for their consideration.

It is a significant fact that notwithstanding the present agitation of this question, the editors of our secular and religious papers, as a general thing, have cautiously avoided any allusion to the subject. They are not ignorant of the fact that a movement is being made upon these works of darkness, and that the people of this nation are about to rise up against the usurpations of this oath bound fraternity.

They know all this, but why do we not hear from them? Perhaps it is owing to reports of "boat races," "prize fights," and whole columns about amusements, theological niceties, &c., but the great question of Masonry which involves the interests of every American citizen, and every friend of our Lord Jesus Christ, is passed over in profound silence! So it has been in the past, but so it will not be in the future. I here with transmit a brief notice of the anti-Masonic movement from the *Erie Gazette* of Nov. 24, 1869. I send you this simply to show that the subject is coming before the people.

Yours truly,

M. SMITH.

The extract above referred to is as follows. Ed.

ANOTHER ANTI-MASONIC WAR.

"A small knot of doubtless well-intentioned people, but more or less under the influence of secret societies, held a meeting in an interior Massachusetts town the other day, and passed much the most swelling resolutions the Free Masons. One spouter denounced the order as "most injurious to society, and hostile to the Church of Christ." And another declared that its ritual is in "direct antagonism to the principles of this country," that the whole congregation voted in a resolution in favor of taking up the corner stone of Plymouth Rock, and removing from it the inscribed tablet the names of the Masonic dignitaries who laid it! This is severe enough, but hardly to be compared to the added declaration that all "imprints and inscriptions of the sect of Free Masons should be erased by law from all our public buildings and monuments, as subversive of our popular government, and that we make Free Masonry the religion of the State."

REMARKS.

Singular that a whole congregation, and that in old Massachusetts too, should be so unwise as to unite in a resolution to remove all Masonic inscriptions and mementoes, from the Plymouth Rock Monument: And quite as singular is it, that every "spouter" in the meeting, under all its insanity, should pour out the exact truth—and then that such an insane rabble should so perfectly understand it, and go right on to its natural application—"that all imprints and inscriptions of Free Masonry should be erased by law from all public buildings and monuments as subversive of the idea of popular government." Strange indeed that "mind" enough could be gotten up to give the mountains in old Berkshire such a shaking! Two it's spreading and growing stronger and stronger. Would it not be well for the *Erie Observer*, and the *Advance* and other papers, to trim their sails to it a little? Will they do that, or go to the bottom—which? We'll see. F.

A PASTOR'S EXPERIENCE.

EDITOR CHRISTIAN CYNOSURE:

Dear Sir—The undersigned belongs to, and for years, has been numbered among the pastors of the Baptist Church of Christians, whose invariable rule is, to demand of all who would join their ranks, a relation of their experience. We believe this to be Scriptural and right on many accounts, and among others, this:

It gives a forward enabling us to distinguish between the true and the false, though by no means an infallible safe-guard. Now sir, you with your paper—two or three copies of which I have seen—represent an Association organized in a work of secretism especially, and to which Association I wish to be long; that with each power as I may possess, I may further its objects. Will you then, permit me to give you my "experience," with a view to being admitted among you as a fighter against Masonry, and its kindred abominations.

At the time of the Morgan murder, I was 6 years of age, residing in an Eastern State. I was, for my age, a good reader, and caught with avidity every thing which came in my way. The story of Morgan's abduction awakened my attention, and when his book fell into my hands, I read it with intense interest, giving my warmest sympathies to its unfortunate compiler. The man with whom I made it my home was a wide awake anti-Mason, greatly to the disgust of many of his Christian Brethren, who belonged to the Mystic Fraternity; he caught up the grips and signs, etc., and used to delight in annoying the brethren with them. All this I saw, and this added to what I read and heard during the anti-Masonic war, which for several years, raged in New York, and New England, made a lasting impression upon my mind, which neither change of place nor time, has been able to effect; though the almost entire overthrow of the Order, and the quiet which followed for many years, served to make that impression less vivid.

At the age of 22, I became a Christian and united with a Christian church. At this time, I was editing a political paper in a village in the County where Morgan had his home, and from which he was so ruthlessly borne to the scene of his cruel murder, in Niagara River. My business office was under the same roof with my own residence, and the man who had borne an active part in the endeavor to ferret out, and bring to condign punishment, the authors of this outrage. You sir, well know, how futile these efforts were—made so by the cunning, chicanery and sworn officers of the law, whose obligations to the Masonic Fraternity were considered by them stronger than those they owed to God or their country. Conversations with this man concerning my newly formed position to Masonry; and ever since, I have had my eyes opened, and opposing to the workings of this man of sin. Since I entered the pastoral office, near a score of years since, I have seen more and more of its influences under my care, and what I have seen, has served to convince me that longer silence and inaction on my part with regard to its nature and tendencies, would be a sin against God and my fellowmen.

In the several churches of which I have been a pastor, I have never known but one adhering Mason who has been an active Christian, while I have known several who, when the slaveholders' rebellion was before them in its full strength, the lodge, have clung to the lodge; and have been expelled from the Church. In looking for the reason for this, I have found from Masonic books, as well as from the vast utterances of Masons, that Masonry claims to be a religion. They call it a Divine one, and in this its principles are Divine; and that he who lives those principles is sure of salvation. Knowing and seeing those things, there is but one thing left me to do as an honest man: I must either admit that Masonry is what it claims to be a universal religion—and trust my salvation to it, and thus reject the claims of Christianity, which are to the last degree exclusive; or else cling to Christianity, and reject Masonry as an anti-Christ, and enter the list against it.

At last, after many struggles, and in view of all it might cost me, I resolved, that I would never knowingly baptize a person who after the matter was fairly brought before him would not renounce all allegiance to, and connection with speculative Free Masonry. It is now some ten or more years, since I came to this stand, and though God has blessed the church under my charge with large revivals, and it has been my privilege to baptize many willing converts, yet, never to my knowledge has there been a Mason among them. For years, it has been on my heart as a prophesy, that some day or later, I should be compelled to meet this question, and thus be thrown into more open antagonism, to this Institution, which has now become a giant power in the land. I have longed for the testing time to come, and also again I cannot but like pray to be delivered from it, and that this cup might pass from me. But at last the prophesy is fulfilled, and I am in for the fight as God shall help me.

During the present winter, Dundee has been visited with a precious shower of grace, mainly with the Congregational Church. My own church, the Baptist—has not, however, been wholly left without a blessing. Some dozen or more professing conversion to answer to our prayers, among these, was just one young man, and he an adhering Mason. Now I saw the time had come for the above-mentioned test. Could I go back on my resolutions? My people, many of them, know my position, and have not appeared it. When I saw the young man was about to make application for admission, I invited him into my study, made him acquainted with my position—begged him to give up his Masonic affiliations, and leave the lodge first. Of course this he eventually refused to do. Upon telling some of my brethren what I had done, I was immediately informed that the Church would not sustain me. Supposing this to be the case, I resigned the pastorate on the first Saturday of this month, a few moments after, the Church had received this candidate, who now awaits some one to baptize him.

Thus I have washed my hands of all complicity with the mystery of iniquity. No longer will there be any thing to those who will take the pains to understand it. The Church, by the action of a few, and much against the will of the mass of its membership, has been made to endorse the Masonic Institution. What its result will be, God only can tell. As to myself, I have sacrificed everything but God and the truth; and here I take my stand, resolving, God being my helper, never to be the means of bringing into the Church of Christ an adhering Mason.

Should you see fit to publish my "experience," I may send you some facts, that may not be uninteresting to our fellow toilers in this work of rousing the sleeping Church of Christ to the nature and tendency of this Institution.

JOS. L. BARLOW,

PASTOR BAPTIST CHURCH,

Dundee, Kane Co., Ill.

[We publish the above with much interest. The position taken by our Brother, is a noble one. Self-sacrificing as it is, he will yet find a hundred fold better to stand with Christ, than with Masonry. A scorching voice is sounding. "Who is on the Lord's side?" We hope to hear further from our Brother as he mentions.—Ed.

Howard college has admitted the present session 176 students—eight of them for the ministry.

SABBATH DESECRATION, BY THE ORDER OF GOOD TEMPLARS.

MASSIE EMPORIA:

There was held, not long since, in an agricent town, an open temperance meeting under the auspices of the above order, though not so published in the Call. It was known however to many friends of the cause in the place, opposed to the secret orders. The call was therefore very acceptable to all, as it was supposed to be for the benefit of all classes. It was appointed to be held in a Christian church, on the evening of the Sabbath, the other churches in the place giving up their regular services so that all could attend. There was a large audience. The speaker was a man of ability, who from his past experience to which he referred, could speak of the terrible evils of intemperance. His introductory remarks indicated his connection with the secret order and offensively vindicated it, in behalf of which he wished his audience to understand he was an advocate that evening. The address consisted largely of statistics, particularly showing the cost of intemperance, such as has often been published. It was an appeal to the pocket rather than the conscience—more to the physical man than to the moral nature—the most pressing home with energy the great remedy total abstinence—and winding off his remarks by urging all to join the Order as the means of removing the evil. Not a word was said about signing the pledge of total abstinence, neither was any offered, or circulated. It was plain that the whole design was to recruit the Order, not to save men from intemperance except by their Secret Society. A committee had been appointed previously, it seems, probably in the lodge to see that all the audience were solicited by applying to each individual to join them. The audience was desicated some time for this purpose. The result was that a dozen, except that many were disgusted with the proceedings. It seemed to be a special aim to ask those whom they knew were opposed to the order; which led some to suppose that the call was made in a blind way to call in all of this class, that they might report more than in this small way. The whole thing had the appearance of craft or policy to gain an end without regard to the means.

It is the first time I have known this order to assume such a bold and defiant attitude. It is a secular institution as much as an insurance company, literary club, party of amusement, a theater or a hall room, for all these features pertain to it in some localities although the dancing part has been disapproved of and forbidden by the higher, authorities of the order within a year or two: yet they have managed under the popular phrase of temperance, to get an endorsement for its secredness nearly equal to the church of God. They boldly set the day of the Sabbath and of sacred places, for prosecuting members to increase their funds, and then expend them largely, if not mostly, in fitting up their lodges and other expenses which have nothing to do with temperance. We have no objections to the discussion of temperance on the Sabbath as a moral subject, for it is a part of Christianity. But we do object to its perversion in such purposes as giving sanction to orders whose principles, and practices are subversive of the interests of religion and morality, as well as philanthropy and patriotism.

This claim of sanctity, common to all secret societies, shows their danger. They are incessibly corrupting the essentials of Christianity, by making their observances a substitute for the exercise of Christian duties. The members of the lodges though members of the church of Christ, prefer the lodge-room to places of religious instruction and devotion. They imitate the church in holding mite societies to obtain funds, not for purposes of temperance but for the adornment of their lodge-room. Thus is the cause of religion and temperance both sacrificed to the cause of piety or temperance.

Is these remarks I accept many excellent persons, of piety and morality, whose aim is to do good, and who mistakenly imagine they can promote the cause of temperance in this way. Some ministers as well as laymen have with drawn from them, as failing to meet their expectations, and so standing in the way of the temperance cause.

A. B.

[We admit the following as of public interest, and will admit a reply if given.]

ELKHART, Ind., Dec. 19, 1869.

DR. C. H. TIFFANY,—*Sir*:—Permit a stranger to call your attention in this public manner to some inquiries which it is hoped you will answer in the same way for the good of all; and which answers, are intimately connected with your work as a prosecher of the Gospel. And here let me say—I hope you will not disregard the inquiries which I have to make. Some of your profession of whom I have made similar inquiries have passed over without reply. I have said, with silence; perhaps I should say—with dignified silence.

But I hold that no preacher of the gospel has a right to exalt himself to such a position of importance above the humblest Christian, that he will not be called upon to reply to a candid question concerning important truth and duty. By assuming such a position, he attempts to occupy a place above the confession required by God himself, when he said unto the vilest sinner, "Come now and let us reason together." Now the question I would propose is this: Can the teachings of the gospel of Christ be made to harmonize with the principles of Masonry which now so much control the M. E. church? Perhaps you may give me a reply that will enlighten me on this subject, as you are a minister of that church, and so a teacher of the gospel of Christ; and also, as I understand, a teacher of this same gospel of Free Masonry. And, that you may not fail to fully comprehend my meaning, I propose to notice a few of the more important, and prominent points in each system, which seem to me directly antagonistic and irreconcilable.

First, the gospel of Christ is "Glad tidings of great joy, which shall be to all people." Its impartial and liberal principles, make it such to all and its provisions apply without distinction to all persons of every condition, age, and sex. To the poor, the maimed, and distressed it is especially "glad tidings of great joy," and all true believers of every class are one "in Christ Jesus. The Masonic religion on the other hand, bestows its benefits on a certain class. All who are eligible to partake of its privileges, are such as are sound as to bodily health, who have visible means of support, and are able to pay a certain amount as initiation fees, and afterwards continue to pay their regular dues. No destitute, afflicted, or maimed person no old man, no woman, no child, none who are in any way likely to become a tax on their hoasted benevolence, can become Masons, and now how is this reconciled with the benevolence of the gospel?

Again, the gospel, with all its benefits and offers, is founded on Christ and His atoning sacrifice for sin. Other foundation can no man lay than that is laid, which is Christ Jesus; and it declares that there is no other way given under Heaven whereby any can be saved.

But Masonry disregards this gospel foundation, and teaches that the rejectors of Christ and His offers, will be saved if but accepted Masons. Masons who deny Christ, are still said to enter the Heavenly lodge above. Even ministers of the M. E. Church, who at one time preach Jesus as the sacrifice for sin, at other times, in the magnificent displays made in public, openly deny him, by uttering prayers in which his name is not admitted, and his office as Mediator is not recognized. This has been repeatedly practiced by ministers of that church. And I would ask sir if you have not noticed the same example at the laying of the corner stone of the Douglas Monument, and on other occasions.

Then further—We are commanded to let our light shine before men, that others seeing our good works may glorify our Father which is in Heaven. So our Lord gave His instructions openly, to all who would hear, and expressly declares—"In secret have I said nothing." He moreover commands his followers to make known his teachings, or his gospel to every creature, that they may be partakers of its blessings and salvation.

But Masonry requires its members to hide their light and while it claims to possess great benefits for mankind and to elevate and guide them up to heaven, it locks up those benefits within itself, and keeps them carefully from others by oaths and pledges of secrecy. How can thispossibly accord with the command of Christ or His gospel.

But further still—Our Lord's direction in the gospel is "Swear not at all;" and this injunction applies not only to thoughtless and irreverent oaths, but even more solemnly, against such as purposely enforce that which they know to be contrary to the will of heaven.

And yet Masonry is characterized by an accumulation of profane oaths, with death penalties, binding men to the most revolting and barbarous, and criminal inflictions upon those who have broken its wicked requirements. How can these wicked oaths, and their more wicked execution, be made to harmonize with the above command of Christ. Then His gospel requires an, even when wrongs are committed, a forgiving spirit to our enemies, while its gospel requires its adherents to pursue even to death, an offending brother—to blast and blight his prospects during his whole future life, and no provision is made for repentance, but for vengeance and that only; and Masonic oaths have been made to flow with the blood of human victims! Must not this blood to-day cry to Heaven for vengeance, and how can this institution find favor, or stand against every individual member, who by his influence aids in perpetuating this monstrous iniquity? Can those who do it, claim any fellowship with Christ?

Once more—The gospel system is one of pure and perfect truth. It is from him who cannot lie—who is full of grace and truth and who commands his followers to abide in the truth—walk in the truth—be reliant for the truth, and who is in an independent manner characteristic in every one who becomes a Christian. "Lie not one to another," it is gospel teaching; but one of the very foundstoo stones in the temple of the Masonic gospel is falsehood, and the system is masked and perpetuated by dissimulation, craft and deception, and shaded and false traditions. Indeed its grand rule and law is to subject the truth to its own selfish ends and "always conceal and never reveal" its principles and designs. This has been brought out to practice—in the business and relations of life—in courts of justice, and elsewhere, all so stronger proof can be given. And now the question returns—how can all these things be included? I am anxious to be diligent in the duty, Reverend Sir, in your view? Many of us, interested in the same branch of the church with you, are deeply concerned to know.

Yours for the truth,

LUCIA C. COOK.

CHICAGO, April 8, 1870.

EDITOR CYNOSURE:

In reading your paper, I have found such articles as these: "The Immaculate Conception," "On the Square," "Corn, Oil and Wine," "Human Adult," "Trio Grip," and others of a similar character. It has seemed to me that such things (and the headings of some articles might be included) were unwise with the paper in the CYNOSURE. There may be cases when it is not best for one to sign his name to an article; but if so, why not let the article go without a signature, or, give simply an initial? Above all, why is it necessary to use the silly names of Masonry? It seems to me this is something like a teacher putting on a comic mask when he punishes his scholars for making faces and playing to school.

Let us be meddling with what is none of my business, pardon me. Still I cannot but feel that it is a little anhecomings the dignity—of the name in which you—we—are engaged, to steal the words of Masonry, as some of the authors of such excellent articles as appear in the columns of the CYNOSURE.

Could you not suggest this to your correspondents? Respectfully,

A. J. DAILEY.

We can suggest it in no better manner than our friend here does. But we will add—that remonstrances against fictitious names, and especially those borrowed from Masonry, are coming in thick and fast, and the prospect is we shall have to shut down upon them. We cannot defend them. Their inconsistency is too apparent. Shall those who are leaders against secretism, practice it themselves? "Thou that preachest a man should not steal, dost thou steal," and that such miserable trash too! If we are not afraid of taking a stand against Masonry, don't let us hide ourselves in doing it. F.

ACKNOWLEDGEMENT OF RECEIPTS.

E. D. Kentfield, Amos Mersh, T. Hudson, Miles Clark, sen'd H. D. Paul, 20 cents each; Henry Dales, O. W. Legge, Chas. J. Millard, Samuel M. Alter, Miss A. Hartwell, G. J. Cumpston, E. L. Jones, Nathan Pierce, and S. H. Hutchinson, 60 cents each; H. Prindle, Frank Jenness, J. R. Finney, R. Reynolds, J. C. Gillett, J. W. Alter, J. W. Eberhart, S. S. Spaulding, Chas. M. Thomas, C. F. Bisbee, C. S. Griffin, Harvard News Depot, O. W. Ashley, Joel Earl, J. G. Stearns, R. Powers, David Forgesee, Levi Coss, V. Cotterman, C. S. Boothille, H. H. Holburt, John Levington, W. B. Fuller, D. F. Miller, N. Callender, Wm. Brandon, John H. Watson, G. M. A. Gantenbein, Harrison Holbert, Geo. Setley, Rev. L. Priddle, J. S. Quackenbush, A. C. Bundy, Andrew Sanford, W. Robinson, Judge Zaering, W. H. Hoyt, H. Brouwer, S. C. Dow, R. W. Campbell, Mrs. Barnes, A. S. Maxwell, A. F. Bradford, B. Reed, S. K. Marston, J. W. Marshall, Pres. S. D. Allen, Rev. J. H. Ross, T. W. Berkley, J. T. Moore, Dr. H. Marsh, E. R. Willetain, Rev. A. C. Seagoot, L. L. Sears, C. R. Wilkinson, N. Callender, Miss Gillett, A. D. Fraser, P. Carpenter, M. S. Beury, D. E. Morton, E. E. Prindle, Martin Allen, Geo. C. Hitchcock, C. G. Finney, A. Haverfield, Mrs. P. Cook, C. B. Brooke, Cyrus Smith, J. Parker, N. Jackson, J. M. Chase, John W. Bowring, James B. Taylor, F. H. Moseley, A. H. Bonnett, A. Oldfield, J. S. Hickman, James Galloway, John Black, S. Lincoln, John Rekiee, G. P. Fisher, C. Blanchard, W. J. Fuller, R. Powell, H. M. Loomis Geo. M. Fast, James C. Denhart, Thos. E. Turner, W. Fulton, Lyman Prescott, B. Barto, Hiram Veley, S. H. Viersen, W. H. Smith, J. A. Lahr, J. E. Oaten, and J. M. Bishop, \$1 00 each; Mrs. Frost \$1 25; T. Hudson, and W. Smith \$1 20 each; Wm. McCoy, J. E. Ward, James T. Timmons, and A. C. Staples, \$1 50 each; Pres. Blanchard, S. B. Ervin, J. S. Hickman, J. G. Telford, J. M. Darby, C. S. Allen, J. S. Hickman, David Thompson, J. M. Darby, Rev. H. Gregory, J. McNair, N. Callender, C. C. Taggart, Oliver Morgan, E. Chaplin, Wm. McCoy, J. Catterlin, James Bare, D. S. Coyner, B. Williamson, I. D. Lowell, and A. H. Anson, \$2 00 each; Oliver Long, \$2 30; Rev. S. C. Rice, \$2 40; C. W. Meedles \$1 60; R. H. Hughes, and George Edwards, \$3 00 each; J. S. Hickman, Wm. Heath, D. L. Yant, G. Payne and M. Tilzey, \$5 00 each; Wm. N. Benn, \$6; H. Sinclair, \$10; Rev. P. C. Stone \$12.

Received on pledge from Memphill Church Menomonie, Wis., \$50.

National Sunday School Army,

COMMISSIONS.

A System of Rewards for Sunday Schools,

Approved by the Best Sunday School Men.

Intended as rewards for bringing in new Scholars, by the use of which every one can be rewarded according to their services as a small expense; at the same time they create an interest in the work which never flags if properly managed. The Commissions are got up on the same plan as those used in our Volunteer Army Service in the following System:

FIRST:

Special attention paid to

Job Printing, Lithographing,

and the Manufacture of

BLANK BOOKS.

All Pupils are reckoned as privates until they have gained promotion.

SECOND:

They are promoted as soon as they have performed any service as Follows:

For bringing in 1 scholar, a Corporal; 5 scholars, a Sergeant; 10 scholars, a Second Lieutenant; 15 scholars, a First Lieutenant; 20 scholars, a Captain; 30 scholars, a Major; 40 scholars, a Lieutenant Colonel; 50 scholars, a Colonel; 75 scholars, Brigadier General.

THIRD: INSIGNIA OF RANK

are floe Lithographs, those below Major, in one color, and all above Captain, in two colors. The floe rank as follows: A silver star (wearing, (bearing out the Company) in those above Captain.

THIRD:

This certifies that.....having recruited..... Scholars for the.....Sunday School is hereby appointed.....of Company.....of the.....Regiment of the.....Brigade.....Division.....Corps in the Volunteer service of the National Sunday School Army, to rank as such from the.....day of.....One Thousand Eight Hundred and.....and is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping recruits in punctual attendance.

Given at.....this.....187..

.....Sec'y. .....Supt.

And when filled out read, e. g., thus:

This Certifies that Miss Mary E. Warner, having recruited 20 Scholars for the New England Church Sunday School, is hereby appointed Captain of Company A, of the First Regiment of the Chicago Brigade, Methodist Division, Illinois Corps, Recruiting in the Service of the National Sunday School Army, to rank as such, from the 15th day of June, A. D. One Thousand Eight Hundred and Seventy, and she is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping her recruits in punctual attendance.

Given at Chicago, this November, 15th, 1870.

E. G. REYNOLDS, Sec'y. A. B. MORSE, Supt.

There is no concession existing between different Sunday Schools with regard to the particular Regiment, Division, &c. But the name is suggested by the Church, Place, State, &c., some as in Company A, as filled out.

PRICES OF COMMISSIONS.

In one Color on fine paper, $5.00 per 100.

In one color on Card Board, $9.00 per 100.

FOR HIGHER OFFICERS.

In two Colors on paper, $10.00 per 100.

In two Colors on Card Board, $14.00 per 100.

SAMPLES SENT FREE.

EZRA A. COOK & CO.

PUBLISHERS,

88 LA SALLE ST., CHICAGO.

AN Inquiry into Free-Masonry,

By Elder J. G. Stearns

Seventh Edition, price 50 cents.

Letters on Masonry, price in paper covers, 60 cents.

A new chapter on Masonry, addressed to Churches that hold its fellowship admitting Masons. Price 50 cents. The three bound in one volume, price $1.25. Sent free by mail. Address the author, Rev. J. G. Stearns, Box 1226, Rochester, N. Y., or J. S. Hickman, Leddesville, Ill.

MINUTES

OF THE

Aurora Christian CONVENTION.

OPPOSED TO SECRET SOCIETIES.

Containing speeches of Rev. I. A. Hart, Presid. at A. Blanchard, sermon of Rev. G. G. Fin ey, with resolutions, letters, etc.—a permanent work with valuable matter.

Single copy, paper covers, 25 cents. Five copies $1.00.

Single copy, bound in muslin, 40 cents. Six copies $1.00.

Sent by Mail on receipt of price.

EZRA A. COOK, Publisher,

88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A tract 8 vo. Pamphlet of 24 pages It treats

1. Of Secretism in General.
2. The Injunction of Scripture.
3. Secretism Inconsistent with the Church of Christ.
4. Secretism Jeopardizes the Safety of the State.
5. Free Masonry in a Secret Despotism.
6. Shilling secrets.

This work is now published. Send in your orders at once. Price, single copy, 25 cents. One copies $1 00 per dozen, post free. Address orders to

EZRA A. COOK,

88 La Salle Street, Chicago.

Light on Free Masonry,

BY ELDER D. BERNARD,

to which is appended a Revelation of the Mysteries of Odd-Fellowship, by a member of the craft.

This whole containing over Five Hundred pages, handsomely bound and republished. Will be sent, postpaid, to any address on receipt of the retail price, $3 A discount of 30 per cent. allowed to the trade.

T. W. SHUEY,

Telescope Office, Dayton, Ohio.

Ezra A. Cook & Co.,

88 La Salle St., Chicago,

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS,

BLANK BOOKS, STATIONERY,

&c., &c.

Manufacturing Stationers.

Paper, Envelopes,

Job Printing, Lithographing,

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY.

Send for Samples and Prices.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.

of our own make always in stock.

Western Tract and Book Society DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS.

See columns on 4th page, headed

Campaign Documents.

Power with God and with Men

By Rev. John Levington.

A work of great value. Price $1.50. Also

CHRISTIAN BAPTISM

By the same author. Price $1 25.

Light on Masonry & Odd-Fellowship,

By ELDER D. BERNARD.

A book of over 500 pages well and neatly bound. Also, H. L. Vallance's exhibition of the mystery of Masonry. The above book and pamphlet will be sent post free, to any address by sending $3 to the undersigned at Lauthwville, Iroquois County, Illinois.

JAMES S. HICKMAN

FOR SALE

By Ezra A. Cook

88 LA SALLE STREET, - - - - - CHICAGO.

80 acres of good dry Prairie Land in Stone County, Iowa Six miles from county seat. Price $5 per acre

LARGE DISCOUNTFOR ALL CASH.

(Conclusion from First page.)

would be acting righteously. It would show the press, by a lesson never to be forgotten, that the people were the true fountain of justice, as well as power.

I feel anxious to stop; but as yet I cannot. I must look round upon this unparalleled scene. It brings with it a weight of thought and feeling, that is oppressive. I did not sit down to write a dissertation on Masonry, nor am I going to give myself to this task. I dwell not upon its remote origin, or long history; upon its curious titles; upon its ceremonies, of oriental mould and celestial exaltation. I dive not into its claims to science, to philanthropy, or to religion. All these I leave, for good or for bad, for censure or for commendation. My concern at present, is with none of them. I purposely turn away that there may be no diversion from the scenes I am surveying. I am in a field by itself. There my astonished sight beholds two figures; the State, with the broken sceptre of the law in her hand, on one side and Masonry, with a veil over her face, on the other. My vision is distinct, though the spectacle is portentous! I go not beyond the narrative that presents it. Keeping to that, I am guarded against mistake or confusion. I have here, immovable ground under me. I take post as upon the verity of a legal record. A few facts are all that I want, and these I have. I desire to render the case irresistible, by its concentration and its simplicity. I believe that Morgan was seized, carried far from his home by Masons, and by Masons murdered. I believe that this was the result of a conspiracy, engendered and carried through under circumstances of peculiar deliberation, malignity, and terror. Yet to this very hour, the infamous deed remains unpunished. I have watched the pursuit of justice. I see how she is disheartened, fatigued, worn down by efforts, continued throughout years, to clutch these worse than Calabrian banditti. I see her at fault; I see her countenance in despair. Masons know the whole tale of blood. Who can deny this? Masons conceal it. Who can deny this? Can then any sentient reasonable being say, that Masonry is not at the bottom of the evil? True these are depraved Masons who act in this manner, and I do not mean to judge all other Masons by them; but Masonry, corporate, existent Masonry, is the root. The abandoned fiends of the Order, who know the truth, conceal it on system. They are wicked through principle. They confound crime with virtue; murder with Masonic merit. Like imps of Pandemonium, they rejoice and dance in their sin. Like the crew in the Mask of Comus, they are unconscious of their "foul disfigurement." The deeper their guilt, the more they make themselves invulnerable. You can no more grasp them, than if they sink into the earth, or mount into the air. A spirit inexorable as death, destroyed the life of this citizen; and like a spirit it became invisible. It is here—it is there—it is gone; no body can see it, but society feels it. It is the spirit of night. The magistrate strikes but it is into vacuity. He follows up the blow, again and again, but it falls upon a shadow. Is all this nothing? Is it to be forgotten; to be mentioned with indifference; to be sneered at, as fanfaronade? If the press has turned deserter and gone over to the enemy, whose profligate ephoris have overthrown the laws, is that a reason why the people should not be true to themselves; Is the whole army to be given up because the sentinels have skulked? If so where is our intelligence; where our estimate of the popular dignity; where our stern republicanism; where our quick, our exalted sense of duty? Where, we may ask, had fled our Jefferson's sagacity, when he told us that a Republic was the strongest government upon earth, since it was the only form under which, on a breach of the law, every one would fly to its support, as a personal concern? Had he heard the opposing spirit of our day, that could spurn the law? Had he heard of the spirit creeping in darkness, that could not only cover the guilty with an armor impenetrable, but try to throw odium on those who cry out for retribution? Solon being asked, which was the most perfect popular government, replied, that where an injury done to any private citizen, is such to the whole body. The blood of a murdered Roman, of one single Roman, could once rouse that whole race of freemen, as by a voice from above. It could call down a just vengeance against all who *caused* the deed. More than once, it changed their government. It expelled the Tarquins, it overthrew the Decemvirs. It kindled a holy enthusiasm which nothing could appease, until the guilty authors were blasted and consumed, and thus the wounded commonwealth, a name sacred in Roman eyes, might have a propitiatory sacrifice. It was so that Roman glory, that work of ages, as Tacitus describes it, that toil of patriots, and statesmen, and legislators, and warriors, was founded and kept pure. But in our boasted Republic, the blood of an American, who was taken from his home—bound—tortured—agonized—borne by the conspirators along the high roads with an impudent cavalcade of carriages and horsemen—cast into a fortress over which had floated the sovereign flag of the Union—and at last immolated—by harpies belonging to an organized and powerful Institution, who conceal their crimes under the horrible delusion of their Mystic Tie—all this is to go for nothing. The Institution is not to blame, no! It is no fault of the Institution! The Immolation is to cause no dismay! We are to sit still, in stupid gaze; some beholding it with folded arms, others in derision! The press is silent; or the press scoffs. The Institution even tures complainant. It positively grows belligerent; it shows battle. It will not be "persecuted." It will have no noise made; none of all this flasl—and rhodomontade—and bluster. The small number who are driving the conspirators into the toils, and permanently breaking up their den, to save the future from all possibility of similar tragedies, are denounced, ridiculed! They are infected with "an anti-Masonic excitement," they are demagogues, office-hunters; the mere getters-up of a groundless party, without use—or motive—or object! Was ever an intelligent community so treated before? Was ever the understanding of rational men so trifled with? Did ever corporate hardihood, in any age or nation, assume a front so brazen-faced? Let it go on. It works in its proper office. In this manner, let it perpetuate its powers of defeating the laws. In good time we shall have some other '*affair*', some fresh peccadillo; some new variety in the dramatics of mystery' for an evening's amusement and editors' gibes'

I must hasten to a close. The subject is too fruitful, too painful. My opinions of Masonry will be collected from this letter. I would not give them without my reasons; more especially as you admonish me of your intention to publish what I write. No one better knows than I do, that we are surrounded daily, by individuals of the Order, whose good qualities as citizens all remain pure; whom we respect, and value, and love; and the mind of a really great man, who knows his duty to his country, will soar above all its pernicious obligations. Of this, our country has afforded illustrious instances. But after the developments I have given, I must, I do, believe the evils of Masonry to be stupendous; I must, I do believe that they counterbalance a thousand-fold, any good it can achieve. It follows, that I think favorably of the exertions which you and your anti-Masonic friends here and elsewhere in the United States, are making to root out its bad influence from the face of our land. I hope that you may continue them with ardor. Taking care that they avoid personal slander or injustice, let them fall short of no just means that may give promise of success. You have a vigorous foe; but, fact and argument, and the force of truth are with you. Employ these weapons vigorously, on your side. If you do make up but a band, more is the honor to your public spirit; and more the reproach to those, who remain insensate under an attack so highhanded upon life and liberty; where guilt has been so presumptuous, where the bloody league continues, as malevolent as ever, unbroken, unabashed. Jenkins, the Englishman, when under torture by the Spaniards, and expecting death from those who were mutilating him, commended, says the English historian, his soul to his God, his cause to his country. But where is Morgan's country? Where the avenging arm for him? As yet, he has found none. Unrelenting and blood-thirsty conspirators, could even dare to convert a fortress of the republic into his dungeon. Monsters in human shape, they thrust him into the cavern of death. But who takes up the cause of his wrongs? I perceive tens of thousands marshalled against it; but who espouses it. There are none but you. Go on then in your course. You are under the broad banner of the law, of patriotism, of humanity; of public order, of private safety; the banner of right reason and of right feeling. You have all the motives that can urge good citizens to action. You have shown that you are not afraid of Masonry, nor bound by its spell; and as to those who chant its praises, say to them all, that they are as dust in the balance to the unfathomable guilt, which bad men of the Brotherhood have forever fastened upon it; and that the only way to stop the stream of blood and pollution which you have detected, simply in Morgan's case, is, to dry up the fountain. Say that you will never cease from your endeavors to break down a power in the country, which has shown itself in the face of millions, if they will but look, to be an overmatch for the laws. Keep up an eternal battery against its dangers. "I like a clamor," said Burke, "where there has been outrage; the fire-bell at midnight breaks your sleep, but it saves you from being burned." We have been told that Masonry is too strong to be put down; that such attempts have been made in European countries, but have failed. Let this animate you but the more. Already, it has been the glory of America to set Europe the example of conquest over public abuses, in many memorable ways. It may be her further glory to be the first to dispel the solemn folly, and break the tyrannical fetters of Masonry. The day that shall witness this triumph among us, may well deserve to stand next in our celebrations to the Fourth of July.

In the momentous nature of the general principles I have had under review I had almost lost sight of a point personal to myself, which your letter embraces, but which I must not omit to answer. It is, whether I am a Mason or not? I have to say I am not. Many years ago I became an "Entered Apprentice," went to a Lodge once; and but once. On my return from England, after an absence in the service of the United States, I voluntarily withdrew from the body, by a letter to that effect. My separation from it was in 1826, before the murder of Morgan was known to me, and had no connection with the just indignation which that horror excited among a portion of the citizens of New York. I am happy to find that this feeling is shared by some of the citizens of of our State; yourselves, as a portion of my immediate neighbors and friends among the rest.

I remain with great respect and esteem, your friend and fellow citizen.

RICHARD RUSH.

FOR YOUNG FOLKS

GONE TO FIND "MASSA LINKUM."

BY ANNA D. POE.

[This was written after reading the story, "June was a slave in Richmond; she saw 'Massa Linkum,' and he smiled upon her. No one had ever smiled upon poor little June before; so when, at last, she found she was free, she wandered away with her kitten, hungry to find him, and died in the woods of starvation and exhaustion, she did find him, for he had 'gone before.'"]

Little June had seen the "Massa."
Caught his loving smile,
"We be sure to fine him," hungry,
"Fine him af'er while:
Spec he's on'y ober yooder,
Fine him berry soon;
Wont he smile to see us comin'"
Murmur'd little June.

"Take me, massa Linkum, take me!"
But the wind so wild,
Only brought a lonely echo,
To the trusting child.

Through the glade and through the woodland,
Through the night and cold,
Holding close the little kitten
In her scanty fold;
While the tears are softly falling
From her mournful eyes,
"If I had a litt'e moo'ful,
Oo'y one," she cries.

"Take me, massa Linkum, take me!"
But the wind so wild,
Only brought a lonely echo,
To the grieving child.

In a land where slave and master
Never will be known,
Innocent, and white and happy,
Little June has gone;
Safe at last with "massa Linkum"
Safe in Heaven now.

Think you she is less an angel
For her dusky brow?
"Take me, massa Linkum, take me"
Jesus heard the cry;
Took the little wounded spirit
To His home on high.

THE GRAND ARMY OF THE REPUBLIC.

EDITOR CYNOSURE:

Dear Sir—I will try to answer "A Pertinent Inquiry" and also gratify your desire to know why the Grand Army of the Republic is kept up. You will remember it was organized about the time there was danger to be apprehended from the Ku Klux Klan, and Andrew Johnson their leader. The members of the Grand Army had fought and crushed the rebellion, and did not feel like giving up the fruits of their victories to their late enemies. How much the country owes to the Grand Army as a secret society, I cannot tell, but I think that when A. J. saw the old soldiers were organised, and were willing again to take the field to fight for the law making powers of the land, he was restrained from doing what he otherwise would have done. Whether the order would not have carried just as much influence as an open organization, I will not pretend to say; but I will say that my only objections to the order, are against the secret part of it. I have been opposed to secret societies for 15 years; but when I came home, after four and a half years service, I felt that the soldiers ought to organize, not only to protect the government, but to protect themselves—not by force, but by "every lawful means in their power." While we had been fighting for the country we were legislated against. In some states we were disfranchised, and in nearly all the states, members of the Knights of the Golden Circle—Sons of Liberty—Copperheads, and Loyal Leagues, had united for the purpose of taxing war widows, and soldiers, dead and alive, to hire substitutes to take their places in the army. Are we to blame for wishing to perpetuate a fraternal feeling among ourselves when two-thirds of the "Loyal North" were against us? When we were going into the army, and again when in the darkest hour of the war we re-enlisted, thus counting two on the draft, these "throat splitters" cheered for the "brave boys!" All was serene—the boys were doing a noble act! But when the draft came, they thought the boys could stand a tax too, and as we had no voice in the matter they taxed us, and for two years after the war was over we had to pay that tax. If the people who staid at home could do so infamous an act toward us as that, when we were fighting for them, as well as ourselves; what sympathy could we expect from them at any time? We looked upon all, or most all who voted that tax on us, as our worst friends. This is only one count in the bill, but I will mention no more. You wish to know why the order is kept up. For the purpose of keeping alive the old soldierly feeling and friendship that was begotten at Shilo, Vicksburg, Gettysburg, and the thousand battle fields of the south. As our services were rewarded by making us hire substitutes for those who staid at home we came to the conclusion that our friends cared but little for us. Your quotation from the Lancaster Intelligencer was written by one who not only "looks upon soldiering as a nuisance," but in my opinion, he looked upon soldiers in the same way during the war. He says "the sooner the Grand Army of the Republic ceases to meet and fight over its old battles, etc." When we were fighting our actual battles it was "brave boys are they!!! Now our battles are not only forgotten by those who took no part in them, but they want us to forget them. You may forget our battles—we never can. We glory in them. History will record them. Our children's children will fight them over and over again till the latest generation. This generation may wish to forget them, but future generations will remember them. If, while the members of the old Grand Army are alive, our country should again be in danger, again would the members of that order wheel into line and take the front, and stand a "living wall" between our country and our countries enemies. In conclusion I will say the secret part of the order I am opposed to. It could be used to do harm. It never has however, and as it will not outlive the present generation, it probably never will. The secret does no good, and the order would be just as strong without it and in my opinion would be better.

JOHN M. FOLLETT.

Atkinson, March 24, 1870.

We are happy to publish this communication, and admire the spirit and patriotism of the writer. He adds, in a pencil note—"I have written in defence of the "Grand Army of the Republic, and was once a member, but I do not meet with them any more, on account of the secret part of it." This, we think, is all the objection urged against it, and on this account, as our friend says—"it could be used to do harm." Yes, let it be combined with Masonry, with all its practiced arts, and oaths, and despotic powers; and let popular officers of the army be placed at the head of the consolidated body; and how soon might our government be made a monarchy—our Republic, be overthrown!

Nor is this secrecy necessary for properly remembering, and celebrating, the bravery and triumph of our soldiers against the rebellion, and the deliverance God has given us from it. It would be far better done without it. Then every loyal man, and Christian patriot in the land, would join in it. This should be the fact; and this deliverance, and the bravery, and self-sacrifice, and suffering of our soldiers in securing it, should and will, have a prominent place on every Independence day, we observe hereafter, and let our honored soldiers and officers who so valiently fought our battles, and (under God) saved our Government, take the lead in it—only let it be open to us all. Such soldiering as they gave us we do not despise nor regard as a "nuisance" but a glory; and as our friend has said, coming generations will so regard it.

And further, we had not thought of the wrongs which our most faithful soldiers who survived, have suffered on returning home, in being taxed for "substitutes" as above noticed. In many places we know, the pay for substitutes and recruits, was raised by donation. But where raised by a tax on the county, it might fall also on returned soldiers. Here may be a great wrong. Indeed we think that every soldier, who in those dark times of our conflict, re-enlisted, or, who served faithfully in the war for four or five years; should be exempt from all the taxes it has occasioned. And we think an open effort for something like this, would be welcomed by the people and could be carried in Congress. The widows of our soldiers who fell, or who died in the war, and their orphan children, and those who were disabled, have already been provided for; but the above class of returned soldiers, do certainly deserve to be honored with the above exemption, during life. Even Pagan Rome, did as much as this for her faithful soldiers. But it must be done openly, by the people, not in secret. And in this way too, whatever other wrongs there may be, should be righted; and we will endeavor also to profit by the caution given in pencil by our friend—"To try to unite all, of every denomination, under the broad bands of Anti-Masonry, and anti-all secretism."

F.

GOOD TEMPLARISM!

MESSRS. EDITORS—If the order of Good Templars is really good, as many believe, then we should encourage it; but if, on the other hand, its reigning influence is bad then good people are certainly wrong in uniting with it. The fact is it is either good or bad; and it is our duty to decide which, and this it is easy to do. If Good Templarism is in accordance with the teaching of our Lord Jesus Christ, then it must be good. But if it is in opposition to his teaching it certainly must belong to the powers of darkness, whatever good appearance it may assume.

A part of the Savior's teaching is, not to light a candle and put it under a bushel, but on a candlestick that all may see the light. "Let your light so shine that others seeing your good works may glorify your Father which is in Heaven." How is it with Good Templars? do they display their light where all can see it, or shut it up in a lodge room? Many well-meaning, unsuspecting temperance people are no doubt drawn into the above order from its professed devotion to the cause of Temperance, and it is urged that drunkards are sometimes reformed by it.

I answer that the wicked one would be very willing for all this, if he might thereby greatly strengthen the bands of secrecy and deception; and this is what secret temperance orders have done. It is plain that Good Templarism was originated for the sole purpose of making Free Masonry more popular, and of thus adding largely to its numbers; and I doubt not that it has to a very great extent answered the purpose for which it was designed. But as a man baits a trap when he sets it, so this Masonic trap was baited with temperance, to lure many into the snare of the devil.

That Free Masonry founded this order, is seen by the name. Good Templars! Who but Masons would have had the impudence to instruct Christians to call themselves good? Christ said, "none is good but one, that is God" But we are good! Good Templars! But what is meant by Templars? Why the Masons have a degree, in which the candidate, while being initiated is required to drink wine out of a human skull, and they call that degree Knights Templar. That is the grand secret of it. Their institution was, no doubt, begotten by Masonry, and, very properly, a Masonic name was given it. Now let us refer again to the teachings of Christ. He says: (Mark 10) "Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God." And we are informed that He was much displeased because His disciples rebuked those who brought young children to Him. Now what I think positively establishes the fact that Good Templarism belongs to the powers of darkness,—if we have no other evidence—is that children are wholly excluded from the lodge meetings. Parents and children are separated by them. One widow, who has but one child, a little girl some seven years old, and as nice and lovely as a mother could desire, and living by themselves, told me, while conversing on this subject, that when she attended the lodge meetings she left S. (her little daughter) alone. I asked her if she believed Christ was with them in their meetings, and she answered yes. I told her it could not be, for He said, "Suffer little children to come unto Me and forbid them not," etc. Perhaps some may say that widow is a hard hearted, unfeeling mother! But I can assure you that is not the case; for in every other respect she is just as kind and affectionate a mother as a little girl need have. It is the blinding, bewildering effect of that deceptive secret society that causes such a result. And Free Masonry, to which this so directly leads, is of course, far more unnatural and arbitrary in its requirements. It excludes women and children, the poor, the infirm and aged, and all who have not the means to help out its selfish and despotic aims.

Notwithstanding the impudent and blasphemous claim of Free Masonry to divine origin, I fearlessly assert, that no authority can be found in the teachings of Christ or his apostles for the organization of that, or of any other system of secrecy among men, but on the contrary much is found against it. The evidence therefore is conclusive, that all secret societies owe their existence to the influence of the wicked one, and of course belong to the powers of darkness. In going into any of them, we venture on Satan's ground, and in doing that —though we think it for good, we may be sure of defeat. We have no scriptural warrant to do evil that good may come.

TYRUS TUTHILL.

Prattsburgh, Feb. 24th 1870.

The bill admitting Texas passed the house on Tuesday. Its terms are the same as those for Virginia and Mississippi.

The British government gives stated subsidies for the support of idolatry in India. In two presidencies the amount is over $1,000,000 a year.

THE OLD MAN.

BY ANNA R. POE.

I am not old, It cannot be,
For the summer is with me still;
I hear the hum of the roaming bee,
I see the light through the greenwood tree,
And the stars o'er the silent hill;
The autumns' decay the winters' cold
Is fancy, for I am not old!

It seemeth but a day ago,
Since I was a bonnie, wee thing;
They tell me winds are beginning to blow,
And the changing clouds are bringing the snow,
And the birds are on the wing;
And yet I do not feel the cold,
Or realize that I am old.

Alas, alas, and is it true
That I am worn and grey
That my eye has lost its early blue,
And lip and cheek their morning hue,
And life its golden day?
O memory's mantle round me fold,
'Tis strangely true that I am old!

[The following earnest words should be made to echo, and re-echo through our land. Their application to us as a nation now, in 1870, is even more solemn and momentous than it was in 1831.—ED.]

Gen. Howard says "that during the last five years the Freedmen's bureau has expended for education about three and a half million dollars.

CAMPAIGN DOCUMENTS.

The Mystic Tie

OR

Free Masonry,

A League with the Devil.

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. C. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church, and the Safety of the State

A new 8 vo. Pamphlet of 24 pp. It treats

1. Of Secretism in General,
2. The Injunction of Secrecy,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry is a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy 15 cents, 8 Copies $1.00.

Truths for the People. A Work for the Times.

FREE MASONRY

shown to be the Idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook.

PRICE: Single Copy 15 cts. 5 Copies $1.00

Finney on Masonry,

Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"If any one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Toms Cabin," and he is so mild and pleasant that even his enemies can not call him vindictive."

PRICE: $1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy,

By Rev. JOHN LEVINGTON.

314 pages, price $1.00. Send $1.00, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to rescue the deluded Mason of three degrees, from the ruin to which he is belog led.

Cynosure Tracts.

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN-DESPOTIC AND UNCHRISTIAN, CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. BAIRD, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees.

A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.—*Edition exhausted*

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 33D DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $1.00 per 1000.

This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6,

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry. (1832.)

Both of these letters in one 4 page tract at $4.00 per 1,000, or 50 cts. per. 100.—*Edition exhausted*

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowndes Co., Miss.

S. C. FEEMSTER, ELI TAPLEY, P. S. FEEMSTER, } Ex. Committee.

CAMPAIGN DOCUMENTS,

CONFESSION OF THE

MURDER

OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12.00 per 100.

For sale at the Office of the

CHRISTIAN CYNOSURE,

88 La Salle Street,

CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Seventh Edition, Price 30 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,

By Rev. DAVID MACDILL, and Drs. E. BEECHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject, PRICE 40 cents.

Western Tract and Book Society DEPOSITORY.

CATALOGUE OF BOOKS.

[illegible]

THE CHRISTIAN PRESS.

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY.

TERMS.

SINGLE SUBSCRIPTION [illegible]

Power with God and with Man

By Rev. JOHN LEVINGTON.

ALSO

CHRISTIAN BAPTISM.

By the same author. Price, 15.

See Column on 4th Page headed

Campaign Documents.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST. "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR,

VOLUME 2. CHICAGO, TUESDAY MAY 17, 1870. WHOLE NUMBER 46.

The Christian Cynosure.

[☞ "The Christian Cynosure" is devoted to exposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is not a seven column folio paper, and published once in two weeks—every alternate Tuesday—magnification should be as strong as possible. Terms, invariably in advance, $1 per year, six months, 60 cents. Four ages, six cents per quarter, but on clubs of twelve, and to one place, in box or bundle, only three cents per copy, in advance. Subscriptions may commence at any time, addressed to EZRA A. COOK, as below stated. The number at the end of the slip on which your address is printed is designed to show when your subscription runs out; but in case it overstands the number usually remains unchanged till we print a new list.

CONVICTING FACTS.

The responsibility of the Masonic Institution for the Abduction and Murder of Captain William Morgan.

EDITOR CYNOSURE:

Residing in the Western district at the time of this murderous outrage of Masonry; I became familiar with the following facts, and have always retained a distinct recollection of them, with the single exception of the full name of one of the individuals, (I think it was Potter.) While residing at Westerloo in the county of Seneca, I made the acquaintance of William Childs Esq., the editor and proprietor of the Seneca Farmer, which paper took bold and strong ground against Free Masonry and Masonens, as such, and their Jacks (i. e., persons who bragged for Masons, as many now do,) and firmly opposed the election of any one of either class, to any office of trust.

It came to pass that a certain Dr. Fifield who resided in Waterloo,—with whom the writer of this article had a personal acquaintance —had been sent by the Chapter Lodge of Waterloo, to the Grand Lodge of the Chapter Lodge of the State; and on his return, disclosed to his brother Royal Arch Mason Potter, who resided at Seneca Falls, some of the business or proceedings of this Grand Chapter meeting.

This Masonic brother to whom these disclosures were made, for some reason was led to believe it to be his duty to renounce, and forever abandon Free Masonry, as being vile and corrupt; and sure I am that I read in the Seneca Farmer, his full and candid renunciation of all Masonry; and he declared, that the revelations of Morgan, and those of the higher degrees by the convention of seceding Masons at Leroy, were authentic, and trust-worthy, as he personally knew them to be. In a post-script to this article of renunciation he added as follows: "Mr. Childs,"—I forgot to mention that Dr. Fifield told me, on his return from the meeting of the Grand Chapter of the State, that "we paid out the money from the Grand Chapter, for taking Morgan off." Soon after the publication of this renunciation with the postscript appended, Dr. Fifield and Sheriff Squires repaired to the office of Mr. Childs, where he was busily engaged in preparing for the next issue of his valuable paper; and said Sheriff made a prisoner of Mr. Childs by a supreme writ alleging damages, I think of 15, 000 dollars, or more, for Dr. Fifield.

Mr. Childs betrayed but little concern, and paid but indifferent attention, and appeared quite regardless of the call, or business, of these gentlemen and kept steadily at his work. At length Mr. Childs was requested by the sheriff, or Mr. Childs—" that is view of the heavy damages laid, he must reap re bail for his appearance at court," and this the plaintiff claimed— Mr. Childs replied, "I shall procure no bail sir, you may take me over to the jail, and lock me up if you choose, but you got no bail" "O, no Mr. Childs, (was the reply) we do not wish to interrupt your business or the issue of your paper by confining you, only procure bail for your appearance." "None will be procured," replied Mr. Childs firmly. Finding this defendant thus inexorable, the officer and plaintiff concluded to try the next best thing, (the usual form) and requested the defendant to indorse on the writ his appearance. But their chagrin was was still clearer marked and visible, when told sternly—no! I will do no such thing!! You may lock me up as I have said as soon as you please, but I will not put my name to that paper for such an object.

After some further parley by this Royal Arch Mason with his white-wash pretexttone, the plaintiff in this 15,000 dollar libel suit, and the Jack-Mason Sheriff withdrew; and left the undaunted and noble minded editor of the Seneca Farmer to deal heavier blows still, upon the old battle of Masonry and its defenders, dripping them so it were with the fresh blood of poor Morgan.

This cause had lingered on the docket of the court of Seneca county, as I had occasion to know, for a long time, or for several terms of the circuit court, the plaintiff framing frivolous excuses for ordering it.

At length the council for the defence determined to press it to a trial, or abandonment, believing it to be a Masonic sham, a cloak for a bad character.

Just before the court was to sit, at which the defendant had given the legal notice for trial, his counsel received a notice from the counsel for the plaintiff, saying: (after specifying, or naming the cause.) "*I have take notice they also cause is discontinued.*"

"There—said Mr. Childs, is the *acknowledgement* of the fact, that the Grand Lodge of the State of New York, was a *partieps criminis*, in the abduction and murder of Morgan and helped to pay for it, and Dr. Fifield knew it well. So this 15,000 dollar libel suit slunk away out of sight, as soon as it was called to meet investigation and the light of truth. And thus with many blows and scathing words did Mr. Childs ply his advantage, and expose Masonic doings, and their profane and blasphemous oaths, their wide combination to sustain them, their reckless disregard of the truth in so doing, and their sworn alliance to falsehood in defense of Masonry. Indeed the Institution stands convicted of the zealost, basest, and most determined falsehood, and has its hands defiled and dripping with innocent blood!

ANTI SECRETISM.

We have the name of this writer, making sure the above facts. And here we have an actual illustration of the manner in which adhering Masons, adhere to the *truth*—or rather to *down-right falsehood*. We hope our esteemed friend Mr. Reuben Small, over there in Wabash County, Indiana—when he meets these neighbors of his who are so ready to trust to adhering Masons for the truth of Masonic oaths and doings—will just point them to these facts Here we have Masons of high standing and character taking up a statement of Masonic doings, and first representing it to be so perfectly *false* as to make it a 15,000 dollar libel suit in court; and then when the defendant proposes to bring proof of its truth, that will satisfy *any jury*; they *slink* away, and incontestably prove themselves liars in that matter.

And then the truth here stated above, and which these Masons were forced themselves to acknowledge; is the whole thousands and thousands of Masons, and many of them professors of religion, have flatly denied over and over again! It is indeed a very shocking and wicked inconsistency, but so it is, and our open-hearted honest friends, should understand it. The truth is adhering Masons *still* adhere to their oaths and hide their doings under direct falsehood. They are sworn to do it. That is the secret of it, and there too is our danger!

F.

THE IMPUDENCE OF MASONRY.

Everybody knows that certain persons here been heretofore excluded from Masonic lodges, among whom are: 1st.—women; 2nd.—*slaves*; 3rd.—*minors*; 4th.—*unsound men*; that is, odd-fellows and others who have been wounded in fighting for their country and others without the "natural parts" and the "senses" of men.

With respect to slaves—no one need to be told slavery is a gross outrageous wrong against Christianity, and against the brotherhood of man; and that to shut a man out of a benevolent and charitable Institution, (as Masonry pretends to be) because of his misfortune, is an act of double injustice, lauding as it does, the sacredness of seeming charity, "better than religion" for the purpose of riveting shackles which the villainy of men has imposed. It is certainly a great misfortune to become a slave; no great wrong could possibly be imposed upon a man than to make him a slave; and hence it is the office of charity, where a man falls into that amentable condition, to aid, help and assist him by every means possible, and to give him freedom if we can.

It is a curious way to help a brother who is so unfortunate as to become enslaved, in the way that Masons do, by excluding him from the benefits of their charitable Institution. Truly the impudence the strange quality of running in the same direction as do injustice wrong, and outrage of the innocent—it gives countenance to, and confirms the worst villainy of men, which is enough to make a fellow mad, and live upon the sweat of his brow, and not upon that of his own.

Now is it owing to ignorance, or to cunning and impudence, that Masonry, with such a promise that it will be a charitable institution, prefers to be charitable? No form of the Christian religion that we ever heard of, shuts the slave out from the communion and fellowship of its hopes, its aspirations, and its sweet charity. It takes a very combined ignorance, impudence, duplicity and selfishness of Masonry to do that.

Another class of persons who have hitherto been carefully excluded from the lodges of Masonry, is women: it has until within recent times, been a rigid feature of Masonry, not to admit women into those earthly portals which lead to the great "Celestial Lodge" above. Although women is peculiarly a loving of charity, more susceptible than men to all charitable influences, yet she too together with the slave and wounded soldiers, has been excluded from the great charity of Masonry. The chief honor of that she was to receive from the "worthy of brethren" of the craft was that If she were a Mason's wife, or sister, or mother, she was less likely to be violated by a Mason than others were. She derived nothing from the lodge that she might not better get elsewhere.

There is also another prominent feature of Masonry; it is the pretense (for Masonry is little also then a mass of deceptive pretenses) that Masons never invite anybody to join their lodges. Bearing these facts in mind, the preaching impudence, and unmanly duplicity of the following newspaper notice will appear evident to any one. It speaks of women taking Masonic Orders as no new thing, needing explanation; and it extends an invitation to join the lodge as easily as if that was the only way that Masonic proselytes had ever been made.

"MASONIC.—Brother Ira Clifford, at New Haven, Vt., Worthy Orator Patron of State, will confer the Degrees of the Eastern Star, at Masonic Hall, on Thursday evening, Feb. 17th, at 7 o'clock. All Master Masons—their wives, sisters, and daughters, and also all widows of deceased Master Masons, are invited to be present and receive the degrees of the Order. No fees are required.

By order of Committee."

It will be seen that for the admission of women into the *secret* Orders of Free Masonry, the same inducements are held out by which solicitations women have been imposed upon, and unsuspectingly led into doubled faced religious ceremonials, viz.: "No fees are required"

Now what is the reason of this faceless display of impudence, this shameless departure of Masonry from its old established usages, for which it has hitherto valued itself, and for which women now so openly invited to "receive the degrees of the Order?"

Why, Masonry, as an intensely cunning, selfish, and pharisacal Institution, as it is, must secure such benefits to exist as the public current, ft would not be Masonry if it did. When it was popular to vote for slavery and slave interests to the United States, then Masons additionally bound to the Slave holders. When such an extravagance as a women's ruling was never heard of in the United States; then Masonry made a very mysterious value out, of excluding women from its *charitable* lodges; but now that women suffrage is made familiar to the public, Masonry comes forward, and turns the doors of its lodges on golden hinges, and invites women to share in its charities as easily as if it had never done anything else!

Such an impudent undermining of character as this is, without any corresponding shame, or meast of pretensions to sanctity, is the sure mark of the christian and the impostor. And it is a game that cannot be practiced without great injury to the individual character, owning to render it hollow. Insincere, self-deceptive, undignified, and unmanly; neither one of which traits is suitable to the Christain or republican nee.

The Christian Cynosure.

CHICAGO, TUESDAY MAY 17, 1870.

Prof. J. BLANCHARD, Editor-in-Chief.
Rev. I. A. HARE, Associate Editor.
Rev. D. FOSTER, Office Editor.

Editorials by the Associate and Office Editors are signed "I. A." and "F."

SPEAKERS FOR THE ANNIVERSARY AT CINCINNATI, JUNE 9-12.

We have the promise of addresses from the following gentlemen—Providence permitting:

Rev. Prof. Simpson, of Allegheny Theological Seminary, Pa.

Rev. Dr. Brown, Editor *American Baptist*, New York.

Rev. R. Wylie, Editor of the *Christian Tabernacle*, Dayton, Ohio.

Hon. S. C. Pomeroy, of the United States Senate, and Rev. J. Blanchard, President of Wheaton College, Ill., the latter gentleman to give a sermon upon the general subject, as part of the Sabbath exercises.

THE PURITANS AND FREE MASONRY.

Let us, if we can, find and state the exact position of the Pilgrim Puritans, whose landing and memory we have celebrated in the recent Chicago meetings, on the *Secret Society question*.

Puritanism was an attempt to reduce society to the standard of God's word; as they were fond of quoting; "The pattern showed in the mount." Its begin or dating point is the year 1550; when Hooker "*Scrupled the vestment*," or "*Regalia*" of the Church, and the oath of the king's supremacy. Hooker had been appointed *Bishop*. He refused neither the office nor the doctrines, but the *garments* and *government* imposed on the Christian Religion by the English State-power. A party was formed upon his refusal; and among the things which have resulted from his refusal, are, popular Government, the United States, and the present agitation against the vestments, rites, and despotism of secret societies. Hooker's refusal was itself the result of a similar, or rather the same "Irrepressible conflict," in his own day.

Speculative Free Masonry, had no organized existence until 1717; one hundred and sixty-seven years after the rise of Puritanism in Hooker's refusal above, and ninety-seven years —within three years of a whole century—after the landing of the Pilgrims. It was in 1723, only thirteen years after its rise, at Appletree Tavern, in London, that Free Masonry came into Massachusetts. It took root in Virginia in 1777, forty-four years after it started in Massachusetts. That is note worthy. The civil genius of popular government, Free Masonry came into Massachusetts, the *cradle* of popular government, forty-four years before it started in the older colony of Virginia.

So Loyola started his order of the Jesuits, only twenty-three years after Luther nailed his theses to the door of the great church in Wittembergh. It is "The god of this world," whose religion is priest-rites and despotism; following, halting, badgering and counteracting the religion of liberty and light.

FREE MASONRY ENTERS NEW ENGLAND.

Free Masonry landed in Massachusetts in 1733, one hundred and thirteen years after the Pilgrims. At that time, when the dark spirit who rules in lodges, entered Massachusetts, it was the Eden of Puritanism and popular government. Starvation, extreme poverty and savage scalping-knives had been slowly pushed back, and prelacy, and priest-rites, backed by Royal prerogative, and followed by taxation; had not yet found out, entered, and spoiled this abode of that woman in the wilderness, clothed with the sun, the moon under her feet, and having a crown of stars on her head. But with the entrance of the Lodge, the sorrows of Puritanism began. By its dark and damning subtlety, the very ideas of men began slowly to be corrupted in religion, from the simplicity of Christ, and in government, from the equity of popular rule.

The Puritans of New England were then *pure* Puritans. The Pilgrims were dead, and they were their children; reared not in English boroughs and cities; but in American clearings: not under the shadow of throne and aristocracy, but under their own vines and orchard trees. They were the first ripe fruits of Puritanism note good. Let us if we can, see how these minds welcomed Free Masonry among them. Fortunately the New England Puritans have put themselves on record on the question of Free Masonry.

DISTINGUISHED NEW ENGLANDERS ON MASONRY.

SAMUEL ADAMS, was born in Boston 1722, and was eleven years old, when the first Grand Lodge was formed in Massachusetts, and so was in his zenith, when the roots of the Masonic cancer had fairly begun to spread, and be, more than any other one man, may be said, to have represented at that time, the religious and political sentiments of New England. His biographer and descendant, (Wells' vol. 3. p. 200) tells us that, "Of Secret Societies and combinations such as Free Masonry, he expressed his unqualified disapprobation.

And in a Report (page 205 vol. 1.) Mr. Adams speaks of an organism in degree; "a government within a government," which is a concise definition of lodge Masonry, as; "That selfcism in politics, leading directly to the worst anarchy and confusion, civil discord, war and blood shed."

DR. SAMUEL HOPKINS, born within a year of Adams; whatever may he thought of Hopkinsianism, was a fair representative of Puritan ideas of Masonry. In a letter in the appendix to his memoir by Professor Park, of Andover, Hopkins says: "A lodge it rising within view of my study window, I hear the sound of the hammers as I write; Thus Satan's kingdom flourishes, while the kingdom of Christ declines."

But there was still another Puritan named Samuel, born in Boston forty years later than these two; (1761.) when Masonry had come out of its skulk-ege-holes, and become blatant and impudent by numbers; I refer to that great lawyer and Statesman, SAMUEL DEXTER; greater than Daniel Webster, because a stable man and consistent christian.

This great man and Puritan, writes thus of Masonry, in a letter to the Grand Master of the Grand Lodge of Massachusetts, published in the *Mercury and Palladium*, 1708.

"The world knows that Masons have most windy titles, such as Most Worshipful, etc., etc. It is known that their vanity prompts them to walk in formal procession, covered with trinkets, which a well informed savage would blush to wear. It is known that with all these trinkets and symbols, they follow the remains of a brother, looking as wise as the bird of wisdom, which, no doubt, greatly comforts the ghost of the departed. Strange Society, that blazons its follies to the world, but buries its virtues in midnight darkness! But, Sir, You have no secrets, but mere ceremonies! I say this on the testimony of the most respectable men who are Masons. And can secret ceremonies, save the Institution from the charge of frivolity? Can you, by accumulating in secret, more baubles, and more follies, excuse yourselves for the gew-gaws and trumpery which are seen?"

"The system of the destroyer of human virtue and happiness, is to undermine in the dark, the castle which he cannot carry by storm. Secret agency has overthrown all the Republics of Europe."

"It is a fact, unless all my experience deceives me, that the Masons who are most respectable as men, are the least attached to Masonery; * * * On the contrary, those who are very busy about Masonry, are generally men of light and frivolous minds, dazzled by tinsel; and having no substantial ground of public respect, wish by unfounded pretenses, to impose on the ignorant, and excite the wondering stare of stupidity."

Such was the greeting which New England Puritans gave Free Masonry on its first introduction and spread in this country. And all Puritans who are enlightened on this subject, hold it, at this day, in equal abhorrence and detestation.

The venerable Dr. Storrs, of Braintree, Massachusetts, now 84 years old, was asked by a friend, a few months since, what was the *general* sentiment of the New England clergy respecting Masonry in his early youth? He replied:

"My Grandfather Willston, of East Hanvo, used to say that a Free Mason was hand-in-hand with the devil." And Dr. Storrs said: that he believed that such was the common sentiment of the New England ministers of that day.

Such were the men and the principles, which the "Triennial and Pilgrim Memorial Convention," met to honor, in Farwell Hall, Chicago, April 25—29th, 1870. Let us see how we perform this high duty. The article below will show us.

THE GREAT CONGREGATIONAL CONVENTIONS.

Farwell Hall Chicago, April 25th, to the 29th Inclusive.

These meetings connected with the Anniversary of the Chicago Congregational Theological Seminary, drew together a large concourse of people, ministers and members of churches from between the two oceans, some were from California, others from Boston, Massachusetts.

Bn. E. O. HAVEN, President Northwestern University, Evanston, addressed the Society of Inquiry, on Tuesday evening, April 26th, on "*The Signs of the Times.*" It was a speech such as one seldom hears in a life time, clear, practical, forcible and just.

He spoke of the Pharisees, "those old conservatives," and the Infidel Rationalist Sadducees, along with Boocdict Arnold, as victims to their inability to discern the signs of the times. They would neither have betrayed Christ nor their country, had they but understood that they were on the side which was sure to go down at last and take them with it.

DR. HAVEN then described the men who could not discern the signs of the times as those who had no faith in God or in the final triumph of truth—men born with their eyes in the backs of their heads—looking at the dead forms of truths, the living images and spirits of which they could not comprehend, viz.: Men who hate and persecute those who apply the principles of the word of God to existing errors and obuses; and who then bring on the great conflicts by which society advances toward perfection. These conservatives he said, worshipped horses, but their heroes were all dead. They build the tombs of the prophets, and garnish the Sepulchres of the righteous, and persecute the representatives of the very principles which they profess to honor.

DR. HAVEN'S whole discourse was replete with thought and illustration, clearly, forcibly, and eloquently uttered.

THE PILGRIM MEMORIAL CONVENTION

met next day, April 27th.

DR. LEONARD BACON, of New Haven, addressed the Convention at length, giving the familiar history of the Pilgrim movement.

He said, the Puritans were a reform body who staid in the English Church, and hoped for its reformation by Parliament. That the Pilgrims were those who would not defile their consciences, by the rites and garments and despotism, imposed on the churches, and many of their number suffered persecution and death. They were forbidden to have the country, and they were hing if they remained in it. They therefore fled to Holland as fugitive slaves, a few years since, were fleeing towards the North Star. (At that time, by the way, Dr. Bacon was writing a book to show that the owning of men as property, was not in itself sinful)!

Dr. BACON quoted the declaration of the early Pilgrims, that they rejected from religion everything not expressly warranted by the word of God as they understood it, or as it should hereafter be manifested to them, and argued from this, that Congregationalism was born looking forward, "Its eyes to the front of its head," eliuding to the remerk of Dr. Haven.

He then said that early Pilgrims, Barrow and Greenwood especially, were somewhat harsh and vituperative, but said, men who, in their circumstances, could write otherwise, "Were more or less than men. (*Amen.* ED. CY.)

He then ordered that the Pilgrims might; justified and praised their separation from the mother Church, and spoke of the "Congregational or separatist principle" as if they meant the same thing.

DR. BACON'S OMISSIONS.

His address was remarkable for the entire absence of a *policy* or *principle*. No one could have guessed from his long address, what precisely he would have us believe, or do, beyond a general laudation of dead heroes. He seemed to deride Christmas, and yet, without telling us whether he would have us keep Christmas or not, or what Romish feast days he would have had the Pilgrims reject and what retain; he ridiculed them on account of their rejection of Christmas, by comparing them to Dean Swift's hero in the "Tele of the tub"—

"Tom away Brother Peter, never mind, on you do, but tear away." He said, the Pilgrims kept "The Lord's day," but did not tell us whether he, as they did, considered the Sabbath law binding, or whether he believes with his son, (Rev. George Bacon's book), that the Decalogue is no longer for us the law of God!

In a late letter published in the Boston *Congregationalist*, Dr. Bacon called a secret society in Yelo College, "*A harmless debating club*," though in the same letter, he admitted that society practised the secret initiation and rites, common to those secret orders which corrupt American colleges.

In short, if Dr. Haven had listened to Dr. Bacon's speech, and then proceeded to analyze and describe it, he could not have done so with more truth and effect, than in the above brief sketch of his (President Haven's) speech of the night before.

DR. T. M. POTT, OF ST. LOUIS,

addressed the Convention next day:

He said, that we, as Congregationalists, had lost Empires to names and extreme battle to our principles, by our "indifferentism," or by the meanest of all sectarianism which consisted in a mere attachment, or pretended attachment to the *name* "Congregationalism" with out its principles.

Another danger to Congregationalism, Dr. Post said, was "'Secret Conspiracies, with their concealments and '*chambers of imagery*,"' which he described, as standing ready to receive the foul spirits of Priestism and despotism, which our fathers had cast out of Congregational Society by the truth of God and the gospel of Christ. He was of course, alluding to the not nor of secret orders now spread over the land; but s he mentioned no names, his graphic—and, i understood, effective ideas passed for agreeable and innocent declamation. They still s. ed his abhorrence of Free Masonry.

A MASONIC SQUALL.

The business Committee reported a preamble and resolution from Dr. Roy, requesting the Pilgrim Society to remove from the corner stone of the Pilgrim Monument at Plymouth, Massachusetts, a Masonic Tablet containing the insignia of that Order. The reading of the resolution was received with prolonged and repeated applause.

Bn. Roy moved that it pass without debate.

Lieut. Gov. Douglas of Connecticut, objected to the resolution. Others moved to amend it. Some remarks were made by Douglas and by President Blanchard, who opposed the modification of the resolution, when a motion to lay on the table was carried or declared to be so, though many doubted the accuracy of the claim.

Just before the laying on the table, Dr. Baxter of the Boston *Congregationalist*, assured the Convention that the Monument was utterly dead, that no attempt would be made to complete it, and so he thought it very unwise to have introduced the subject here.

DR. DEXTER has some time since, published similar statements, to the effect, that the Monument was dead and past. He urged with earnestness *we must not divide the sons of the Puritans on this Masonic issue.* Yet agents have lately been soliciting and collecting money for this Monument at Detroit, Chicago, and Peoria. So the statement published and verbally repeated by Dr. Baxter was not true, as the said agents have been operating here since he published the same, indeed but a few months since. Tale Brother has published the editor of the Oreo sure as guilty of falsehood for a far less error than this.

This development shows that Free Masonry has control of many of the Eastern Congregational Churches, and will soon absolutely control us if we lie still!! And he has read his Bible to poor purpose who does not see that this subject requires the most thorough treatment.

The bloody execution ordered by Moses; his hewing the idol—grinding it to powder, scattering it on the water, and making the children of Israel drink of it shows that God had taught him the terrible power of these spiritual rival worships to corrupt and finally destroy the true appointed worship of God, and so subvert and destroy the liberties and franchises based on the oath of God.

These Chicago conventions have proved two things:—That the earnest Christians of all denominations are with us; and that the fearful end the unbelieving, are opposed to Masonry, but are more opposed to those who make them trouble by opposing it.

17th *to continued.*]

NATIONAL CHRISTIAN ANTI-SECRET SOCIETY ASSOCIATION.

A Call for a Convention.

Believing that secret societies are hostile to the Gospel of Jesus Christ, and that their multiplication and increase of membership are fraught with imminent danger to true religion, liberty, justice, and equal rights, we invite the friends of gospel light and open dealing to to convene, deliberate upon and by solemn, united and believing prayer, seek the counsel of the Most High in procuring a reformation which must, in some way, be achieved, or the dearest hopes of our country and our Zion must fail to be realized

In pursuance of the above, the National Christian Association, opposed to secret societies, has agreed to hold and hereby issues its call for the next Annual Convention to be held in the United Presbyterian Church, on Sixth street between Race and Elm, Cincinnati, Ohio, on Thursday, the 9th day of June, 1870, at 7½ o'clock p. m.

It is desired as far as practicable that it be a representative convention, composed of delegates from state, county, town, or local auxiliaries. All evangelical bodies sympathizing, literary institutions, and, finally, all friends of this reform, without distinction of race, color, sect, or sex, are most cordially invited to attend.

J. C. WEBSTER, Wheaton, Ill., President of the Association.

I. A. Bart, Wheaton, Ill., Secretary.

VICE-PRESIDENTS.

Rev. Joseph Travis, Illinois.
Pres. J. H. Fairchild, Ohio.
Prof. J. D. Fowler, Michigan.
Rev. A. M. Milligan, Pennsylvania.
Rev. D. E. Mason, Wisconsin.
Rev. W. G. Seplhart, Iowa.
J. L. Bookwalter, Minnesota.
Gen. J. W. Phelps, Vermont.
Rev. Luman Prindle, New York.

The following gentlemen concur in the foregoing call:

Rev. J. Blanchard, President of Wheaton College, Illinois.
Rev. B. P. Aydelott, B. D., Cincinnati.
Nathan Brown, Secretary American Baptist Free Mission Society, N. Y.
Ezra A. Cook, Publisher Crescent, Chicago.
John T. Walsh, Newbern N. C.
Rev. B. A. Tracy, Secretary Sabbath Committee, Cincinnati.
Rev. John Burr, Editor *American Baptist*, New York.
Rev. Archibald Wait, Chicago.
Josiah Perke, Chicago.
Prof. J. R. W. Sloane, D. D., Reformed Presbyterian Seminary, Alleghany, Pa.
Rev. Thomas Beveridge, D. D., Professor of Biblical Literature and Ecclesiastical History, Xenia Theological Seminary, Ohio.
Samuel D. Green, Chelsea, Mass.
Rev. Nathaniel Nunn, Agent Young Men's Bible Society, Cincinnati.
Phile Carpenter, Chicago.
Rev. Milton Wright, Editor *Religious Telescope* Dayton, Ohio.
Rev. N. Wardner, Morley, N. Y.
Rev. H. H. George, Pastor Reformed Presbyterian Church, Cincinnati.
Rev. W. W. Anon, Menominee, Wis.
Rev. L. S Chittenden, Westfield, Ill.
Rev. J. H. Elliot, Pastor Sycamore United Presbyterian Church, Ohio.
Levi Coffin, General Agent American Missionary Association, Cincinnati.
W. J. Breed, Cincinnati.
Rev. W. J. Shuey, Publisher *Religious Telescope*, Dayton, Ohio.
Rev. C. G. Finney, Oberlin, Ohio.
Rev. John Levington, Pastor of Methodist Episcopal Church, Marine City, Mich.
Rev. W. Post, Rochester, N. Y.
Rev. D. Conard Snare, Pastor Salem Evangelical Reformed Church, Ohio.
Rev. James Y. Boice, Pastor First Reformed Presbyterian Church Cincinnati.
Rev. E. H. Fairchild, President Berea College, Kentucky.
Rev. William T. Richardson, Cincinnati.
Rev. John G. Fee, Berea, Ky.
Rev. Samuel Wilson D. D., Xenia, Ohio.
Rev. W. H. French, President Ohio General College, Iberia.
Rev. J. T. Pressly, D. B., Professor in U. P. Theological Seminary, Allegheny City, Pennsylvania.
Rev. J. T. Cooper, B. D., Pastor of Third United Presbyterian Church of Phila.
Rev. J. G. Carson, Pastor of Second United Presbyterian Church, Xenia, Ohio.
Rev. John Lichtenstein, Pastor First German Presbyterian Church, Cincinnati.
Rev. John Kuelling, Pastor First German Reformed Church, Cin.
P. W. Bickel, Editor *Sendbote*, Cin.

COMMITTEE OF ARRANGEMENTS

to whom application may be made by delegates for information, especially as regards hotel or boarding-house accommodations.—Rev. H. A. Tracy, No. 176 Elm street; Levi Coffin, No. 176 Elm street, (second floor); Rev. H. H. George, No. 109 Clinton street.

MASONIC OATHS A NULLITY.

If a man promises to keep secrets, should he not keep them? Most certainly that is the general rule. Are not vows or oaths even more sacred? Surely in some aspects they are. Their violation is generally and properly considered a more decisive evidence of a vile and unprincipled character. But yet, almost all general rules have their exceptions. Forty Jews once bound themselves with a great oath not to eat or drink till they had killed Paul. Was that oath valid? Did it create a particle of obligation to kill Paul? Had they killed him, would that oath have been a justification of the murder? Would it have been an excuse? Would it have been the least palliation—nay would it not have been an aggravation? A demonstration of malice prepense, and the most cool and determined deliberation. When Paul escaped beyond their reach, did that oath oblige them to starve themselves to death? Plainly that oath was a sinful nullity drawing after it no obligation, but to repent of it, and to break it. Did Herod's oath to grant the request of Herodias' daughter lay him under obligation to "behead John the Baptist? Was it any excuse for that murder? Did Jephtha's vow to sacrifice whatever should first come forth from his house to meet him on his return from victory, make it his duty thus to sacrifice his only daughter?

Did the promise of Solomon not to say his mother nay—to an unknown request,—oblige him to aid a dangerous conspiracy against his crown, and the peace and dignity of his nation? He did not so consider it. And instead of granting the request, that Abishag should be given to Adonijah, his answer was, "God do so to me, and more also, if Adonijah hath not spoken this against his own life." All these men sinned in rashly forswearing themselves; solemnly binding themselves to a course of action, when they did not and could not know but the thing promised, might involve them in sin. What is plainly and palpably wicked, men seldom vow or swear to do. That is going into an uncovered trap, with such desperation of wickedness, as Satan himself can seldom good them to. So he hides the trap and gets men like Herod and Jephtha, and Solomon, to swear to what may be, and as they foolishly deem, will be all right, notwithstanding the oath embraces the fearful contingency, that it may involve the most horrid wrong. And when they find themselves entrapped, few have the wisdom and decision of Solomon to declare themselves absolved from the sinful promise. Like Jephtha and Herod, they regard and keep their oaths, while their souls are wrung with anguish, and humanity weeps and shudders at the deeds of hellish cruelty, that are done in the name of manly honor and of conscience. But what shall men do when thus entangled? I answer, repent of their sinful oaths, and bring forth fruits—meet for repentance. The only right thing possible, with reference to such oaths, is to break them. Solomon the wisest of men, knew enough to take this course. He had doubtless read in the book of the law Leviticus v: 4-6.

I recommend all persons having the obligation of secret orders upon their consciences, to study the vow of Jephtha—the oath of Herod—and the promise of Solomon—in the light of this scripture, and I think they will discover therein, a way provided for their escape; provided expressly for them, and it is their only way. I recommend to others the example of a wiser than Solomon; even of Jesus Christ, who, when solicited by a women to bind himself to do a certain undefined thing for her, utterly refused to take any such obligation. Instead of making the promise, he demanded "What with thou that I should do for thee?" There is an example of wide application and unspeakable value, to the very age and country in which we live. Its moral lesson is, never bind yourself by any sort of oath, vow, covenant, or promise to keep any secrets, or perform any actions of those moral nature you are not well and definitely informed. Never sign a bond until you have read it. Pin your faith on no man's sleeve; know for yourself—and judge for yourself, before you bind your soul and conscience to any thing. Acting upon that safe and reasonable rule, fairly dedicible from this our Divine example, you can never enter any secret order of which I have any knowledge, and of course will not be brought into bondage by their ensnaring—but utterly sinful and invalid obligations.

A professed Christian proposes to discharge what he regards an imperative duty by violating his Masonic oaths. Is he not going to perjure himself? Not at all. Those oaths are as much a sinful nullity, as the oaths of Herod and of the forty who would have been murderers of Paul. Will not three or four very palpable reasons. 1. Obligations to keep secrets simply secrets to keep. Masonry has none. By their publication they have been for more than forty years the common property of mankind at least, of all who would be at the least pains to inform themselves. Masons have revealed them; seceders from Masonry have confirmed the revelations. Adhering Masons when put under oath in the courts—have confessed to their truth. They gave them the strongest possible confirmation when they murdered Morgan. Every Mason who says Morgan was justly put to death, confirms his disclosures. Every Mason who says seceding Masons are perjured villains, confesses thereby that they disclose the true secrets of Masonry. And if the seceder is perjured, the Mason who asserts this, is also perjured. For by so doing, he assures men that the seceder, tells the truth respecting the secrets of Masonry. Certainly, therefore, the secrets are all out, and who can now be under obligation to keep them? The oath of allegiance to the Southern Confederacy binds the rebels now, that the Confederacy is dead and buried! No man is under obligation to keep secrets that are no longer secrets, but are so uncovered, that all the world may see them, if they wish. And no man can hide them again, but by a willful and life-long course of unblushing lying. 2. Again, conditional obligations cease, when the conditions cease. A mortgage is a valid conveyance of property if the mortgagor is honestly indebted to the mortgagee, and has not paid at the time and in manner specified in the instrument. But if the mortagee never owed, if the mortgage was a forgery, or was obtained by fraud, violence or threats—or if that debt was duly paid, then the mortgage loses all validity. It is null and void as if it had never been written. Thus the Masonic obligations are always obteined upon false pretenses; sometimes extorted by fear and threats. The express condition is always a fraud. It is always taken upon condition that it shall not effect the candidate's position, or religion; but the very first obligation strikes down a man's personal manhood and liberty and reduces him to the worst kind of bondage. And the real design for which the Order was invented, and is worked by the Grand Sovereign, Inspectors, Kings and High Priests, Princes and Potentates, is to establish a sort of *de facto* privileged order, in this free land, which shall attain to a universal monopoly of advantages, social, civil, judicial, and ecclesiastical, whereby its members shall be the head and the uninitiated shall be the tail—and our claim to equal rights shall be but an empty boast. It shall not effect a man's religion. And yet, the very first oath involves the member in no less than three positive violations of Christ's command. And oath after oath requires the concealment of criminal secrets, and the assistance of criminals to an extent utterly at variance, not only with the law of God, but with every righteous and wholesome law of man. And Masonry expects its members to unite with infidels and pagans, and worshipers, under every form of error and idolatry, in a worship so divested of everything peculiar to Christianity that nothing shall remain to which any religionist of this apostate earth would object. Of course Christ's name must be left out, and all idolatrious and lying words must be ignored. I must thus dishonor and disown the only Saviour; and instead of coming to the Father in Christ's name, in the way consecrated by his flesh and his propitiation, I am required by Masonry to come in my own name. Like Naadab and Abihu, offering strange fire, dishonoring the Son, insulting the Father, and exposing myself like the ancient presumers to the consuming fire of God's indignation. Not to effect my religion, and yet its worship is no more like the worship which Christ has established, than the worship of Baal in the groves and high places, and secret chambers of imagery in Israel, was like that which God appointed at Jerusalem. Not to effect my politics or religion, and yet it is the most dangerous and deadly enemy of both, that exists in our land to-day. Politically, it is the bearer of despotism; religiously, it is the bearer of "Another," and of that self-righteousness and vain philosophy of which Paul warns, when he says: "Beware lest any man spoil you through philosophy and vain deceit." The conditions of the obligation, thus shamelessly and utterly violated from first to last; the obligation loses all binding force, and becomes the veriest nullity. 3d. And finally—no promise or oath of man can make sin a duty, or duty a sin. If it could man could nullify God's laws, and dethrone Jehovah. If one was unwilling to obey God, all he would have to do, would be to promise or swear that he never would obey him; and then when urged to repent and be baptized, he could say—I cannot make myself such a perjured wretch, as I should be by repenting and being baptized, after taking a solemn oath that I never would do either. If he wished to steal, murder, or commit adultery, he would only have to bind himself by some fearful oath, to commit the crime, and then he could answer every remonstrance by saying, I am bound by an oath to do it, I can't perjure myself, I can't forfeit my honor. But human oaths have no such Satanic alchemy—that they can change the essential moral quality of our actions—and make right wrong or wrong right. Pile up oaths upon your consciences, like Ossa upon Pellon, and your obligation to expose and oppose, and if in your power, to destroy the insidious iniquity of Free Masonry, would not thereby be lessened one iota; for since those oaths require that which is positive and grossly sinful, not stopping at the aiding of a treason against human government, nor at the murdering of the traitor against Masonry, its oaths have not the strength of a spider's web. They are a sinful nullity which can rightfully bind no man to saying but to repent of them and absolve his soul by violating them.

H.

NOTICE.

The Society of Christ. Co., opposed to secret societies, will hold their Anniversary Meeting at Elmington, 25th and 26th of May.

All are cordially invited to attend.

By order of the Committee.

J. B. NESSEL,
H.

☞ Papers in sympathy with the movement against all the powers of darkness, please copy.

THE UNITED BRETHREN.

Secrecy—Lecture at Westfield.

BY PROF. SAMUEL D. ALLEN

To all proper members of the United Brethren Church the question of secrecy is of living interest. It ought, if no means be driven into the shade in our Church, and while we should also all be readers of the Cynosure, that "thorn in the flesh" of secrecy.

As a people, we stand before the world committed to a bend-to-hand conflict with its orders. Our position is defined. We have chosen our platform. By the danger which may, we cannot, without cowardice, evade from it. None of us have been deceived in regard to this matter. We call this the Church of our *choice*." We *chose* her, pointed she is for the fight. Let us not, then, shrink before the foe. Armies are expected, since the enemy—to hunt him up—set in the ground, vigilent only to avoid him. Let us imagine that the eye of the lodge is not upon us. We are not, thank God, "under a hatch" as on a condemned ship. Nor dare we expect smiles of cordiality from the "Order." So not in the least. Diametrically opposed to them, they cannot love us. They may, indeed, attempt to pet us on the shoulder, or stroke our heads in order to reduce us into silence for silence is victory to them. But trust they hete us just in proportion as they fear their own principles. Nor are they lonely with respect to us. It is a matter to gladden the heart that we have been so formidable to them. But oh, how much more we delight the wheels and protect the youth of our land, when we all *really* what our church relation proclaims—*anti-secrecy people*. With hearts united, as they ought, in all conscientious work, and upon the teachings of our Church, we would not only more effective, but also more reasoned, even by those whom we oppose. In this is earnestness, to godly determination, we ought not merely to endure, but wisely to *proclaim* and *maintain* the pure doctrine of our Church which, in joining, we indorsed. Let us indorse her *practically*, and thus show ourselves honest.

Would that all our people could hear the veteren enl-Mason, Br. Blanchard, of Wheaton College, as we recently heard him here at Westfield. With such teachings we should either become more united and more zealous upon the one hand, or demonstrate that we are not of them from the outset, honesty, and far-seeing spiritual discernment that led our fathers to reject secret society and secrecy.

It is no part of my purpose to attempt a reproduction of Br. Blanchard's lectures. Suffice to say, they had the ring of sincerity, of solemnity, fairness, and conclusiveness in them. It may that one *reverend* Mason insisted that to use a "God," and not a "Supreme Being" expressed all him "weary" and "deserving of the penitentiary," it only to prove that his smuttiles are not lost, since it is "the *wounded* bird that flies best." God bless this grey-haired "soldier of the cross!" It is no noticeable sign of the times" that he was brought into the visits by leading Masons of a neighboring town expressly to show up Masonry. There a Rev. Arch Mason, in full lodge fellow-ship, attended, in connection, and publicly, with upon the stage and presented him to the audience, sustaining his sentiments as well as his aspersions of the ritual. Doubtless that brother's sustaining in the lodge will soon terminate, but he will not withdraw alone. It is said that was than a score of its reputable members intend leaving the same lodge, unwilling longer to countenance so corrupt and corrupting an institution.

Brethren, let us "thank God and take courage." "Truth is mighty, and will prevail." The lodges are full of men—good men—who are sick of the whole affair, but afraid to step openly. They are bound. Like Paul to Romans, they are sighing, "Who shall deliver me from the body of this death?" They are panting to be free. They are praying for us and for themselves, that we may become more energetic in our efforts. They envy us our freedom, and privately they bid us God-speed! Shall we, then, falter? No; but like Dant, "move upon the works" of with malice toward none, with charity for all, with firmness in the right, as God gives us to see the right."—*Religious Telescope.*

Westfield, Ill., April 8, 1870.

PUBLISHER'S DEPT.

AURORA MINUTES.

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, whose direction the Cynosure is published, should read the minutes of the Aurora convention.

The first edition of these Minutes (1,000 copies) was exhausted in a very short time. A second revised edition (3,000 copies) of a few hundreds remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement, it contains a clear, able, racy address from Rev. I. A. Hart, and a powerful sermon on secret societies by Prof. Sloane, of Oberlin College Both of these gentlemen are seceding Masons. It also contains the history of Masonry by Pres. J. Dinehard, in itself a highly interesting address, which, in another form, will appear as the *first*, in the series of Cynosure tracts.

Send for a copy of the AURORA MINUTES.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

(See advertisement in another column.)

☞ We frequently receive letters, saying "I wish I had extra copies of the Cynosure for distribution." If you want extra copies, tell us how many and send us a five dollar bill for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

☞ To any one who is too poor to buy tracts and yet would make a good use of them by spreading the light and logic they contain, we will send fourteen tracts on receipt of a three cent stamp, until our first edition of three distinct tracts is exhausted.

We hope our friends will not permit this fund to fail.

Correspondence.

MECHANICSVILLE, Cedar Co., Iowa, April 11, 1870.

EZRA A. COOK,

Sir:—Our delegate to the National Anti-Masonic Convention, held in Chicago last May, pledged fifty dollars for our church, (the Mechanicsville First Baptist,) which find enclosed. We have most sadly neglected to attend to the matter, but the money will be a help to you even now.

We have had a constant struggle with secretists ever since the church was started here, three years ago last December. The Methodists have up about that time, and have ever been able to organize again—though Masonry has done all that could be done to get a lodge in operation again.

Our church is organized against, all Secret Societies. The pastors of the Methodist Church (four in all) have all been Masons, except the present incumbent, who is a Templar, and he longs also, to the Sons of Temperance, and favors Masonry. There are some anti-Masons in the church, but they think it not best to say much against the Institution.

The pastor of the Congregational Church, when talking with anti secret people, expresses himself as of the opinion that Secret Societies are "useless, unnecessary, frivolous," &c.—Impressions formed while belonging to one or two Secret Temperance Societies. But he works with Masons, receives them into the church, seeks their favor, or rather—seeks to for to displease them and their friends, more than those who have the moral courage to oppose secrecy.

Our church, the leading members in particular, have had to endure, up to the present time, the worst persecution, with almost no one but the Lord himself to encourage or help them bear the fierce fires through which they are passing. Nevertheless we see the Scriptures fulfilled, and are encouraged to feel, that those who are called in the persecution and carried the people with them, are *fallen, fallen*, beyond recovery, even in the estimation of the craft, (and that on account of their course in fighting the anti-secret party,) who now denounce them as the worst of hypocrites, &c., though they do not speak against them as Masons, but say respectable Masons are ashamed of them.

Meanwhile our church has the largest and most interesting Sabbath School in all Chickasaw County, and a very interesting mission school, and are building a fine house of worship here, also a chapel at the Mission Station, and our pastor built a fine little church at another Station 15 miles from here, during the darkest day, the human supremacy we have seen. And all this so far, almost with no help from others than the very few Baptist people connected with the two churches. Truly God is able to take care of his own cause—hes, done and will do it.

I have scribbled along here in haste, but it may be a little encouraging to know that progress is being made here, in the work of opening the eyes of the people, to the wicked-ness of Seven Secrecy. Yours truly,

MRS. M. M AMES,

For the Church.

Such Progress, in every respect, in such labors and trials, is indeed encouraging, and shows that the Lord is with His people. It is especially encouraging, that these little Churches so in the midst of all their efforts and trials in their own new field; should still be faithful to their pledge of aid in behalf of this great national effort to put away the curse of Secrecy. Thanks to Sister Ames, and through her to those churches. They present a noble example for others, and we hope many will be stirred up to follow it. This is particularly necessary now, as our annual Meeting is drawing near; and it we do the work required—if we meet these secret machinations for our ruin with convicting light, and would save our religion, our Churches, and our Government, from their killing control; we must arrange for greatly increased outlay and effort. Come up, then friends to this great work of the Lord, and he co-workers in it—Come up to the help of the Lord against the mighty. F.

THE UNION LEAGUE AGAIN.

We stated in a former No. (37) that the "Union League" which existed among loyal men during the war, was *not* a secret society, not having its permanent pledges, oaths, penalties, &c.; and thus we still think was true of that organization generally. So far as we know, those Leagues were given up at the close of the war, their end being gained in the support of the government against rebellion. Still, there is a strong effort with Masonry, at the present day; to seize upon and appropriate every sort of organism for its own support and advancement; and it would not be strange if the Union League, had in some places at least, been entered into and continued as an aid to secretism, or a Masonic tool. This is the opinion of friend Chalfant, as will be seen by the following letter, and his caution is therefore important. He says: "The Union League was and is, a regular, double-faced, Masonic concern, contrived for the purpose of slyly and craftily using loyal men as tools, to build up Free Masonry, and to aid in carrying out its designs.

The coming Masons got up an "Open League," so as "a blind;" and then found they had a "Secret League," where they kept plenty of grind-stones, which they got honest loyal men to turn, until all their axes were ground. They took the wool of their long-skin aprons, and pulled it over the loyal eyes, at the same time feeding the hungry on delicious patriotism.

I was told that the Secret League originated in Tennessee, and was the invention of some of the Masonic rebel leaders—perhaps by Hardy Andy also Moses.

About the time the rebellion began, I was asked to join the Secret League, in Baltimore, Md.; but I declined. After I removed to this place, a Free Mason asked me to join it, and I did so. The man who admiuistered the oath to me is now a Free Mason. The Masons were so numerous in the Secret League, as mosquitoes in a South Carolina swamp. They were always the chief cooks, when there was a goose to roast. I presume very many loyal men were enticed into the Masonic Order from the Secret Leagues.

The Secret League had life-pledges, oaths to secure permonent secrecy, irresponsible powers, wicked law-crushing penalties, a system of grips and signs, and selfish objects. I considered it as *reasonable*, because none of its members could have testified to the whole truth, in open court. If there are any truly loyal men who think it was a good thing, there is another reason why all thinking and observing men should do all they can to attend the dissolution of the Cynosure, before the old Masonic hen comes off the nest, with more chickens of the same sort. Yours truly,

E. J. CHALFANT.

FRIEND FOSTER—I write to let you know that I am in the field again, and held a meeting in Nepoli, Catt. County, New York, last Sabbath evening. The notice of the meeting was given out at the school-house in the afternoon, at the close of the services of the United Brethren, that I would speak in the evening, if the house could be obtained, on the subject of Masonry, and against Secret Societies. The trustees being present, the house was procured without a dissenting voice. The news spread like wild-fire, that I was going to lecture, or preach against temperance. This novel announcement was sufficient to secure for me a full house. The Templars were on hand of course, to see how it was done; and others came who understood the real object of the lecture; and they were not disappointed, while all the rest were. After addressing a short prayer to the throne of grace for the Divine blessing; I commenced by saying: it was not my object to wound the feelings of any one, especially not of those who belonged to the Order of Templars; that, as we understood them, or nearly all of them, as being engaged in an operation which (as they supposed) would promote the cause of Temperance; and hence if I were to handle them at all, I should put on gloves so as not to hurt them—I then gave a short history of Masonry, and showed the bloody track that had marked its foot-steps up to the present time—told my own experiences in Masonry, and how I got out, and was now trying to persuade all honest men to come out also; and that when this was done, the remainder would have to be driven out, inasmuch as the people of this country when informed what Masonry was, would not submit to it, but would put it out of the way at all hazards. I reminded them that Free Masonry, lived up to, according to its terrible oaths, and horrible penalties, was an infernal machine, that might be used by wicked designing men of the craft, to effect their own ends, contrary to the will or sense of all others. Hence thousands of our fellow-citizens were in fear, and dread of Masonry, so well they might be.

I was listened to for one hour in perfect silence, and then gave permission for any one to speak in favor of or against what I had said. But no one doing it, I dismissed the meeting, after thanking them for their kind attention. There happened to be some Masons in the early part of the night but found during my talk—who paid very good attention. But after electing they flocked around me to know why I did not slam away at the Good Templars, as well as Masons, and appeared to be very much disappointed, because it was a secret society as well as theirs. From what I could learn, they intended to have enlisted the sympathies of the Templars in their behalf. And I am more and more convinced that Masonry, was the bottom of the whole thing in mixing up Temperance with Masonry, and that their sole object was to have it re-instate Masonry, and strengthen on secret societies generally. J. S. NESSEL.

I go to Pittsburgh next week, es they cy comes up from that quarter, come over and see what can be done *here*. You see I am in the field, and O how Christ delivers my poor Soul! I have prospered since t anniversary, twenty-four of the twenty-five subscribers I promised to obtain during the year, and I am determined to double that number before the year shall close. God being my helper. Brethren pray for me and let us all pray that the blessed Savior will be pleased to send efficient laborers to the vine-yard. J. B. N.

Brother Nessel will have the sympathies and prayers of thousands in the work.—Eo.

A BAD RECORD.

EDITOR CYNOSURE

Dear Sir—A good thing happened here while ago, which should appear in print. It is to good to keep silent. I have watched the papers and have not seen the first thing about it, and the leading Masons will, and are nervous over the matter, and those who do not think as they do are branded by the craft as "Fools," and not worthy of notice. The case was this:

It was announced that Elder J. R. Brady, an old traveling Mason, would lecture at this place the 26th of January. "He had taken 17 degrees and would reveal its secrets with all its horrors." This caused great excitement, and people were bound to turn out in spite of the Masons, and satisfy themselves. A house of respectable size must be had, and an effort was made to procure one of the churches. Friends of Christ—yes, even a preacher of the Gospel, and others, applied for the Congregational, and then the M. E. Church, in Christian faith, and they were denied them! In this struggle, it was ascertained finally that the Minister, and officers of M. E. Church, were members of an "oath-bound clan." They had agreed to serve God, but sworn to serve the Devil, if need be! And when the conflict came, and worst came to worst, God's service was of but little account, and the Devil had them bound to support him! So we at Christinus were denied, and not a church could be had.

As soon as these facts were obtained, it was announced that the meeting would be in the "open air!" That never was closed against any sect or denomination—was "free to all," This was the understanding, and no objection was made on the part of the trustees But when the time arrived, the first attempting to enter, was one of the trustees and his wife—but "no get in"—door locked—key lost! What to do was the question? Key could not be found—was used only the night before—won now lost! The crowd got to be large, and it was cold standing out. Those was a school house standing close by—warm and comfortable—of which I held the key. I unlocked the door, —giving no time to the enemy to object, and the crowd rushed in making it more than full, and the enemies to free speech, and free press, were defeated much to their surprise. Elder Baird opened with prayer, and took his text Ephesians v: 11-13. "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith not unwise, but understanding what the will of the Lord is. For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places." The text was appropriate for the occasion and well applied. Not a stone was left unturned, or any refuge for opposers given.

The Elder held that Masonry was a great evil. A counterfeit religion—anti Christ in principle—opposed to true religion—despotic —anti-Republican in character—that it degrades man—and defeats the just and important execution of the laws, when one of its creeds is interested—that a resolution from its bodies benefits, the weak, the poor, the maimed, the sick and helpless—that it is a great evil—one half of the Christian world, did not know what the other half was doing—and in short all good men and Christians should shun it as they would the Devil, and bring the things of darkness to light, as God commanded us.

He stated at the out set that he had been a Mason, and had taken seventeen degrees—had been an Oregonian three years, and a Good Templar one night; but that he should speak more particularly against Masonry, as it was the father of them all, and if any one doubted the fact, of his having been a true and accepted Mason, he was willing to refer them to those all present, and he gave them there a chance to question him, or hold their peace until he was done. The house was still, but no sooner did he proceed than the noise commenced with voices: "Shame!" "Such a lie!" "What a lie!" "I don't know anything"—"Impostor"—"A perjured man," &c., &c., and the was humming in groaning tones around the room, I am sorry to say among females, as well as males

The Elder on being stopped for a while, but finally turned to Leviticus, and called their attention to the 5th chepter, 4th and 5th verses. "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." This was a plain matter. And their mouths were sealed by the truth of God. He said, this is the way for all Masons to do, to confess their sins. He himself, had taken an oath to do what was bid him, and when he found it was to Assassinate a monster with 10 horns and a cloven foot covered with crime, murder not excepted, he as a Christian could not cloak its devilry any longer within his breast. He must confess and thank God, he then gave permission for any one to speak in favor of or against what I had said. But no one doing it, I dismissed the meeting, after thanking them for their kind attention. There happened to be some Masons in the early part of the night—but found during my talk—who paid very good attention. But after electing they flocked around me to know why I did not slam away at the Good Templars, as well as Masons, and appeared to be very much disappointed, because it was a secret society as well as theirs. From what I could learn, they intended to have enlisted the sympathies of the Templars in their behalf. And I am more and more convinced that Masonry, was the bottom of the whole thing in mixing up Temperance with Masonry, and that their sole object was to have it re-instate Masonry, and strengthen on secret societies generally. J. S. NESSEL.

ARE THESE THINGS SO?

EDITOR CYNOSURE:

Sir—Let me give you some facts. In a certain town in this State, (Ohio) a man was employed by the trustees of said town, to hire substitutes during the late war, the said trustees furnishing the money for the purpose. At the close of the war, the trustees called upon said agent for settlement, and found that he had received fifteen hundred dollars more than he had paid out, but said agent refused to refund the money, whereupon the trustees commenced suit in the county court against him, which lingered along until another township election took place, at which time a new board of trustees were elected, who immediately withdrew the proceedings against said agent. Now it turns out that said agent, and the new board of trustees are all high Masons, and we see wondering if that last had anything to do with the crooked, and unjust proceedings? Again, an eminent lawyer in our county seat, was tried by a military court during the late war for bounty jumping, and found guilty by said court, and a penalty attached to the offence of one year imprisonment, and ten thousand dollars fine, neither of which were ever executed; but the culprit slipped out by some sleight of hand performance, and is living in in luxury and moves in the best society at the present time! It seems to us outsiders very wonderful that such a moral, honorable (?) institution as Masonry claims to be can suffer such things. However the leaven is working, and eyes are being opened. Amen.

ITINERANT.

REMARKS.

My Dear Sir—You need not wonder at such things at all, where Free Masonry prevails. Such little matters as the embezzlement of that fifteen hundred dollars, or that "Bounty Jumping," are not a drop in the bucket compared with other things. Those that will not stick at murder, or treason, will not stick at anything. Just recollect; that to help and favor Masons, "right or wrong," is *always* obligation, and a reigning fundamental *Law*, in Masonry. By adhering to its fearful oaths, and planning only for itself, for its own members and its own arbitrary selfish code—this Institution exactly *reverses* the laws of right, and the code of morals which God has given. And hence selfishness, becomes Masonic virtue; Disloyalty, Masonic purity—falsehood, is Masonic truth—enhancement, robbery, &c., is Masonic honesty—crime, and murder even, is Masonic righteousness—treason, is Masonic loyalty; and to save each other from punishment for any, or all of these things, by defeating officers courts and laws—is Masonic justice.

And now Sir—you need not wonder at these little preceedilloe which you mention; *or ask*, with surprise—"Are these things so?" I tell you, they will be a great deal co-e'r, if Masonry goes on as it has done of late; and we shall have reason to be thoekful, if our Republican Government—or even a religion with Christ in it—is left to us. Under the various operations of secretism, deception, and reckless self-aggrandizement; things are being widely prepared, arranged and concatenated, for a "Grand All-Poisoned," Inquisitorial and monarchical dominion—and nothing, but determined deliverance in God's truth, the out-pouring of His spirit, and the preparation of our Lord's way in His Zion—can prevent it. Eo.

CONVENTION NOTICE.

The National Christian Association opposed to Secret Societies, hold their next annual meeting, in the city of Cincinnati, Ohio, commencing on the 6th of June, at 7 o'clock P. M., and expect to continue their session at least the Friday, Saturday and Sabbath following—the Sabbath to be devoted to appropriate and strictly religious services.

Believing that the Gospel requires a simplicity and frankness, which is the opposite of that guileful reserve which secret orders enjoin—a revelation of mysteries instead of their concealment—the communication of all useful knowledge to "every creature," instead of locking it up and taking "away the key;" and also that it requires the worship of one God and Savior, with all that on so many levels, Christians, and the refusing of all fellowship in worship with those who do not acknowledge the true God revealed in Christ.

And moreover, believing that the multiplication, and rapid increase of secret Orders, is brought with imminent danger to liberty, justice, equal rights and true religion—that their boasted liberality is false and perfidious, because it tolerates everything but the truth, and has a pantheon of gods, but Him who *only is God*. Believing that already the press and the pulpit are to a large extent silent on this subject through the bondage of fear; that the condition of church members in these lodges, is like that of the Samaritans who "feared the Lord, and served their own gods"—that it is only by a deplorable perversion and blindness, that they expect to worship acceptably the Christian's God in the church, and the god whom they worship, in lodges, and pagans, in loving fellowship, worship in somehers of imagery; while to truth the one only God sustains to these, thus worshiped by these heterogeneous and pantheistic Orders—the same relation as He did when worshiped in the tabernacle or Temple of Israel, to the God worshiped by Jews and the Gentiles, in the groves and high places of Baal.

Believing, these things—We invite the friends of Gospel light, and open dealing, to convene, consider them, and speak their mindsand also by solemn united and believing prayer, to seek counsel of God, and implore of His wisdom and power, to accomplish a reform, which must in some way be achieved, or our dearest hopes for our country and our Zion must suffer blight and ruin. Now that the enemy is gliding in like a serpent, rising and swelling molestedly like a flood upon some vast plain; let us implore the Almighty Captain of our salvation to lift a "Standard" against him, and ask the privilege of ranging ourselves under it, and hearing it forward to a victory, in which only evil and evil spirits shall be harmed and vanquished men shall have greater occasion of joy and thanksgiving, than the victors, because to them it shall bring deliverance from a bondage, linked to woe and wrath Divine, of which they are all unconscious.

This is to be a *Representative* Convention made up of delegates.

1st. From State, County, Town, or still smaller auxiliaries.

2d. From all Evangelical, Ecclesiastical bodies, which are in sympathy with our object. General Assemblies, Synods, Presbyteries, Classes, Conferences, Associations, Conventions, Parishes and Churches, are invited to send delegates.

3d. Literary Institutions, High Schools, Academies, Colleges, Theological Seminaries, Lyceums, Institutes, and open Literary Societies, are also to be represented.

4th. And finally, any true friend of this reform, who is so situated that there is around him no constituency who wish to be represented, may upon the showing of the fact, be admitted to a seat, by a vote of the convention.

There will be no exclusion on account of ecclesiality, race, color, sect, or sex, or previous condition of servitude to the lodges.

The Convention will sit with open doors without Tyler or Sentinel or Guard, and without sign, grip, or pass-word, we say to all order in persons "Whosoever will let him come"—All Ashlaredges are to be admitted on the occasion, whose names will be given.

Now friends, organize and elect your delegates, and make provision for their expenses, and the general expenses of the convention.

A committee of arrangements has been raised in Cincinnati, who are taking hold of the matter with determination and great energy, and will adopt and announce such preparatory measures as they deem needful and condusive to the success of the convention.

Rev. J. O. WEBSTER, President,
Rev. I. A HART, Cor. and Rec. Sec'y.
Chicago, April 28, 1870.

The following article hits off the business of joining the Masons too well to be kept back. It is from the Meadville (Pa.), *Daily Republican*, and is entitled—

FREE MASONRY EXPOSED.

BY THE VICTIM.

He says: I have joined the Masonic Fraternity, Mr. Editor. I am a free and accepted son or brother, whatever it is, of that ancient and honorable order. I have belonged to many secret organizations in my time. I've been an Orangeman, and a Son of Temperance, and an Odd Fellow, and a Fenian, and if I remember aright, I once belonged to a gang of rowdies, but this last organization, this institution exactly *reverses* the laws of right, and the code of morals which God has given. And hence selfishness, becomes Masonic virtue; Disloyalty, Masonic purity—falsehood, is Masonic truth—enhancement, robbery, &c., is Masonic honesty—crime, and murder even, is Masonic righteousness—treason, is Masonic loyalty; and to save each other from punishment for any, or all of these things, by defeating officers courts and laws—is Masonic justice.

And now Sir—you need not wonder at these little preceedilloe which you mention; *or ask*, with surprise—"Are these things so?" I tell you, they will be a great deal co-e'r, if Masonry goes on as it has done of late; and we shall have reason to be thoekful, if our Republican Government—or even a religion with Christ in it—is left to us. Under the various operations of secretism, deception, and reckless self-aggrandizement; things are being widely prepared, arranged and concatenated, for a "Grand All-Poisoned," Inquisitorial and monarchical dominion—and nothing, but determined deliverance in God's truth, the out-pouring of His spirit, and the preparation of our Lord's way in His Zion—can prevent it. Eo.

MINUTES

OF THE

Aurora Christian

CONVENTION.

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. C. G. Finney, With resolutions letters, etc.—a permanent work much value and power.

Single copy, paper covers, 35 cents. Five copies $1.00.
Single copy, bound in muslin, 40 cents. Six copies $3.00.

Sent by Mail on receipt of price.

EZRA A. COOK, Publisher,

88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A new 8 vo. Pamphlet of 31 pages. It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism as opposed to the Church of Christ.
4. Secretism as inimical to the Safety of the State.
5. Free Masonry is a Secret Despotism.
6. Selling Secrets

This work is now published. Send in your orders at once. Price, single copy, 15 cents. Per copy $1.50 per dozen, post free. Address orders to

EZRA A. COOK,
88 La Salle Street, Chicago.

Light on Free Masonry,

BY ELDER D. BERNARD, 18

to which is appended a Revelation of the Mysteries of Odd-Fellowship, by a member of the craft.

The whole containing over Five Hundred pages, newly revised and republished. Will be sent, post paid, to any address on receipt of the retail price, by A discount of 20 per cent allowed to the trade.

Rev. J. W. SHUEY
Telescope Office, Dayton, Ohio.

Ezra A. Cook & Co.

88 LA SALLE ST., CHICAGO,

BOOK SELLERS,

PUBLISHERS, AND

JOB PRINTERS,
LITHOGRAPHERS,
Manufacturing Stationers.

Paper, Envelopes,
BLNK BOOKS, STATIONERY,
&c., &c.,

Special attention paid to

Job Printing, Lithographing,

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY.

Send for Samples and Prices.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.

of our own make always to stock.

Western Tract and Book Society

DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS.

See column on 4th page, headed

Campaign Documents.

A RARE CHANCE!

Eight copies of Bernard's Light on Masonry, eighth edition, that have been used, but which are yet in good condition, will be mailed at $1.00 each. E. J. CHALFANT, York, Pa.

Power with God and with Men

By Rev. Asa Mahan, D.D.

A work of great value. Price $1.50. Also

CHRISTIAN BAPTISM

By the same author. Price $1.50.

Light on Masonry & Odd-Fellowship,

By ELDER D. BERNARD.

A book of over 500 pages well and neatly bound. Also, E. L. Valance's confession of the murder of Morgan. The above book and pamphlet will be sent post free, in any address by sending $2 to the undersigned at Leadenville, Iroquois County, Illinois.

JAMES S. HICKMAN.

AN Inquiry into Free-Masonry,

By Elder J. G. Stearns

Seventh Edition, price 30 cents.

Letters on Masonry, price in paper covers, 60 cents.

A new chapter on Masonry addressed to Churches that have held in fellowship adherents to Masonry. Price by mail, three bound in one volume, price $1.00. Next free Sabbath collection in behalf of the cause. Address the author, Rev. Edward Smalley, Christian Church, N. Y., or T. W. Seward, Utica, N. Y., or J. S. Hickman, Leadenville, Ill.

National Sunday School Army,

COMMISSIONS.

A System of Rewards for Sunday Schools,

Approved by the Best Sunday School Men.

Intended as rewards for bringing in new Scholars, by the one of which every one can be rewarded according to their service at a small expense; at the same time they create an interest in the work which never flags if properly managed. The Commissions are got up on the same plan as those used in our Volunteer Army Service in the following System:

1. FIRST
All Pupils are reckoned as privates and they have gained promotion.

2. SECOND

They are promoted as soon as they have performed any service as follows:

For bringing in 1 scholar, a Corporal; 5 scholars, a Sergeant; 10 scholars, a Second Lieutenant; 15 scholars, a First Lieutenant; 20 scholars, a Captain; 30 scholars, a Major; 40 scholars, a Lieutenant Colonel; 50 scholars, a Colonel; 75 scholars, Brigadier General.

THE COMMISSIONS

are fine Lithographs, three below Major, in one color, and all above Upgrade, in two colors. The form reads as follows with a slight change, (leaving out the Company) in those above Captain.

This certifies that.....having recruited.....Scholars for the.....Sunday School is hereby appointed.....of Company.....of the.....Regiment of the.....Brigade.....Division.....Corps Recruiting in the service of the National Sunday School Army, to rank as such from the.....day of.... One Thousand Eight Hundred and....., and is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping Scholars in the Sunday School.

Given at.....this.....day of.....

.....Secty. .....Supt.

And when filled out would read, e. g., thus:

This Certifies that Mary A. Warner, having recruited 30 Scholars for the New Walnut Church Sunday School, is hereby appointed Colonel of Company 1, of the 1st Regiment of the Chicago Brigade, Methodist Division, Illinois Corps, Recruiting in the Service of the National Sunday School Army, to rank as such, from the 16th day of November, One Thousand Eight Hundred and Seventy, and she is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping her recruited Scholars in the school.

Given at Chicago, the November, 15th, 1870.
E. G. RAYMOND, Sec'y. A. B. MEANS, Sup't

There is no connection existing between different Schools, with regard to the particular Regiment, Brigade, &c., that the above image represents, Place, State, &c., same as in Commission filled out.

PRICES OF COMMISSIONS.

In one Color on fine paper, $6.00 per 100.
In one color on Card Board, $9.00 per 100.

FOR HIGHER OFFICERS,

In two Colors on paper, $10.00 per 100.
In two Colors on Card Board, $14.00 per 100.

SAMPLES SENT FREE.

EZRA A. COOK & CO.
PUBLISHERS,
88 LA SALLE ST., CHICAGO.

The most Popular Juvenile Magazine in America.

THE Little Corporal

has a larger circulation than any other juvenile magazine in the world, and is better worth the price than any other magazine ever published. It is

Entirely Original and First Class.

THE LITTLE CORPORAL is the most entertaining publication for the young that we have ever examined. We cannot see how it can possibly have a superior, or if it could have, how the young folks could possibly wish for anything better.—*The Pennsylvania Teacher.*

NOW IS THE TIME TO BEGIN.

Back Numbers can always be sent.

Splendid Premiums are given for Clubs.

TERMS: One Dollar a year. Sample copy, containing Premium List, 12 cents, or free to any one who will try to raise a club. Address

EZRA A. COOK,
88 La Salle St. - - - Chicago, Ill.

Cynsoure & Little Corp'l

For $1.75, we will send the CYNOSURE AND LITTLE CORPORAL for one year.

For five CYNOSURE subscribers and $5.00 we will send the LITTLE CORPORAL as a premium.

THIS IS A RARE OPPORTUNITY FOR THE CHILDREN TO DO GOOD AND BE AMPLY COMPENSATED FOR IT.

MEETING IN DUPAGE COUNTY.

A series of meetings has been held in this county under the auspices of "Du Page Co., Christian Association opposed to Secret Societies."

The meetings in Wheaton, addressed by Mr. Chittenden of Crystal Lake, and Rev. Mr. Barlow of Dundee, have already been referred to in the CYNOSURE. Besides them, meetings were held in Wayne, Bloomingdale, Danby, Lombard, Addison and Warrenville. Mr. Chittenden gave his experience in Masonry in all these places except Wayne, where from some misunderstanding he did not arrive. C. A. Blanchard addressed the meeting at that place. The subscriber was present at the meeting in Addison only; which was peculiarly interesting on account of the part taken by German speakers. We will give a condensed account of the meeting. Rev. Pr. Ahner, pastor of the German United Evangelical Church, where the meeting was held, opened with prayer, and made an appropriate speech, giving the origin of the Masonic Order as the Apple-tree tavern in London. He then pointed out the dangers to our nation from this wide spread organization, by its influence on our politics and in the courts of justice. He mentioned the instance of a man in Lake Co., who murdered his wife in the most brutal manner, but being a Free Mason he was cleared. He further spoke strongly on its corruption of the church, and stated that it was a nation in the nation, and a church in the church. He concluded that as a religion it was of Satan and directly antagonistic to Christ's religion, and that he did not believe a man with his eyes open, could be both a Christian and an adhering Mason. After his remarks the undersigned introduced Mr. Chittenden, who entertained the audience by showing them the foolishness of their much boasted light concealed in the Masonic Order.

Prof. Kuebler of the Melanchton Theological Seminary of Cottage Hill, next addressed the meeting, speaking like Rev. Mr. Ahlert, in the German language. Among other points, he showed that the word "secret" in itself, was a strong presumption against the societies under consideration, as it must be dangerous to a republic to have in it secret associations bound by the most frightful oaths, to reveal nothing, and also to assist one another; and these associations under the control of a few. He further showed that the oath was not taken before any authorized tribunal, and as the government alone had authority to administer oaths; hence the Masonic impressions are no oaths, but blasphemous and sinful taking the name of the Lord in vain, and if any person that has been inveigled into the lodge saw the sin he had thus committed, it was not only no perjury, but it was an absolute duty to use all his influence to ware others from falling into the same sin. He further remarked, the Free Masons must be the most superstitious persons in the world, if in the face of all history, sacred and profane, they still believe in the great antiquity of Masonry, dating back so far as Solomon or even Adam; he held often heard of them telling it until they themselves believed in them, but Masonry presented the grandest spectacle of mob superstition. In conclusion he showed how unworthy of a man, not to say a Christian, were the ridiculous ceremonies of the lodge, as presented by Mr. Chittenden; and also how blasphemous was their mixing with these ceremonies, solemn oths and appeals to God which amounted to violations of the command, "Thou shalt not take the name of the Lord thy God in vain."

President Blanchard made a few remarks at the close, pointing out the caricature of holy things in the ceremonies of the lodge, as the raising from the dead, personifying Christ and the like. The meeting was then dismissed with the benediction.

This meeting although not very largely attended on account of the busy time for the farmers who compose almost the entire population, was still an important one, and there is no question, if the Germans of our land, especially in farming districts, can be awakened on this subject, they will be found largely on the right side. In many places they have already taken a stand against the dark orders. A religious paper published in St. Louis, entitled *Pleidenfolk* (Messenger of Peace) is publishing a series of articles against Free Masonry which will afterwards be edited in book form. The German Lutheo denomination have published a translation of Dr. Cooper's book on Odd Fellowship, and many German churches testify against secret societies.

These meetings will be followed up by a County Convention in time to send delegates to the National Convention at Cincinnati.

H. A. FISCHER,
Sec'y. County Association.

MEETING AT CRYSTAL LAKE, ILL.

EDITOR CYNOSURE:

Dear Sir—A large and intelligent audience, composed of all classes sects and nationalities, also most of the brightest lights of this vicinity—assembled at the Congregational House of worship in this place, on the evening of March 10th, to listen to a lecture on Free Masonry from President Blanchard of Wheaton College, who had been invited to come here and address us on that subject.

The lecture had been announced from all the pulpits in the place, the Sabbath previous.

The meeting was organized by choosing the Rev F Lawson, Chairman, and Mr. Edwin Hack, Secretary.

As the close of the lecture a collection was taken up to defray the expenses of the meeting.

It was moved and carried.

1st. That we have another lecture.

2d. That as we have listened to a man who has cut loose a Mason—that we procure a lecture from one who has been a Mason.

3d President Blanchard suggested the Rev. I. A. Hart, of Wheaton, Ill.

Moved and carried that Rev. Mr. Hart be procured to give the next lecture.

4th. That the next lecture be given at the M. E Church at Crystal Lake Crossings.

5th. That the Minutes of this meeting be published in the CHRISTIAN CYNOSURE.

Owing to a misunderstanding as to where to get off the evening train, President Blanchard missed the carriage that was in waiting for him, and consequently, it was fully 8 o'clock before the lecture commenced. But the audience all kept their seats and listened with intense interest for fully two hours, proving that the people want light not under a bushel or behind a mystic curtain, but on the hill-top, and not for a select favored few, but for all.

But a few copies of the CYNOSURE have previously been taken here—but their influence has been wholly instrumental in preparing the way for these lectures. Let the work go on. Truth seeks, error opposes discussion.

(Signed) E. HART, Sec'y.

ENCOURAGING.

At length a man in high official position, in the Senate of the United States, and in his seat there, dares to come out openly, as an honest man should, and express himself clearly and decidedly against the kind of secret society. Senator Nye has characterized the Ku Klux society as devils incarnate. Whether he ventured to express this opinion on the strength of the rebel General Breckenridge having done the same thing, or whether it emanated from his own manly convictions of right, we do not know; but it is a symptom from which the CYNOSURE ought to take great encouragement—We may well be thankful that public opinion is ripe in the Senate; but that a man dependent upon it for office may yet come out and express an opinion against secret societies, of any kind whatever. It is very far from a great distinction will be sought to be made between Ku-Kluxes and Masonry: a man might speak ill of Ku-Kluxes, especially if he happened to live where that beautiful new edition of secret villainy has not yet received while he would be sensitive at the idea of being even supposed to think ill of Masonry. Yet in fact there is little or no difference between them in principle. Masonry is the daughter of Jesuitism, and the own mother of all the modern brood of secret associations. One is just as respectable or bottom as the other. There is not a pretension, however holy, set up by Masonry, that cannot equally be set up by Knights of the Golden Circle, and Ku-Kluxes. The Ku-Klux is your modern Knight, who takes upon himself the sacred duty of vindicating society against the wrongs of negro suffrage and carpet bagging, imposed upon by a tyrannical government. And in it unto the end of Masonry that it exacts a self appointed mediator between society and tyrannical governments? Masonry, under sometimonious pretenses like the devil under a cowl playing Monk—lets you commit crime, if you'll persecutes you, with a degree of bocharism proportioned to the ignorance of its followers. It injures your business; thwarts your just designs slanders your good name; blights your prospects; and ruins the very souls of its unwary followers if not of its enemies; with Ku-Kluxes more merciful, aim chiefly to destroy the body. Masonry can *kill* too, and assassinate, as well as the Ku Kluxes.

Let it be observed in what part of the country it is, that Ku-Kluxism took its rise. It in that region where the people had long been particularly devoted to Masonry, as a means of sustaining innocent slavery, against the cold insidious approaches of a tyrannical government! Where Masonry has been the most actively prestied—where the Jew Lieutenant Generals of the 33d degree have made their especial head quarters—where the sacred duty of sustaining the divine institution of slavery had given a peculior force and sanction to the mystic rites of Masonry—it was there, precisely there, in that very region of the world that Ku-Kluxism began and flourished. It was out among the assassins of Asia Minor, amidst the brutal barbarism of the East that it arose; but in a land of pretended Christianity, and of boasted high civilization; where, in fact, Christianity had become terribly degraded and corrupted, and where general education had almost expired, under the "divine" sway of Masonry! It arose where men had deported from the worship of the true Artiety, and had bestowed their adoration upon that pitiful abhorrent, man-made trinity, made up of Democracy, Masonry and slavery; which had become the birth, hope, and charity of the land. Out of these three, Masonry was the chief hope of the community; and from its loins has sprung the loathsome, impressive, terrible Knight Templar ism of the Ku-Klux brotherhood!

One would not suppose that the CYNOSURE need to feel under any particular obligation to Senator Nye for expressing an opinion against this latest spawn of Masonry; it is so manifestly villainous and detestable; but when it is considered how far the popular mind has already become demoralized by the reign of secret solatries, and how many ministers of the gospel, even, there are who pretend that these societies are sacred and holy, worthy of equal consideration with the religion that they teach; we shall see that it requires a degree of manhood, even in an United States Senator, to array himself against them: It must be remembered too, that the last President of the United States was an illustrious Democrat, slaveholder, and Mason; and that the present presiding officer of the Senate, our Vice-President Colfax, is a distinguished leader of Odd Fellows. Around Senator Nye when he spoke, there were doubtless a host of the Templars, Knight Templars, and Knights of the Golden Circle, as well as Masons, and possibly Ku-Klux es, all of whom he might morally offend, to the imperiling of his political prospects, by any opposition whatever to any one of the brood of secret societies. We must think of these things in estimating the indebtedness which we are under to Senator Nye for sustaining the principles of this CYNOSURE.

Seriously—our political men have derived their education to such an extent from secret societies, that it would require something as near to assassination, and housebreaking, as burning from Masons, to cause them to desire for one moment of the holy mission of Masonry. The teachings of Masonry are not only mystic, but they are also very misty, so that its followers, as a class, indulge, injurious ideas of facts. They become dreamy, confused, shaky, credible, doubled faced, untruthful, unreliable, and naturally take to spirits and Spiritualism. Truth itself, never recognized, which is but often the case, is made to appear a myth, a mystic sign for conveying some untruth. A Senate under such influences, would be just as liable to confess a murderer, or, a whore-monger, or any trafficker in office, to a position of high trust and honor, as it would the best character of the country. It would stand in an attitude of perfect deference and respect before such a person as Col. Forger, who murders an officer in the zealous and patriotic performance of his duties.

The question of the Bible in our public schools, where it has always been unquestioned until recent times, is not so important as this other question, viz: Who are to be the instructors and directors of our political morals—the clergy or Masons, religion or paganism, manly honesty, or knavish cunning priest-craft and imposition? This is a question of the most vital importance. If our clergy are so cursed by a sense of duty to God and man, they will bestir themselves to purify their holy religion from this sneaky intrusion of Masonry, by which it has become hedimed and defiled. In no age of the Christian religion was there such a necessity for an Ecumenical Council to protect it from foul, pagenish rites and heresies, than there is now, of a general synod all of religious denominations in the United States, to purge themselves from the pseudo religious pretensions of secret societies.

We hope, therefore, that the Convention in Cincinnati next June, will be largely attended, and that every delegate will come provided with resolutions from his quarter of the Union, to illustrate, prove and place on record, the dangerous character of Masonry to true religion sound morals, and free institutions. Let us go farther than Senator Nye, and shew the country that we are true of Ku-Kluxism is equally true of Masonry.

ANTI-MASON 33D DEGREE.

ROYAL ARCH MASONS OATH.

Below, is the last half of the Royal Arch Mason's oath, taken from the book of Masonic ceremonies by Jeremy Cross.

This is a specimen of Free Masonry. This affords a glimpse of the inside of the dark and horrible system to which multitudes of professed ministers and disciples of Jesus belong in these times. We would claim that we do not know the inside of Masonry, but their pretensions are false, for witnesses in abundance can be had to prove the revelations true. No civil court ever proved a case by the testimony more conclusively than we can prove that we have the oaths and secrets of Masonry.

Who that professes to be o disciple of Jesus can have any connection with a system which protects members *right or wrong, murder and treason not excepted*?

It is strange that any law abiding citizen can indorse such a system by his connection with it, but how much more revolting for a professed minister of Christ!

Reader, is your minister a Mason? Can you receive religious instruction from his lips? You then are an accomplice in this wickedness. Such a Christianity is an awful delusion. Sinners are not improved by conversion to a religion which admits of sin in any degree. What is the profoundest ignorance among the people in regard to the character of this false and murderous institution. Masons themselves in the first degrees, are ignorant of what is before them in the higher degrees. Who knows the character of their religious rites? We are prepared to prove all these charges true.

We are waging an political warfare on Masonry, but as Christ's minister, I wage war to the bill against this Christianity which nurses and fosters Masonry! My only hope is with the beast, and false prophet!

"Further more, do I promise and swear, that I will obey all regular signs, grips, and tokens, given, handed, sent or thrown to me, from the hand of a companion Royal Arch Mason, or from the body of a just and lawfully constituted Chapter of such, provided it be within the length of my cable-tew. (Literally 3 miles.)

Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong. Also, that I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications.

Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets given me in charge as such, I knowing them to be such, shall remain so secure and inviolable in my breast as his own, *murder and treason not excepted.*

Furthermore, do I promise and swear, that I will be obliging and assisting all poor and indigent Royal Arch Masons, their widows and orphans, wheresoever dispersed around the globe, so far as in my power, without material injury to myself or family. All which I most solemnly and sincerely promise and swear, with firm, steadfast resolution, to perform the same, without any equivocation, mental reservation, or evasion of mind in me whatever; binding myself under no less penalty, than that of having my skull smote off, and my brain exposed to the scorching rays of the sun, should I ever knowingly, or wilfully violate or transgress any part of this my solemn oath, or obligation, of a Royal Arch Mason. So help me God, and keep me steadfast in the performance of the same."

—Selected.

SCRIPTURAL TEXTS.

There are many passages of Scripture which are opposed to Masonry. We will here give three, which are to be found to the fifth chapter of Ephesians, as follows:

11. "And have no fellowship with the unfruitful works of darkness but rather reprove them."

12. For it is a shome even to speak of those things which are done of them in secret.

13. But all that are reproved are made manifest by light; for whatsoever doth make manifest is light."

Here the works of darkness, or secrecy, are called unfruitful, that is, fruitless in a Christian point of view. They are fruitful in evil, and wickedness, but not in goodness; and the followers of Christ are prohibited from having any partnership in them. And not only this, they are to come out and reprove them. Thus, a minister of the Gospel, or any other Christian, who may have been enticed into the mysteries of darkness which are practised by Masonry; is not only to come out from them, but he is to reprove them. He is not to remain silent, and full to speak of the things does he, as the lodge, cut of shame; but he is to speak out openly; make the evil manifest, and reprove it.

The Greek word which has been translated into *to reprove*, as used in the text, has several meanings, none of which are less forcible than the one given. The Greek word used is *Elegcho*, which has the following significations viz.: "To show or prove by arguments, to refute; to convince, convict; to reprove or reproach; to censure; to despise; to manifest; to repress; to dishonor or disgrace, and to expose.

Now the reader may have his choice of these meanings, which he will use in the performance of his duty towards the works of darkness; he may take one or all. He may refute Masonry which is made up of the works of darkness; or he may convince Masons of their error in so doing, victing them of unworthy substefuges and double-dealings; or he may justly accuse and despise their covert ways, making them manifest by convincing proof, and resulting to reproach them for the sake of truth and the cause of Israel, and he may expose them in all possible ways. There is not much need however, of trying to dishonor or disgrace the Masons themselves, for in their own works do not due this, nothing else will.

But it is clear what the duties of every Christian man are in the case; it is to expose and make manifest the works of darkness; for what ever one makes manifest is light, and Christ is the light of the world. It is one of the numerous impositions which Masonry is trying to palm off upon the community; to pretend, as Masons do, that they have the light shut up within the high degrees of the lodge. The concealing of things, and never revealing them, is not the light, but it is the exposing, and making manifest, and reproving evil, and darkling, and secretive ways, that is light.

One of the contemptible tricks of Masonry, which may well be despised, according to the full meaning of the injunction given in the text, is in its dating some of its own mummeries from the creation of the world; or rather from the time when God shut it in the world. This is an assumption of Masonry intended to place itself far above Christianity, in respect to time, and rendering itself the first recipient, as it were, of the morning light of creation, thus placing itself much above God and Christianity, whose light did not dawn open the world until several thousand years later!

In following out this idea of the Masons, we have signed some of our articles "Anno Lodge" meaning thereby that it is the second year of the light of the CYNOSURE, which is to make manifest the villainous tricks of Masonry; and we claim that our year of light is a great deal better for American men, and ladies, than the date from, that that which is set up for us, and imprieted upon some of our corner-stones, by the sly brethren of the Craft. We confidently set up our year of light in opposition to theirs, as being a great deal more reliable, in every way, to data from.

But what we would particularly call the attention of the reader to, is this: taht no Christian, knowing the works of darkness wrought by Masonry, either by direct personal experience, or otherwise, is at liberty to remain silent about them and allow others to be misled and deceived, but it is his duty to reprove these works and make them manifest. He is not a minister of the Gospel, who has had the misfortune to be induced by efficious friends or otherwise to partake in these works of darkness, is not free, on being convinced of the error of his ways, to shut his mouth and refuse to hide his own shame and disgrace; but he must come out, and perform, towards those works, every act implied by the word *Elegcho*, be reprove, convict, expose, censure, make manifest, and repress them.

Such is our idea of the true force of the Scriptural texts which we have given. If any one thinks that we are mistaken, let him go to the Bible, from which they are taken, and decide for himself what their true import is. We have no desire to deceive, as they do who engage in the unfruitful works of darkness. No one, we think, can find in them any reason or excuse for the silence of the Gospel who on having the nature, oaths and works of Masonry pointed out to him, can still pass it over in silence; fellowship it, or bear with it.

ANNO LUCIS 2d.

SAVED BY A BIBLE.

Dr. John Evans, on one occasion, began a sermon to young people thus: Shall I be allowed to prelece this discourse with a passage concerning an acquaintance of mine, who has been many years dead, but which I remember to have read a few days ago, from himself? While he was an apprentice, the civil war began. Inclination led him into the army, where he had a captain's commission. It was fashionable for the men of that army to carry a Bible with them; which, therefore, he and many others did, who yet made little use of it. He was ordered with his company to storm a fort where they were exposed to the thickest of the enemy's fire. Having accomplished the enterprise, he found a musket ball lodged in his Bible, which was in a pocket so situated that a mortal wound must inevitably have followed, but for this remarkable piece of armor. On a nearer inspection, he found the whole pocket, and the wor so far into the Bible, as to rest directly upon that part of the first unbroken leaf where these words occure: "Rejoice, Oh young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. xi, 9. The surprising difference of these two words, and the passage which his conscience told him was very opposite to his case, and which Providence in so remarkable a way pointed out to him, made the deepest impression upon his mind. From that time he attended to religion in earnest, and continued in the practice of it to a good old age; frequently making the remark that the Bible had been the salvation both of his body and his soul.—*Selected.*

BEECHER'S FIRST SHOT.

Did you know that the first time that ever I fired a gun, it was at a "chippy," and I did not hit him! My father it was, that let me iron behind him, a seven or eight-year-old, while he was hunting through the bush. I saw my mother screwed up when he took aim! and what a crash in my over-sensative ear was the report! It was always painful and always an irresistible fascination. And so, one day, returning home, I out ran a bold chipmonk, and coursed along the wall with trailing tail, then mounting a stone, tail cocked, he said: "Hi me, hit me, hit me, hi me!" "Here, Henry, do you want to shoot?" "Yes sir—no—yes, I do." "Get behind me—let the gun rest on my shoulder—now take aim—come, pull the trigger—or he'll he off." I shut up one eye in a manner that carried the other with it. I opened both. The tears came. The squirrel seemed six or seven squirels whirling round in the air. I took aim but it would not stay mined. Somehow, I saw the sky, the stone wall, a great mullen stalk, the squirrel, and twenty other things, all in a big Bang went the gun. "Chigger-ree-ree" went the squirrel as he dived down, laughing, into a hole.

Well, I've seen many a minister do the same thing with a sermon, and feel as satisfied as I did. To be sure I had not hit anything, but I had made a splendid noise.—*H. W. Beecher in Christian Union.*

NOT CONVERTED.

You have long lamented and wendered that your children were not converted to Christ. During all this time your great love for your children has been manifested, but not your greater love for Christ. Your children have never seen that you loved Christ more than you loved them. Their food, their clothing, their education, and their comforts have always been first with you. If you have done anything for Christ-4, it has been only with the time and money you could spare after having first provided for your children. All this the children have seen, and it all strongly argues that you have not turned from themselves to the Savior, whose claims are always to be made subservient to their own, they are their parents being the judges? When children shall see that their parents do really and sincerely prefer Christ, that by them every choice is tered and made for Christ, then children will see and feel that they too must follow Christ. Until then it will be strange if they are converted.—*Macedonian.*

CAMPAIGN DOCUMENTS.

The Mystic Tie
Free Masonry,
A League with the Devil.

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being o defence read before o Committee appointed in the trial of PETER COOK and LUCIA COOK of Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES
OF THE
Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. C. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cts. Six copies $2.00.

Sent by Mail on receipt of price.

SECRETISM:
In relation to the Purity of the Church,
and the
Safety of the State

A new 8 vo. Pamphlet of 24 pp. It treats
1. Of Secretism in General,
2. The Injunction of Secrecy,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry is a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy 15 cents, 8 Copies $1.00.

Truths for the People.
A Work for the Times,
FREE MASONRY
shown to be the idolotry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the irreconcilable enemy of God, and the Relentless Enslaver of man.

BY

Mrs. Lucia C. Cook.

PRICE: Single Copy 18 cts. 8 Copies $1.00.

Finney on Masonry,
Pres't Finney's Greatest Work,

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of he his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and expose Masonry in such a way as not only to convince the reader, but to make it impossible for the reader to honest with himself. An extensive reader and deep thinker said after reading this book—"If any one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Tome Cabin," and ha is so mild and pleasant that even his enemies can not close the window."

PRICE: $1.00. FOR SALE AT THE OFFICE OF THE CYNGSURE.

The Masonic Conspiracy,
By Rev. JOHN LEVINGTON.

214 pages, price $1.00. Send $1.00, and it will be sent postpaid.

This is probably the most killing exposé of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to rescue the deluded Mason of three degrees, from the ruin to which he is being led

Cynosure Tracts
NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1 50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORGIN—DESPOTIC AND CHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. Bailey, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees.

A 2 page Tract @ $3.00 per 1000, 25 cts. per 100.—*Edition exhausted.*

TRACT NO 3,

MASONRY.
A View from Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and he wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 33D DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $4,00 per 1000.

This tract is a reprint of a tract published in 1834, and is o very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING RIS AND HIS FATHER'S

Opinion of Free Masonry (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted.*

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a thrilling exposure of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow to be nothing else but the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowndes Co., Miss.

R. C. FORRESTER,
ELI TAPLEY,
P. S. FERMSTER, } Ex. Committee.

CAMPAIGN DOCUMENTS,
CONFESSION OF THE
MURDER
OF
WM. MORGAN,
AS TAKEN DOWN BY
Dr. John L. Emery,
OF RACINE COUNTY, WIS., IN THE SUMMER OF 1849,
FROM THE LIPS OF
HENRY L. VALANCE.
PRICE, 20 cents. $12.00 per 100.
For sale at the Office of the

CHRISTIAN CYNOSURE,
88 La Salle Street,
CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole controlvoy over five hundred pages lately revived and republished. Will be sent postpaid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,
Seventh Edition, Price 80 cents.

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in Fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,

By Rev. DAVID MAGDILL, and Drs. E. BEECHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject, PRICE 40 cents.

BIBLE, TRACT AND BOOK SOCIETY
DEPOSITORY.

CATALOGUE OF BOOKS.

☞ We respectfully invite the Christian to compare the supperiority, prices, &c., of our publications with those of other Book Societies or Houses. All books and tracts published by other societies will be furnished at the lowest rates by the Board of Publication, and in no case will any one stranger be allowed to undersell the agent of high literary merit.

The Pioneer Library, a series bound in muslin, with side stamp, in handsome box, ... $ 10 00
Life of Abraham Lincoln, ... 1 50
Social Societies, ... 1 50
Secret Societies, ... 1 50
The Orphan, ... 1 50
Life and Public Services of Lincoln, ... 1 50
Charley by the Sea Shore, ... 1 50
The Bond Slave, 12 pages, 12 cts.

BERNIE'S WHITE CHICKEN, by Peter Jackson, ... 1 50
WE CRIED TO WASHINGTON, and he sent us words, 16 mo. A thrilling narrative, ... 1 50
Always do right. 256 pages, ... 1 50
Charley's Haul. 12 pages, 2 cts.
Stories for Little Readers. 144 pages, ... 1 50
The Good Friend. 128 pages, 24 mo. 1 50
The Bond Maid. 12 pages, 12 cts.
CAROLINE JONES, or Christianity and Loyalty, 252 pages, 18 mo. 1 50
CAROLINE JONES, or Christianity and Loyalty, 252 pages, 18 mo. Three Illustrations, ... 1 50
CHRISTIAN'S DUTY. Delivered before the Southern Christian Association, ... 1 50
CHRISTIAN'S DUTY. Delivered before the Southern Christian Association, ... 1 50
CHRISTIAN'S DUTY, by Rev. H. Ostrom, 12 pages, 12 cts.
THE CHRISTIAN'S GREAT LESSON, ... 1 50
THE CHRISTIAN AND THE TIME. By Rev. A. Cleveland, ... 1 50
THE CHRISTIAN AND HIS CALLING. By Rev. A. Cleveland, ... 1 50
THE BRUNNARD SAYERS. 60 pages, 12 cts.
THE CHRISTIAN'S DUTY. Delivered before the Synod of the Presbyterian Church, ... 1 50
THE CHRISTIAN'S DUTY. Delivered before the Synod of the "Free Church," 1 50
THE CHRISTIAN'S DUTY. Delivered before the Synod of the Presbyterian Church, ... 1 50
ESSAY ON PRAYER, with special reference to the duty of Christians to pray, 12 cts.
ESSAY ON PRAYER, with special reference to the duty of Christians to pray, ... 1 50
GOSPEL MINISTRY. By John Brown of Haddington, ... 1 50
GOSPEL MINISTRY. By John Brown of Haddington, ... 1 50
GOD AND HIS SERVANT. By G. B. Cheever, D. D. 1 50
GOSPEL PRAYER. By G. Christopher Blumhardt, ... 1 50
A prize Temperance Story Book, ... 1 50
HELEN LINDSAY. A Holiday Gift. 192 pages, Illustrated, ... 1 50
HARRIET AND HELEN, or the Orphan Sisters. 192 Pages, Illustrated, ... 1 50
HOME IN THE SOUTH, or Two Years in the Wernian. 184 pages, Illustrated, ... 1 50
HIDDEN FOE. Warfield Her on the Other Side and Other Stories. 192 pages, Illustrated, ... 1 50
JESSIE WELLS. 208 pages; in cts. The story of the Prairie Fire, ... 1 50
JESUS ALL AND IN ALL. 16 mo. 268 pages, ... 1 50
KING'S HIGHWAY. 288 pages; 18 mo. Bound in muslin, ... 1 50
KING'S HIGHWAY. 288 pages; 18 mo. Illustrated, ... 1 50
LIFE AND PRAYER. 192 pages, 18 mo. Boards, ... 1 50
LIFE OF CHRIST. By Rev. Dr. Newton, ... 1 50
LIFE OF ABRAHAM LINCOLN. 16 mo., 384 pages, Illustrated. Price $1.50. Sent free of charge to God in applying immunity. I agent wishing to engage in the sale of this book, by placing one dollar to one of the books in the list, will receive the same by return mail, free of charge.
LIFE IN EARNEST. 192 pages, 18 mo. Boards, ... 1 50
LIFE OF FAITH. By Rev. Dr. Newton, ... 1 50
LIFE OF FAITH. By Rev. Dr. Newton, ... 1 50
LIFE OF JOHN BUNYAN. 16 mo. 384 pages, Illustrated, ... 1 50
LIFE OF JOHN BUNYAN. 16 mo. 384 pages, Illustrated, ... 1 50
LIFE OF THE PROMISER. By J. R. Macduff, D. D. 1 50
LIFE OF THE PROMISER. By J. R. Macduff, D. D. 1 50
LIFE OF ABRAHAM LINCOLN. 16 mo., 384 pages, Illustrated. Price $1.50. Sent free of charge to God in applying immunity. I agent wishing to engage in the sale of this book, by placing one dollar to one of the books in the list, will receive the same by return mail, free of charge.
LIFE IN EARNEST. 192 pages, 18 mo. Boards, ... 1 50
LIFE OF FAITH. By Rev. Dr. Newton, ... 1 50
LIFE OF FAITH. By Rev. Dr. Newton, ... 1 50
LIFE OF JOHN BUNYAN. 16 mo. 384 pages, Illustrated, ... 1 50
LIFE OF JOHN BUNYAN. 16 mo. 384 pages, Illustrated, ... 1 50
LIFE OF PROMISER. By J. R. Macduff, D. D. 1 50
LIFE OF PROMISER. By J. R. Macduff, D. D. 1 50
LITTLE ROBERT AND HIS FRIENDS, or the Liberty of Prize Valley. 192 pages; Illustrated 1 50
LITTLE ROBERT AND HIS FRIENDS, or the Liberty of Prize Valley. 192 pages; Illustrated 1 50
LITTLE DARLING, Little Rhubarb and Other Stories. 192 pages, 18 mo. Illustrated, ... 1 50
LITTLE DARLING, Little Rhubarb and Other Stories. 192 pages, 18 mo.; Illustrated, ... 1 50
A fat gentleman and impertinent, ... 1 50
LEVI STOWELL, Pioneer Preacher, ... 1 50
MARY BUNDLE DUNCAN. A Memoir. 18 mo. 192 pages, ... 1 50
MOUNT OF OLIVES. A word on Prayer, by D. Bonar, ... 1 50
MIND OF JESUS. By J. R. Macduff, D. D. 1 50
MIND OF JESUS. By J. R. Macduff, D. D. 1 50
MY UNCLES FAMILY. Ten Months at the South, 16 mo. 288 pages, ... 1 50
NOTA MINUTE PAMPHLET. 16 pages; 18 mo. PASTOR'S FAMILY. By the Author of "Dairyman's Daughter." 144 pages; 18 mo. Subject; the Lords Supper in its Spiritual Nature, ... 1 50
NANIE'S EXPERIMENT. 96 pages; 18 mo. A Temperance Story Book for the Children, ... 1 50
NEW CHILD'S SPELLING BOOK 1 50
NEW CHILD'S SPELLING BOOK 1 50
NEW CHILD'S SPELLING BOOK

The Christ's Crusader.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 2. CHICAGO, TUESDAY MAY 31, 1870. WHOLE NUMBER 47.

The Christian Cynosure.

EDITORIAL.—The Christian Cynosure is devoted to exposing Secret Societies, but no productions of interest will be ignored in our columns. As the "Cynosure" is but a new enterprise both in name and publication, and is now weekly—every alternate Tuesday—communications should be as short as possible. Terms, in advance: $1 per year; six months, 60 cents. Postage, six cents per quarter, to be paid by those who receive no one piece, to but nine cents each, per year, payable in advance. All business communications, and letters addressed to EZRA A. COOK, 88 La Salle St., Chicago. The number on the margin of the wrapper opposite your name is printed in red ink to show when your subscription expires; but in order to prevent the number from being overlooked unless paid a new list.

THE PILGRIM CONVENTION AND MASONRY.

Letter from Philo Carpenter, Esq.

To the Editor of the Chicago Tribune:

We have had a memorable convention to celebrate this, the 250th year of the landing of the Pilgrims. A thousand delegates were assembled from all parts of the country to do honor to the spirit, the principles, the history of their forefathers. It was a grand assembly, worthy of its object; but did it prove itself worthy of those Puritans whose virtues it intended to honor? The following resolution was introduced by the Business Committee, the convention having previously voted that nothing should come before the body except as it was introduced through that committee:

WHEREAS, Within the corner-stone of the national monument to the forefathers there is a tablet with the insignia of Masonry inscribed; and whereas, there is no evidence that any of the Pilgrims were members of that fraternity, while their spirit and their principles seemed quite inconsistent with the genius of that society; and whereas, no monument should be allowed to advertise itself by inscriptions upon public edifices built by a common tax, or upon monuments set up to honor common religious sentiment therefore,

Resolved, That we earnestly request the Pilgrim Society of Plymouth to remove the obnoxious tablet.

This proposition was entirely germane to the occasion. A National Convention of the sons of the Pilgrims' were the body's only object in such a request. If there were any assembly in which it would be proper to introduce the subject, that was the one. The question was not logged in; it was perfectly natural that it should come up in that place.

It would seem that this was a very innocent piece of testimony. No censure is expressed as to the system of Masonry. It was not called anti-Christian, or anti-Republican. It simply asked that a single exception be not allowed to advertise itself upon the sacred memorial. Not even the denomination (the Congregational) which sprang directly from the Pilgrims, would have any right to such exclusive appropriation. The resolution was received with repeated applause. It would have gone through without any trouble, if certain gentlemen had not been afraid of their shadows. While the mass of the convention appreciated the spirit, it was only by a considerable majority that it was laid upon the table as an expedient to defer. This resolution I had to be very much in the language of fictitious circulated and signed by many distinguished citizens of Chicago and elsewhere in the State, *including Masons*, and which were pre-ented to the Legislature at its last session, and also at the Constitutional Convention now in session, asserting the principle that no sect or society should be allowed to advertise themselves as above, and asking that the insignia of Masonry be removed from the corner-stone of the new State House at Spring field. And yet those who have been elected from the Pilgrim land dared not assert as much in behalf of the Pilgrim Monument. Dr. Dexter said that the monument enterprise was "as dead as Julius Cæsar," and that the tablet might as well be inserted as anywhere else. So they even told us it would do no good to bear testimony against slavery; that we had nothing to do with it. But is that enterprise dead? It is not a short time since I was solicited by a traveling agent of the Pilgrim Society to subscribe for the erection of this very monument. He presented me an "Illustrated Pilgrim Memorial," of 56 pages, published as late as 1865, and designed to aid the work of solicitation. I told him that I could not subscribe to construct the foundation. If the thing is live enough to keep up its agency, it is live enough to merit the criticism of conscientious people. Dr. Gulliver said truly that we were not confronting Masonry, but that it was confronting us by bringing its insignia into such places.

That the Pilgrims were not Masons is confessed by the M. W. Grand Master, John T. Heard, who has, in his corner-stone, and who said on that occasion, as reported in the pamphlet: "It is not known, sir, that any of the passengers of the Mayflower were Free Masons; certainly, no record of the fact has been discovered." That the spirit and the principles of the Pilgrims were inconsistent with the genius of Masonry must be evident to any one who understands the two systems. Dr. Bacon, in his glowing eulogy of the Forefathers, said that it was their motto, "Tear down, tear down," and that they tore away even anniversaries, and he did not know whether they so much as kept their birthdays. They tore away everything that went beyond the word of God—ritualisms, vestments, and rain displays, which are the very essence of Masonry. They were put to death; they were imprisoned, endured all manner of persecution for the sake of their principles. And you, those who boast of their Puritan lineage, and glorify their Puritan ideas, who called upon to give a practical testimony in behalf of Puritan simplicity, and that, too, in connection with the monument to Puritanism, they shrink from the slight self-denial! What sort of Puritan martyrs would they have made? Think of an old Puritan trembling before such a single wood of testimony! Well did the Son of Man say of these: "Ye build the tombs of the prophets and garnish the sepulchres of the righteous;" but refuse to do what they teach!

Yours, respectfully, PHILO CARPENTER.

Chicago, May 6, 1870.

HON. WILLIAM WIRT'S Letter, accepting the Anti-Masonic Nomination for President of the United States.

BALTIMORE, 28th Sept., 1831.

GENTLEMEN:—The unanimous resolution of the "National Anti-Masonic Convention" assembled at this place, nominating me as their candidate for the office of President of the United States, at the coming election, is an honor very grateful to me, as a proof of confidence from so respectable a body, and quite as unexpected as it is grateful. My pursuits, habits and inclinations, have removed me so far from the political excitements and contentions of the day; and I know so well, from a close personal observation of twelve years, how little of attraction there is in the office of President of the United States, to any man who values his own peace, that it was as far removed from my wishes as my expectations, that it would occur to any portion of my fellow citizens to present my name to the consideration of my countrymen for that office. Not only have I never sought the office, but I have, long since looked at it with far more of dread than of desire, being fully aware of its fearful responsibilities, and of the fact, demonstrated by past experiance, that no degree of purity and intelligence that can be exerted in the discharge of its duties, can protect its possessor from misrepresentation and reproach.

Give me leave to add, gentlemen, that one of the last quarters from which I could have anticipated such an honor, is the Anti-Masonic Convention; because, adopting (too hastily, I am happy to find), the current rumors of the day, I had supposed that the very principle of your union was a war of indiscriminate proscription against all persons throughout the United States, who had ever borne the name of Mason; that you would put in nomination no person who had ever been a Mason himself, and who would not, moreover, pledge himself to become a party to such a war of indiscriminate extermination, and wield the appointing power of his office under your dictation; who would not, in short, become the President of your party, instead of being the President of the United States. I am happy to find that this is an error; for I should have been grieved to my heart, to see the fair and liberal party which should affect to seize upon the reins of government, and, through the agency of an automaton President, to direct its powers to the vindictive purposes of party proscription and persecution; and I should be grieved, for myself, to learn that there had been any thing in my life and character that could mark me out as a fit instrument for the execution of such purposes. I am relieved from many of those apprehensions by learning, since your assemblage here, that you have no other object in view than, in effect, to assert the supremacy of the laws of the land; that you seek to disturb no man's religion, persecute no fellow citizen on account of his opinions, or abridge any of our country in the enjoyment of those social rights which are secured to them by their constitution and laws; but on the contrary, that the principle which has embodied you, is one of self-defence, in the assertion of those rights; that having become convinced by the disclosures made under oath, by numerous and respectable witnesses, in the trials which have been agitating the State of New York, for several years, and by your investigations, of those trials on those disclosures, that the Masonic Society has become a tremendous political engine, with the power and the disposition to set the laws of the land at defiance, to mark out and sacrifice its victims at pleasure, and with impunity, and to silence all individual opposition by the mysterious terrors which it diffuses throughout the community, you have come the determination to root out this monstrous institution, if you can *by the use of all the peaceable, loyal, and constitutional means in your power*; that the most effective means of this character which has presented itself to you, is by the exercise of your elective franchise; that throwing every man out for office, who, in accordance with the principles established on the trials in New York, considers his Masonic oaths and obligations as superior to his obligations to the constitution and laws, you will support in no man for any office who holds that principle or adheres to this Society whose principle it is; that you consider a man's allegiance to his country his highest earthly obligation, and that no man is fit to be trusted with the offices of the country who will permit a doubt to rest on the fact of his allegiance. Those I understand to be your principles, and I see nothing in them which does not commend itself to every man whose mind and heart are sound; for there can be no question among reasonable men, that in a free government like ours, the constitution and laws are not only sovereign, that the peace, order, prosperity and happiness of our people depend on the steady, faithful and effectual administration of our laws; that any secret society which, by the force of mysterious oaths and obligations, and by the extent of its combination, seeks to disturb the action of those laws, to set them at defiance, to ride over and control them, to usurp the government, to hold the Free, peace and happiness of society at their mercy, and in establish a reign of terror over the initiated and uninitiated, is a political monster as fearful as the *Inquisitorial Tribunal* of Germany, or the *Inquisition* of Spain, and ought to be extirpated without delay, by the use of all the peaceable means which the constitution and laws of our country furnish. I am further sure that, in our country, it is but necessary to establish the fact of the existence of such a society to insure its annihilation.

But, gentlemen, although your resolution asks of me no pledges or promises, yet the name and style of the Convention from which it proceeds, *the Anti Masonic Convention*, may be considered both by yourselves are our fellow citizens, at large, as necessarily involving the implication such promises and pledges; and it is therefore proper that I should be perfectly open and candid with you, that there may be no misapprehension between us, and that you may be able to disseminate yourselves at once, by obtaining your nomination if you find that you have acted under mistake in passing the resolution.

You must understand, then, if you are not already apprised of it, that, in very early life, I was myself initiated into the mysteries of Free Masonry. I have been told by Masons that my eyes were not opened because I never took the Master's degree: but my curiosity never led me thus far, although I once discontinued my attendance at a lodge, (not having entered one even from curiosity for more than thirty years, I believe) it proceeded from no suspicion on my part that there was any thing criminal in the Institution, or any thing that placed its members, in the slightest degree, in collision with their allegiance to their country and its laws. On the contrary, having been before my initiation, assured by a gentleman whom I highly esteemed, of undoubted veracity, that there was nothing in the system which could affect either my religion or politics (which I considered as comprehending the whole range of my duties, civil and religious, and as standing next to the first duty, that due but to the whole Master Order) and being further informed that many of the most illustrious men of Virginia, with General Washington at their head, belonged to that Order, and had attained the degree of Master, I did not believe that there could be any thing in the Institution at war with their duties as patriots, men and Christians; nor is it yet possible for me to believe that they could have understood the engagements as inculcating any criminal obligations. I have, thenceforward, continually regarded Masonry as nothing more than a social and charitable club, designed for the promotion of good feeling among its members and the pecuniary relief of the unfortunate among them. I have, indeed, thought very little about it for thirty years. It had dropped from my mind so completely that I do not believe I should have been able to gain admittance into any Lodge on the continent, without a ballot, where I should have had to depend alone on my memory; and so little consequence did I attach to it that whenever Masonry has been accidentally introduced as a subject of conversation, I have felt more disposed to smile than to frown. Thinking thus of it, nothing has more surprised me than to see it blown into consequence in the Northern and Eastern States as a political engine, and to see the country so much excited against it as an affair of serious importance. I had heard, indeed, the general rumour that Morgan had been kidnapped and very probably murdered by Masons, for divulging their secrets: but I considered this as the act of a few ignorant and ferocious desperadoes, wholly moved by their own impulse singly, without the sanction or knowledge of their Lodges; and those thinking, I have repeatedly and continually, both in and out of Masonic halls, and at festivals of friendship, spoken of *Masonry and Anti-Masonry* as a fitter subject for farce than tragedy, and have been grieved at seeing some of my friends involved in what appeared to me such a mere burlesque, as to be made ridiculous and to harmless an institution as Free Masonry. I have thought and repeatedly said that I considered Masonry as having no more to do with politics than any one of the numerous clubs so innocently celebrated in our city, for example, with regard to the crime in Morgan's case, it was quite as unjust to charge that on Masonry as it would be to charge the private delinquencies of some gambling Christians on Christianity itself. Thus I have thought and thus I have continually spoken and written to my private letters to several of my friends. It was not until the period of your assemblage here, that on the occasion of a friendly visit from one of your members, and my taking the liberty to orally him on the excessive zeal which had been excited on an occasion so inadequate, that he placed before me a detail of some of the proceedings on the trials of the conspirators against Morgan: when for the first time, I saw the Masonic oaths as established by the testimony both of adhering and seceding Masons on the trials in New York. I observed that in one of them I detected the Royal Arch degree, and date aware among other things that he will aid and sealet a companion Royal Arch Mason in distress, and suppose me to be as far as to extricate him from the same, if in his power, *whether he be right or wrong*, and that he will conceal the secrets of a companion Royal Arch Mason given him in charge as such, *murder and treason not excepted*; and in other oaths, in still higher degrees, I also observed that the candidate binds himself to avenge the violated secrets of the Lodge by the infliction of death on the offender, and to revenge the wrongs of a brother to the utmost extremity; and the whole appeared to me horrible beyond conception, and blasphemous mockeries of the rites and tenets of the Christian Religion.

In the details of the trials in the case of Morgan it became manifest that these oaths are not considered by those who impose and take them as mere fable and unmeaning words; but that they are viewed as solemn obligations which are to be practically enforced, and which in the case of Morgan there is too much reason to believe were *tragically* enforced. According to the reports of the details of that trial as given at some of your former meetings, and given at greater length at your meetings in this city, (at one of which, in connection with other citizens, I was present), those oaths are understood *literally*, and *literally* enforced; and, according to the exhibition of the evidence made in those reports, the conspiracy against Morgan was not, as has been commonly supposed, the act of a few ignorant men, alone; but *was engendered in the Lodges themselves, enforced under their direction and supported at their expense*; the conspiracy embracing within its sweep, men of all degrees, men of the learned professions, farmers and mechanics; with too much reason to believe that the secret energy of the Masonic spirit had entered and polluted even the temples of Justice; and with the most demonstrative proof that the persons who had entered into these unhallowed oaths, considered their allegiance to the Lodges as of higher obligation than their allegiance to their country. *If this be Masonry* as according to the most charitable construction it is known to have established in saying, that I consider it at war with the fundamental principles of the social compact, as treason against society, and a wicked conspiracy against the laws of God and man, which ought to be put down.

But, gentlemen, this was not, and could not be Masonry as understood by Washington. The thing is impossible. The suspicion would be patricide.—Nor can I believe that in the quarter of the Union with which I am best acquainted, intelligent men of high and honorable character, if they have been drawn in to take these impious oaths, can consider them as permanent to their duties to their God and their country. It is true that after the official exhibition of Masonry which we have had in New York, no man of common prudence can sleep over these discoveries, and will take care in every case of doubt to inquire, before he do justice and prudence demand discrimination: for the power of a President ought not, in my opinion, to be prostituted to the purpose of a blind and unjust proscription, favoring innocence and honor with guilt and treason, unless one is worthy of a nomination to this office in whose judgment and patriotism, confidence cannot be placed to make the proper distinction between them. In the view of all honorable men he would deservedly become an object of disgust, if he could stoop to commit himself by any pledges, in a case like this, as the price of his nomination.

If, with these views of my opinions, it is the pleasure of your Convention to change the nomination, I can assure you very sincerely that I shall retire from it with far more pleasure than I should accept it. If, on the contrary, it is their choice to abide by it, I have only to add that in a government like ours, I consider no citizen at liberty to reject such a nomination by so respectable a body, upon personal considerations.

Be the final determination of your Convention what it may, I shall ever retain a grateful sense of the honor conferred on me by this nomination, and I beg the Anti-Masonic Convention to accept the assurance of my respect for them and for their cause. I am, and do not dress them as a *party*, because I understand the principle of their union to be, *to assert the supremacy of the laws*; which I trust is and ever will be the sacred and immutable principle of all our common country.

WM. WIRT.

HON. AMOS ELLMAKER'S Letter of acceptance.

BALTIMORE, September 28, 1831.

GENTLEMEN:—I acknowledge with much satisfaction the friendly manner in which you have communicated the two resolutions this day adopted by the National Anti-Masonic Convention; one, nominating me as the Anti-Masonic Candidate for the office of Vice President of the United States at the ensuing election: the other, appointing you a committee to communicate the preceding resolution to me and to request my acceptance of the nomination.

I know well, that my humble pretensions would cause me to decline being a candidate for that high office; but a zealousand firm attachment to the cause of Anti-Masonry, will not permit a refusal of the nomination. I, therefore, accept it. With great respect,

I am, gentlemen, your obedient servant,

AMOS ELLMAKER.

MASONIC CUNNING.

There are several reasons why Masons strive to pass themselves off as belonging to a very religious Institution. They can the better deceive by it, and carry out their designs. The most successful kinds of robbery to some parts of the world, as for instance, in Spain, Mexico and Southern Italy, are those which are practised under the dresse worn by priests and monks. In fact, the oblet use of the shovel hat of the priest, and the cowl of the "holy" friar, in some localities, seem to be to enable the wearers to break into a house, seduce the virtuous, or waylay a traveler. Or, if the priest should not choose to be directly engaged in robbery, he can by so doing lull with regular bandidd, giving them absolution from the crime for half its profits.

And similar is the case with Masonry. By pretending to be "very sacred, very holy," and a great deal better than other men, by assuming as that the innocence of the lambskin apron goes far above any other earthly purity. Masons are enabled to impose upon confiding women and unthinking men, and thus carry out the most diabolical schemes, with perfect impunity. For instance, let us suppose that a lodge of Masons, or the Master thereof, should wish to derange the business of some stubborn unyielding outsider, or in other words, of some free-lodependent upright man of honesty and fair dealing—the whole machinery of Masonry can be brought to bear for this purpose; the man's honest business may be deranged and ruined; his innocent family be deprived of their just support, and finally be compelled to emigrate to some other part of the country, only to be pursued and persecuted there—and all this under the holy cnloc of something a great deal hotter than any religion!

To the end of a fiendish work, search the best men in the community to represent the town, or district, or state in civil matters; yet if he does not pay the exacted homage to a set of unscrupulous Masons, he little himself, be even himself, disgraced. Men in honor of Masonry, be one never have an office. When an institution that is a great deal better than religion, sets its face against a man, he is a doomed individual. However superior his character may be, he cannot contend against a shy, secret organization of irresponsible men, who make use of religion itself for the purposes of persecution.

All we ask is, that the attention of the public should be turned to the black arts practised by these anotmonious brethren of the "mystic tie," and give us, free and independent men a fair and equal chance. What we ask is, that Masonry should be stripped of its religious pretenses, and of its strangulid power of administering oaths, and a fair field be allowed for men of independence, of honesty, and of sincere religion to contend with them. In short, what we ask is, that all secret societies, the old hard headed knaves who initiate young men into secret mysteries, should be exposed, and made accountable, as all other men are, to public opinion, and public investigation. What we ask is, that all men of honor should be free to use of religious pretenses for unholy, diabolical purposes. Is this demand unreasonable, or inconsistent with American rights and liberties?

We have all seen how disgraceful to human nature Mormonism is. Let Mormonism in a secret society—a legitimate offspring from Masonry, as Masonry is from Jesuitism. And this Mormonism, which is nothing but lust and concupiscence, at bottom, claims to be a religion, and to have a bible of its own, superior to our Bible. And why does it claim to be a religion? It is because under the name of religion, baseness and villainy may hope to succeed; and because our Constitution prohibits the states, and the United States, from passing any laws to govern or control religion. This delicate principle of liberty, designed to secure individual independence of character, by which the laws are not to enforce measures for religious sake, is raised upon by Masons and Mormons for protecting their villainous operations, and for the destruction of all individual independence. Masonry and Mormonism must not be opposed because they are religious, forsooth, they are religious Institutions!

The worship of the Cytherean goddess might be restored to us, as it is in effect in our city hotels, were it not for religion. Lust, and all the laws be prevented from interfering in the matter, because of said worship being a religion, just as well and with as much propriety, as Masonry and Mormonism can exist among us as religious Institutions. Let us at once, and once for all, on account of the numbers, or the characters of men who belong to Masonry; many of them have been forced into it, or deceived into it, in spite of themselves, as men were into the tetellation. We may be assured that whenever act of honsficence or religion that cannot be done openly and above board, is not worth doing at all. And that where men systematically shun the light, their actions will not bear the light.

The persistence of Masonry in a religious character can serve two purposes, neither of which is legitimate; one of which is the better to impose upon mee, and the other is to prevent the laws of the land from interfering with its nefarious transactions. Whether these pretensions con serve any higher purpose is exceedingly doubtful. It is very cunning in Masonry and Mormonism to pretend to be the best possible kinds of religion.

ONE OF THE PEOPLE.

MASONRY JUSTIFIED.

We are sorry to see that the Chicago *Standard*, during the absence in Europe of the principle editor, Dr. Smith, condemns anti-Masonry in the following style:

"A brother at Jonesboro wishes to know our opinion about secret societies. Our opinion is, in brief, that a great many good people waste much valuable time in bothering themselves about secret societies, which had better be devoted to the suppression of such outbreaking wicked practices as are involved in liquor selling intemperance, and kindred vices that afflict society everywhere."

The issue between the Standard and Belial has got to be fairly and squarely met, in the Baptist denomination, or it is was not forty years ago Then, the churches were thoroughly rossed to the iniquity of this dolsticel, blasphemous, Christ-dishonoring Institution, he nearly every Baptist minister in the country, who was a Mason, either renounced it or promised to cease from any active co-operation with the Order. Now, Baptist ministers have been secretly joined to this mystery of darkness, until they are confident in power and numbers, that they are ready to do battle for the craft. Let every follower of Jesus take his stand, "*have no fellowship with the unfruitful wkorks of darkness*," and countenance no minister, who advocates it beachenish rites, either by sitting under his preaching, or partaking of the sacrament from his hands. It is quite time to decide whether we will sell ourselves, by compromises with Belial, merely for the sake of keeping up the unity of the Baptist name, after the Baptist spirit has departed.—*American Baptist.*

REMARKS.

What our brother here says about the *Baptist* denomination, may be said of every denomination, at least of every one where its ministers or members—to gain popularity, support or aid in business—have been led to enter the Mason to ranks. In this way they have given themselves, their influence, and the Church to succeed and sustain "this detestied, blasphemous Christ-dishonoring Institution," and many professed Christians and even ministers have seemed to glory in it. But a sifting time is coming. He whose eyes are as a flame of fire, is going forth among His churches, and is pouring in upon them the light of His presence His truth and Spirit, and calling upon all who will be His, to take their stand with Him—to come out from these works of darkness, this "synagogue of Satan." And those who refuse to do it, who still cling to this accursed thing, then corruption and idolatry—will no longer be heard or received as His: He will spew them out, show what they are, give them over to their idols. "He that hath ears to hear, let him hear what the Spirit saith unto the churches." F.

The Highest Earthly Worship.

BY A. D. M.

How glorious, O God! must thy Temple have been
On the day of its first dedication,
When the Cherubim's wings widely spreading were seen
Waving high, o'er the ark's holy station!
When over the cleave of Levi—though still!
To minister, standing before Thee.
Retired from the cloud which the temple then filled,
And thy glory made Israel adore Thee.
Though earthly grand was thy majesty then,
Yet, the worship by prigel'dulcinea
Less splendid in pomp to the vision of man,
Far surpasses the ritual of Moses.
And by whom? was that ritual ever repeal'd
But by him for whom it was given,
To center the circle, where is revealed,
Hid to-day from the brightness of heaven;
Who, having once entered, hath shown us the way,
O Lord! how to worship before Thee.
Not with shadowy forms of that earlier day,
But in spirit and truth to adore thee;
This—this is the worship the Savior made known
When she of Samaria found him,
By the patriarch's well, sitting weary alone,
With the stillness of noon-tide around him.
Unto sublime, yet how simple the homage he sought,
To bar who inspired, by that fountain,
If the Lord at Bethesda's bridge could be sought,
Or adored on Samaria's mountain!
He sees o'er—Believe me, the hour is now near
When He, If ye rightly remind him,
Will neither be worshipped exclusively here,
Nor yet at the other at Salem.
For God is a spirit, and they who adopt,
Would perform the pure worship he loveth,
In the heart's holy temple will seek with delight
That spirit, the Father approveth.
And many that prophecy hath can declare,
Whom heaven hath highly favored,
Whom God hath instructed to worship him there
And commissioned, that his mercy will own it;
The temple the Solomonpuilt to his name
Now lies in history's story;
Jurisprudence and stone, in the ather's bright flame
Are vanished each glimpse of its glory.
But the Christian, amid ruins, may in a wisdom divine,
Though all human lustries may falter,
Still finds his home in better shrine,
Where the fire burns unquench'd on the altar.

A TEN YEARS' LEASE.

We know of a set of Masons who have rented a building for ten years, which they intend to use for their peculiar kind of worship. They are to pay several thousand dollars for rent, and when they build a pretty good church. But as some, if not many of the Masons who agree to pay this rent, must probably die off, or move away, during these ten years; it follows that they must expect the money to come, in part, from new converts to their mystic rites, or from new accessions of subscribers in some way.

It is true that Masons coolly reckon upon killing the most of the United States. They evidently expect that American men will continue to run their necks into a yoke, in order to be driven by, and to draw loads for the mystic ox-yoke pullers of the lodge. So long as public virtue is conformed, and leaders active to, the impositions dealt in by the craft it was not unreasonable for leading Masons to calculate upon the continued support of greenhorns and clanishmanity; but now that public attention is aroused, and Masons themselves are breaking loose from the thraldom into which they had been seduced by ennolog, and artifice; it seems to us a pretty cool speculation for a lodge to take a half any share in the United States, on a ten years' lease.

Who is there among us who is to help pay that rent? We would like to be favored with a video of the statesmen who are to go aboard the Masonic craft, and walk up to the captain's office and settle. What a credulous set of men they must be! And what little value they will place upon personal independence, freedom, and the name of Mason, with which the law and the real religion of the country seeks to invest them! Can nothing be done to prevent such suicide? Are young men determined to sell their personal independence to a set of lodge leaders, and let the proceeds of the sale be appropriated in part to pay for the rent of a hall where the clap-trap is kept for gulling other young men?

The Church and Bible are all that is necessary for man's immortal interest; and that is a free, open, manly institution, into which he may enter, and from which he may withdraw, just as his own good reason may dictate; a war fearing to disclose, and write against all the abuses that he discovers in it. And as for temporal interests, are not insurance companies, hospitals, asylums, etc., much better and more reliable institutions for relief than Masonry ever was or can be? What man is there, pretending to be a man, who would not rather pay his spare money into an insurance company, or into a savings bank, and this have the right to demand his just due; than to look to set of juggling, irresponsible Masons for relief?

Public charity has sounded wiser, better, and more manly forms than Masonry ever presented, it gives a right, where Masonry slyly grants a favor.

Who have an doubt that monopolizing young man from the country are to be swayed, in to help pay the several thousand dollars on that ten year's lease; and that some of these, in after years, may come to read this article; and that they will think them, as we think now, that they were terribly duped. Still, we are also persuaded, that men are not going to surrender their individual rights to irresponsible cliques of Masons as freely as they have done heretofore; and that some ten years' leases, by and by, may rue a risk of not being paid.

F. H. C.

West Hoboken, New Jersey,
April 8th, 1870.

EDITOR OF THE CYNOSURE:

Dear, Sir—I inclose a copy of a paper adopted yesterday by the First United Presbyterian Presbytery, of New York. If you think it worthy of a place to the CYNOSURE, please insert it. While none of the CYNOSURE office publications are specifically named, yet the tenor of the whole is intended to include them, and believed that by this means there would be a sort of endorsement by our own board obtained —at least the recommendation of the Superintendent, I have no doubt, will be obtained to a certain extent. The session to which I belong will likely carry out to some extent, the recommendation of Presbytery.

Yesterday, April 7th 1870, the following preamble end resolutions were adopted by the First United Presbyterian Presbytery of New York, only one person voting to the negative:

PREAMBLE.

WHEREAS, Oath-bound secret societies are largely on the increase; and whereas, the tendency of the teachings and practices of many, or all of these societies, is at variance with the spirit of the Gospel; and whereas, the baneful influence of said societies, is felt in the United Presbyterian Church; therefore,

Resolved, That this sessions under the care of this Presbytery, be, and hereby are urgently advised to make, as far as in their power, the necessary provision for furnishing to the people, and especially to the young people of both sexes, correct information as to the tendency of the teachings and practices of these societies.

Resolved, That this session, in carrying out the foregoing resolution, are hereby recommended to correspond with the Rev. Sherrard Collins, superintendent of the United Presbyterian Publication Board, in relation to his advice and assistance, in furnishing suitable publications as are issued by the Board, as well as those published elsewhere. Reported by

ROBERT HARPER.

THE TRIANT LOPEZ AND MASONRY.

Speaking of the notorious South American Leader and of his barbarous massacres and tortures of accused—or suspected prisoners and foreigners within his jurisdiction, as reported by our Minister Washburne, and by one Mr. Hiles, the *American Baptist* remarks as follows:

"MASONRY, it appears, had considerable to do with the matter, and Mr. Hiles states that out of twelve or fifteen Masdns none hee himself and Mr. Parodi escaped. Lopez, who is said to be a Mason himself, appears to have got the suspicion, that the Fraternity were combined against him, and that there were also a large or clandestine lodge, which he endeavored to suppress, and finally succeeded, but the real Masons held no lodges or meetings, and engaged in no conspiracy of any kind.

The history of this transaction shows that Masonry, instead of being a protection, as is often claimed, is no protection at all, and in this case was the motive, or at least the pretence, for a general persecution and murder of innocent men. Why our countrymen, the moment they go abroad, will persist in entangling themselves with a secret organization which is quite as likely to do them harm as good, we can not comprehend.

A BLACK CLOUD.

A black cloud makes the traveler mend his pace and mind his home, whereas a fair day and a pleasant way waste his time, and that stealeth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds come between us and my sun; and many times some troubles do conceal of sometimes for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my Father's house and my kingdom.—*Selected.*

NO MATTER how humble our station in life, there is always something to cheer the heart, and make us happy, if we would but accept it. The sun will be heaven, and the glad sunshine, are they not for us all? The sweet clover blooms and scent of the pine trees, the warbling of birds, and the rippling of the brooks, do they not speak to us of love, hope and happiness? Yet how many live in continual discontent and repinings, seemingly unmindful of the gifts with which God surrounded them!

—*S. S. Scholar.*

☞ Attend the Conventius at Onieinnati if possible, if you cannot go, have a delegate sent to represent you.

The Christian Cynosure.

CHICAGO, TUESDAY MAY 31, 1870.

PROF. J. BLANCHARD, Editor-in-Chief.
REV. I. A. HART, Associate Editor.
REV. L. FOSTER, Office Editor.

Editorials by the Associate and Office Editors are signed "I." and "F."

THE CENTENNIAL ANNIVERSARY.

This number issues nine days before the Cincinnati meeting; which, as we have now something to lose by dissension, ambition, and other like rocks on which popular movements split, is to be far more important to the cause than any meeting heretofore.

The attendance will doubtless be large, but its importance by no means will measure itself by the numbers in attendance.

The leading and most important business topics which are to come before us, are:

1st. Reorganization and programme for the coming year; the selection and support of a General Agent and Secretary: selective and support of lecturers; enlargement of the Cynosura etc., etc.

2d. To discuss and determine, so far so our advice may do it, the treatment of Free Masons, old Fathers, *et id omne genus*; by our Christian churches; those who are already members of our churches; those church-members who may hereafter join lodges; and those lodge-men who apply for membership in the churches. Are those church-members who joined us, as Masons, "while men slept," to be treated just as those who join lodges now?

3d. Our political duties toward lodge-men. Shall we recommend forming a distinct political party, with branches in every town and county, on this single issue? Or, shall we, for the present, let others be at the expense of caucuses, conventions, etc., etc., and cast our votes for a Democrat who is not a lodge-man, sooner than for a forsworn Republican? and *vice versa*. The Committee put the time (Thursday, June 9th), so late in the week in the hope some considerable number of the members will remain over the Sabbath and hold a solemn assembly, for prayer, encouragement, and exhortation; and discussion of the general practical relations of the secret orders, to the cause of evangelical piety, and the kingdom of Christ.

We are encouraged by a writer in the *Religious Telescope* calling the churches of that interesting denomination to pray for the preseance and blessing of Christ on our coming Anniversary.

Let us all obey the wise and pious advice of the *Telescope's* correspondent. If Free Masonry is one of the false Christless religions of this earth, it is not to be driven out with straws. There is a terrific force in a false religion, and Christ is the only Being feared and obeyed by the spirits who run the lodges. Let us pray that He may come and preside in our Councils, and make this gathering at Cincinnati a blessing in the destiny of our nation and the world!

"UNCONSCIOUS HYPOCHITES."

Our Savior and his harbinger, John, called the religious leaders of their day by the worst names ever uttered by the lips of a speaker to his audience. "Hypocrites," "Blind Guides;" "Serpents" and "Generation of vipers," which means "snakes and the seed of snakes." And as we know that John and Christ were not "rantors," so we know that the Scribes, Pharisees, and Sadducees of Christ's day, were, to simple unexaggerated truth, just what the Savior and his harbinger called them.

But how are we to account for it that the leaders, guides, and teachers of the only orthodox religion on earth, had entitled themselves to such terrific and loathsome designations as "Strainers-out of the gnats;"—"fathers of herbs;" "Blind leaders of the blind;" "graves full of dead men's bones and all uncleanness;" so hidden from the common people that those who walked among them, were not aware of them! And, above all, how could such characters maintain their standing with people who had the Word of God in their hands, in their families, and before their eyes?

The answer and explanation is to be found in Mr. Philo Carpenter's article in the present number of the Cynosura; and is this:

Those men were *unconscious hypocrites*. Sincere so pagans or papists, they taught a religion which they did not practice. They built the tombs of dead prophets, because their memories were popular with the masses; and praising them, was the road to popular favor. And they murdered John and Christ, and Stephen; the living successors and representatives of those very prophets whose tombs they built and garnished; because John and Christ, and Stephen, did exactly what those dead prophets had done in their day viz.: Reproved the corruptions and sins of their times!

The *Advance*, which praises Mr. Carpenter's letter and publishes most of it; tells us that Dr. Roy's preamble and resolution against the Masonic tablet in the Pilgrim monument, "really expressed the sentiments of every member of the Memorial Convention!" What orthodox attire is this, 'to accuse that great and enlightened body of ministers of voting against their own *real sentiments*.'

But how much better does the *Advance*? It greatly hints that the "tablet" resolution was "unwisely" staved off. "Unwisely?" Why not wickedly? Is it not wicked for a "Pilgrim Memorial Convention" to perpetuate that Masonic lie by leaving such an "obscuring tablet" in that monument? It is not "buried" there: as poor Dr. Dexter weakly said it was; for the fact of its being there is paraded all over the United States in the "Pilgrim Soldier's pamphlets," thus advertising the lodge and drawing the sons of the Pilgrims into it. Read Mr. Carpenter's letter. Read and reflect.

NEW CAMPAIGN BOOKS.

We have only time to say that the Brokenseal, by Samuel D. Greeo, is published and for sale at No. 13 Beacon St., Boston. We have planned over it rapidly and have received a most favorable impression of it. The paper, the binding and the typography are tasteful and inviting—It is evidently the work of an intelligent, honest, earnest, and plain man; designed for the thoughtful and candid among the millions, and by them it will be read and appreciated. *"The Broken Seal or Personal Reminiscences of the Morgan Abduction and murder!!"* A more significant title we have seldom seen, and though some may say as they read it, "the old story! the inevitable and everlasting Morgan!! Yet we can assure them they will find the book invested with the charm of novelty; i. e., the novelty and the charm which personal experience gives to the narration of striking and perilous events in which the narrator has borne a principal part. He will find in it another illustration of the oft repeated saying, that *"truth is stranger than fiction."* Let the lovers of exciting and tragic story get the book and read a chapter or two and we connect that they stop then if they wish to. Let the inquirer for truth who has any doubt as to whether Morgan was murdered say as to others precisely the responsibility for that murder and for the impunity of the murderers rests, let such an one read it and we think all his doubts will vanish, anti-Masons will of course read it. And we expect that many thousands will become anti-Masons, by reading it. We will only add that Mr. Green was at the time of Morgan's and Miller's abduction, Mayor or President of the village of Batavia, a member of the Presbyterian Church, and a hotel keeper, in that village, and also a Master Mason in the same lodge with Morgan. Placed thus where he could take a perfect interior and exterior view of the whole transaction, he kept his knowledge sealed as long as he had hope of frustrating the designs of the murderers by strategy, when this hope ceased he broke the seal and so his last act in a life of 80 years he now unfolds his full testimony on these transactions, and their bearings upon the world he is about to lose. The book is now for sale by Ezra A. Cook, at No. 88 La Salle St., Chicago. We hope that a supply will be on hand our anniversary at Cincinnati.

Rev. J. Lovington informs us that his Masonic Conspiracy is having a rapid sale, and also that he has, a new book on the same general subject which will soon be out. This zeal and enterprise of individuals, if continued will go far to supply the lack of ability on the part of the National Association, to establish a book concern. While the Host are lying close and peaceful in the camp, Jonathan and his armor bearer may put the Philistines to flight.

H.

A QUESTION.

How many of the patrons of the Cynosura wish to have it published weekly?

The question of a weekly Cynosura was warmly discussed at the Chicago Convention a year ago, and there will certainly be a loud call for this very desirable change, at the Cincinnati Convention, which occurs but a little over one week from the date of this paper, (June 9th).

Let every friend of this cause who wishes a weekly Cynosura, write to the publisher without delay, or one that your delegate to the Convention represents your wishes.

THE COMING ANTI-MASONIC CONVENTION.

This Convention at Cincinnati, may well be called *the* Convention of the season. No other general meeting is so important. No other one combines and embraces all our interests like it. Our farmers, mechanics, and tradesmen, have said: "We, and our families must starve, if Masonry, or secretism,, is to rule, and weave its web over all the employments and relations of commenity."

And true enough, what interest, but must feel its blight? Even those who bow to it and join it, will be more or less wrecked to obtain it—to build its coming palaces and support its supreme Nobobs; while those who oppose it can only flutter in its net-work and die. From its very nature, and its fundamental law of selfishness, it is utterly inordinate, inhuman, and despotic. It would have all dependent on its favor—would have "no man buy or sell, save those who have its mark"—would control the business, honors, offices, and employments of community—would direct its own favor, or silence the public Press—has well nigh done it—would lay its hand on our churches, and gag our religious teachers, or thrust them out—would subject to its yoke with sad sods, our laws, courts and juries; and bid falsehood, violence and crime, to stalk forth triumphant in our land —would undermine our Government, and give it over to some "All-Feisaxe!" dictator; and at the same time make God's authority, and His word and worship, a mockery—cast the Lord Jesus Christ out of His church, and bury up His Zion and His great salvation, in a chaos of infidel and pagan darkness! O, what intense hate we on earth or in heaven, that is not affected—nay, that would not be utterly prostituted and overthrown by the natural workings and success of this lately revealed, bold, secret, lawless, systematic, all-absorbing *Mystery of Iniquity*,

And yet we are told that it *still* succeed—that it is eternal—that it has vast wealth and power, and a larger domain than any government or empire on earth—that it embraces the world. Said one to me a short time since—referring to efforts in the Cynosura: "If yez think to put down Masonry, you've got a big job on hand." So it seems. But that has got to be put down, or Christ's kingdom will be put down. They cannot both triumph. They are as antagonistic as holiness and sin, so light and darkness.

And now to overcome and put away this dark, wicked, mighty combination against Christ, His kingdom, and our dearest interests; is the one great object of the National Convention, which is to commence on June 9th, at Cincinnati. All, of every class, color and occupation, are interested in it. The meeting should be a very large one. Let all go, as delegates from some appointing body, or otherwise, who can; and go also, deeply impressed with this momentous object. Let none go just to make a display, show off themselves, or "bring down the house." Go for Christ—for the church—for our Government, and the universal good. No carping, selfish, or sectarian spirit should have a place there. To admit it, were to betray the cause. Instead of this, Christians of every name, should go to that meeting *praying*—go pressed in spirit to a throne of grace for help; and those who stay at home, should also stay praying—pleading with God that the Convention may be guided with light and wisdom from on high.

Such guidance will be needed. Deep, vital principles and truths are to be discussed; the hidden things of darkness now working corruption and ruin, are to be tried by them and exposed, current consultations for their removal are to be had, and wise and far-reaching plans devised it, are to be laid down. Our duty in this matter, individually, unitedly, and politically, as Christians and patriots; is to be searched out and enforced. What will it be? Will it be (in one respect at least) to organize politically against Masonic oaths and powers, and these works of darkness? We see, by an article in this paper, that our fathers took this step some forty years ago; and then faltered, and gave it up; and *right there* gave up the cause, and laid this monster power to rally and control us, as it does. Can it be overcome, without carrying out the plan so wisely undertaken then?

But whatever plan is devised, great effort is demanded—a great work is to be done. Time talents, means and money, must be employed for it. Toil and labor, self-denial and self-sacrifice must be cheerfully endured in it. Our paper, books and tracts, must be scattered like the leaves of the forest. Lecturers must go forth over our land, to offer up the churches—to arouse the unwatchful and careless everywhere, and warn them of this volcano from the pit, over which they are slumbering. And those who give themselves, their minds, and time, and strength, to the various departments of this work, must *live*, must in some way be supported; and hence there must be wide-spread, organized, systematic co-operation in it. This is already begun, in many cases, with commendable zeal, but it must be greatly enlarged. Remember the foe we have to meet, that hidden conspiracy against free government, and law and justice, and the church—boasts of embracing the world, and so must our efforts.

And moreover, the very wiles and weapons of the prince of darkness must be met in this work—temptations and lures, intrigue and deception, sneers and reproaches, detraction and falsehood and lies, and it may be bitter persecution and revenge, and deadly violence.

What reason have we in this conflict, for timid, persevering, prayerful, and determined effort? Why wrestle, not against flesh and blood merely but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Wherefore my brethren, let us be strong in the Lord and in the power of His might, and take unto us the whole armour of God, as He directs by the Apostle, and then we shall be sure to prevail.

F.

"We Can't Afford to Offend so Powerful and Respectable a Body of Men as the Masons."—Gov. Douglass.

At the Semi-Centennial Convention, or Memorial Jubilee, held recently in Farwell Hall, the Pilgrims were extolled, especially for having separated from their religion, all forms, rites, vestments, usages, and doctrines in which they could find no clear warrant in the Word of God: and not only so, but for having separated themselves from those churches which practiced, or held such things by tradition or more human authority; solemnly professing their determination "to walk in all the Lord's ways whatsoever it might cost them." For the adoption of such principles, and for the consistancy of their lives therewith, and the things they joyfully suffered in so doing, posterity honors them. Whenever the speakers alluded to these things, they were applauded with a vigor which seemed to declare that this was the glory of the Pilgrim Fathers, and that in honoring them for this, their descendants were honoring themselves by giving evidence that they intend to walk by the same rule, and mind the same things. But when it was proposed to remove from the corner-stone of the Pilgrim monument, at Plymouth, the inscriptions and symbols of so order more popish than Popery, more pagan than Christian, more alien in all things from the Pilgrim religion than those from whom the Pilgrims separated and fled, then it was quickly manifest that men can applaud the self-denial and endurance of martyrs, who can themselves imitate neither—whose garnishing of the Sepulchers of the prophets, proves only that they are the spiritual descendents of those who killed them. One cried out in the assembly "I am not a Mason and never expect to be; but if the Masons are willing to lay the corner-stone of a monument to the Pilgrims, I am glad they are willing to engage in so good a work. We must not repel them; we cannot afford to offend so respectable and powerful a body. We must welcome them as brothers in the church. This proposition to forbid their symbols was scrupulous in the wrong; it comes from a bad spirit, etc."

When we heard this, we asked ourselves in amusement, is this a son of the Pilgrims? Would he be glad to have Popes and Kings, and the representatives of Pagan sects blasoned upon that monument, with their crowns, their mitres, and their idols? Can't afford to insult upon purity if that endangers peace! How could the Pilgrims afford to be cast out of the goodly society of the Church of England? How could they afford to expose themselves to the penalties of intolerant laws, backed by the whole power of the British Government? How could they afford to sacrifice their estates, and quit their native land and dwell, impoverished exiles, among those whose speech they could not understand? How could they afford in their went of all things to brave the perils of the deep, and of that winter of famine and pestilence, on the sterile and savage coasts of Plymouth? Had they like this degenerate son of honored sires—asked what they could afford for the sake of separating themselves from human inventions and corruptions in religion, where would have been the glory of the fruits of that handful of corn which they planted in the mountains of New England? Where our liberties, and the knowledge of the true gospel which God has given us, and many nations by them? Let us walk by faith in preference to policy. Or if we must be politic let us consider that "we cannot afford to" cast off the purity of principle, and practice which led the Pilgrims to separate themselves from all who walked disorderly, by practicing rites, and holding traditions and customs not sanctioned by the Word of God. We cannot afford to disgrace ourselves by associating the monory of our Pilgrim ancestors with things, the like of which was their especial abhorrence. We cannot afford to offend our Omnipotent Savior by extending fellowship to the unfruitful works of darkness.

H.

THE FALSIED TONGUE

There has been quite a fluttering in certain liberal papers respecting a statement of Rev. Mr. Hammond, the Evangelist, concerning the tongue of one Moses Parks, being palsied in answer to prayer, so that he could no longer pervert the right ways of the Lord and hinder the work of salvation among the people. The story was given upon the authority of the Dr's. Wisner, (father and son), both eminent ministers in the Presbyterian Church. These facts are settled. Dr. Wisner considered Parks' doctrine so dangerous, and his influence so pernicious, that he was pressed in spirit to pray that his mouth might be stopped, and this grievous tenderness to the work of the spirit taken out of the way.

And soon afterwards his tongue was paralyzed, and he ceased from public preaching.

There is some discrepancy as to the precise time of this event by which some attempt to invalidate Dr. Wisner's statement. As to whether this man Parks lost his speech because he was preaching error, or whether it was in answer to prayer, cannot of course be proved. It must remain a matter of opinion be the facts in the case so they may. Hut Mr. Parks was a Free Mason, and hence we find a member of the church founded by the Elder Dr. Wisner himself, endeavoring to vindicate Parks' reputation from an implied stigma at the expense of the veracity of the Wisners, and of endorsing and extolling a gospel which is fundamentally opposed to that which this vindicator of Parks himself professes. His name is Herrick. In a long article in the *Standard the West*, written in vindication of Parks' reputation he says: "I am not a Universalist, in my childhood I was baptized into that Presbyterian Church which the Elder Dr. Wisner founded, and of which my progenitors were among the earliest members. To the Presbyterian Church I yet look as my religious home." And yet he speaks of this enemy of the Presbyterian doctrine and religion in terms of most endearing fellowship. He says of him "after spending his life in preaching the doctrine of universal love, and God's impartial grace to mankind, he passed away. His benevolence and charity still live in the memory of his surviving contemporaries, and have been handed down to the younger generation. The memory of a brother is precious! My investigations having satisfied me of the falsity of the allegation, that for his sins God struck this good man dumb, I have deemed it a duty and esteemed it a privilege to vindicate my brother's memory."

We are constrained to ask here, if it would not be manifestly more consistent for a Presbyterian to speak of Universalist preachers like Paul, even weeping as enemies of the Cross of Christ, than to brother and endorse them to this way. Why this misplaced fellowship? Mr. Herrick furnishes the answer to these words: "I am Master of that Masonic Lodge of which Moses Parks was so long a member, and for many years Chaplain, and by it he was buried."

Now put along side of this, the explanation of the fifth polet of fellowship in the Master Mason's Degree,—"Mooth to ear teaches you that you should support his (a brother Master Mason's) good name as well behind his back as before his face." (See Light on Masonry, Uties edition, page 70) and you can see both why Mr. Herrick is so concerned to vindicate Park's diffusion of the leaves of any and every false system held by any of the fraternity.

Their word will eat as doth a canker—H.

MASONIC CHARITY.

In the Cynosura for April 19th, we mentioned the fact, that, according to the last Grand Lodge report, H. G. Reynolds had received over $5,000 for superintending so institution which disbursed the enormous sum of twenty dollars in charity during the same time, for which he received his $5,000.

The Gentleman with a broad comprehensive charity which includes all men, especially anti-Masons, responds in the following dignified manner:

"The Cynosura, anti-Masonic, April 19, Chicago.—The editor gives currency to the fabrication that we received $5,000 from the Grand Lodge last year. We intelligent, Illinois Mason needs to be told that it is a gratuitous falsehood. The Grand Lodge voted us in addition to our knowledge, one thousand dollars, and added five hundred to that sum last October. We never asked for it; but, the Grand Lodge again generously voted us $1,500 for this year's service. This is the truth; all else is false. And that is more'n the truth than the Cynosura usually gets"

If Mr. Reynolds R. W. G. M., will take the trouble of turning to the Treasurer's Report on the 60th page, Grand Lodge proceedings, he will find the following items:

Paid H. G. Reynolds, part salary, Grand Secretary, 1868,	$500
Paid H. G. Reynolds for clerk hire " part salary as	$240
Grand Master,	$635
Total,	1,475

Then on the 66th page, he will see that the Treasurer claims to have paid him on special orders, between October 9th 1868, and July 11th 1869, the further sum of $5,242, making a total of 6,717.

The report says that this money was paid to H. G. Reynolds. It does not say what he did with it, neither did we. It does not let us know why it was paid, and the Cynosura stated nothing but the fact.

Perhaps this money was paid to Mr. Reynolds to be used for the missionaries; or to be given to the Freedmen; or to get testimony from Galesburg and Henderson Grove about Col. Chamber's Masonry. We did not know, did not say, and do not care how the money was used, the fact that we wished to impress on the honest Masons of this State was, that they were running a lodge at a large expense, (over 20,000), while this lodge was bestowing charities to the amount of $20 per year.

Is this true?

"THE BROKEN SEAL."

BY SAMUEL D. GREEN.

This long looked for expose of Masonry by an old neighbor of Wm. Morgan, and a member of the same lodge with him, is now published and for sale at the Cynosura office.

There is a wonderful fascination about this narrative, and he who commences its perusal, will only lay down the book because he must. This book contains over 300 pages, and is about one-half larger than Mr. Finney's book. Price $1.50 each.

Westfield College.

This Institution is located in Westfield, Clark Co., Ill.

The village of Westfield, aside from the college, has at least two things "whereof to glory," and both which enhance the interests of the college. The first is, that it will not support, nay, will not *tolerate* a grog-shop.

The second, is its choice situation. True our landscape presents neither "crags, peaks," or rushing cataracts, nor dignified river or placid lake; but, hard by us and all around—lovely to winter, more lovely in summer, are abundant groves to charm the sight, to caress our noon-day walks against the sun's intense heat and screen our house against the chilling, piercing blasts of old Borias. Then, for perchance, some child of the prairie, tiring of a timber girt, restricted prospect, should long to regale his eyes with broader views, from our "gift, set upon a hill;" it is only necessary to ascend the college tower, in order to realize that, in one sense at least, *"Distance lends enchantment to the view,"* north, Grand Prairie breaks the timber line of the horizon; while Parker Prairie, stretching away to the south, lends the grace for, for of, until a succession of something like infinity fills the soul.

This college, located, as it is, so near the historic shade of "Egypt," certainly has a geographical right to exist. There is room for it. It is not a luxury, but a need. It is not a superfluity to any sense whatever; and that simple fact ought to commend it to christian philanthropists.

God, who of old said "Let there be light," doubtless sees cause for a luminary here. Some years since, He led the minds and hearts of some of His children in the region to appreciate the want. He seems to have prepared their way before them giving them access to the hearts of the people. As set forth by Pres Blanchard in the Cynosura, this is a work of the "United Brethren in Christ". This people though remarkably for zeal, bravery and true, in confronting the giant evils, intemperance, slavery and secretism, were unfortunately remiss in an early zeal for higher education. Like the primitive Methodist Episcopal Church, our church "Fathers" had honest doubts as to the utility of colleges. Not dreading knowledge *per se* they had a belief that college life and training, were adverse to vital godliness. "Delta" error see. Nay, he gentle in condemning such men. Possibly the era in which they lived was different from ours. Possibly their observations of the colleges then extant gave them some grounds for their conclusions. Be this as it may, they are totally unjustifiable. The fact that, in our times, a day is annually set apart by pious people for "prayer for colleges," is significant, it is proof that Christians have the sentiment of that day, deprecatory educational forces destitute of Godliness.

For the last quarter century, a change has been passing over the views of our people. We now see differently. Not less zealous, we trust, than our fathers, for experimental religion, we are now very generally of the opinion that colleges are not only endurable, but even essential—that instead of being necessarily hotbeds of sin, they may be made nurseries of holiness.

Fast as this light came to us, we rejoiced in it. For this light, and for much more, we are under God, debtors to our elder denominations; but they may possibly owe us something, too, for our example and our labors in opposing popular iniquities.

At present we have an interesting circle of growing young Institutions of learning, all having risen into existence within this century, and all having been started in a small way. And with a natural growth, it soon was incorporated as a college. This took place in A. D. 1865. Last year it sent forth its first graduate. It is expected that there will be one or two this year follow.

Our doors are open to both sexes. Though not fully persuaded that woman ought to become a voter, we are quite sure she ought to be educated. We believe, too, that she should be educated with her brothers.

In the way of books, we are poorly supplied; and hereby venture to put forth an appeal to the able and willing for supplies for our Library. Is there a lady or gentleman, desirous of promoting the good, who will volunteer in this excellent work?

The founders of this Institution, proceeding in the name of the Lord, have trusted in the lovers of the Lord to furnish necessary means for carrying it on.

Hitherto they have not been forsaken. Hence, it has cost much anxious thought, much hard labor for a few devoted hearts, often among whom may be named Rev. W. C. Smith, now the traveling agent of the college.

Here and there a man has been found ready to donate or bequeath liberally, desiring his God-given treasure to work for God after his exit from time. And what is more likely to please Heaven? If it be true that the Good Being cares more for men than for oxen, it must be true that the fatness of this land is meant for something beyond the simple rearing of cattle for beef; this rich soil must be cultivated with an eye single to the cultivating of men; to which end christian colleges are among the essential agencies. Death will be sweetened, not embittered, by reflections of generous gifts to the holy enterprises.

Friends of the Cynosura may be interested to know that this institution is not meant to pander to the secret orders; but, contrarily, its voice, whether feeble or strong, is expected to go forth as a warning sound in opposing them.

It may be possible, as timorous hearts are wont to believe, that there is not enough anti-Masonic money to build and sustain colleges. It may be possible that the lodges control the Lord's purse; but we do not believe it. Therefore, with firmness in the right, as God gives us to see the right, we shall unobtrusively prosecute our work.

Westfield College April 30th, 1870.

SAML B. ALLEN.

IN FEAR OF THE MASONS.

Nothing could better show the dread in which politicians stand of the secret power of the Masons, than the action of Congress of late years with regard to secret societies.

In 1864, Congress performed the unheard of act of chartering a secret society at the seat of government; and quite recently a joint resolution was introduced in the House of Representatives by Mr. Schenck, for the purpose of establishing a Masonic holiday. The desecration of the memory of the dead, called decoration day, which has been got up by a secret society, in opposition to a similar ceremony performed by women over the graves of rebel soldiers, and in which observance by said secret society the Sabbath has been defiantly violated; has absolutly been proposed to a Republican Congress as a National holiday. And what is more remarkable, and incredible still, is, that the proposal was adopted by the House of Representatives without a dissenting vote! There was not a man in the whole House of Representatives found willing to stand against the machinations of a secret society. They stood more in dread of it, than they ever did of the slave power.

Nothing could be more hollow, equivocal, and unworthy of our northern and Saxon origin, than the demonstrations which the Grand Army of the Republic has got up over the remains of the deceased who died for their country. Their graves are too sacred to be thus trampled upon by political aspirants—too holy to serve as the occasion of such senseless mockery. What an idea is thus held out to the patriot soldier, that it is a great thing for him to die to make a Masonic holiday!—to have the sweet coreleonness that his grave is to become the home, the rostrum, the stump, from which recreant politicians who caused his death, are to make self-glorification speeches!

We have witnessed a great deal of craven deference to the slave-power in our day; but never have we witnessed a spirit more unworthy of American manhood than this deference of one of the House of Congress to the dictation of a secret millitary organization.

We of the Cynosura know what the spirit of our holy religion teaches: It teaches that the soldier who is the Son of God, was alone sufficient to redeem the world, and that there is no merit in the blood of bullocks, or of rams, or of soldiers, for that purpose; and that all the weight attached to the death of soldiers, as a power to redeem the world, either a single soul or a whole country, is vain. It is the cause for which the soldier fell that should be honored, rather than the soldier himself, and that cannot be done by desecrating the Sabbath, or by giving the dead so named funeral ceremony; or by disturbing the tender repose of the grave with the glare of military display, or by profaning the silent voice of the tomb, with the empty clamor of political speech-making.

Why was not Emancipation day instead of "Decoration day" fixed upon as the Nation's new holiday? Was it because the black man might thus become more honored than the white? Or, may possibly owe us something, for our example and our labors in opposing popular iniquities.

At present we have an interesting circle of growing young Institutions of learning, all having risen into existence within this century, and all having been started in a small way. And with a natural growth, it soon was incorporated as a college. This took place in A. D. 1865. Last year it sent forth its first graduate. It is expected that there will be one or two this year follow.

Our doors are open to both sexes. Though not fully persuaded that woman ought to become a voter, we are quite sure she ought to be educated. We believe, too, that she should be educated with her brothers.

In the way of books, we are poorly supplied; and hereby venture to put forth an appeal to the able and willing for supplies for our Library. Is there a lady or gentleman, desirous of promoting the good, who will volunteer in this excellent work?

The founders of this Institution, proceeding in the name of the Lord, have trusted in the lovers of the Lord to furnish necessary means for carrying it on.

Hitherto they have not been forsaken. Hence, it has cost much anxious thought, much hard labor for a few devoted hearts, often among whom may be named Rev. W. C. Smith, now the traveling agent of the college.

Here and there a man has been found ready to donate or bequeath liberally, desiring his God-given treasure to work for God after his exit from time. And what is more likely to please Heaven? If it be true that the Good Being cares more for men than for oxen, it must be true that the fatness of this land is meant for something beyond the simple rearing of cattle for beef; this rich soil must be cultivated with an eye single to the cultivating of men; to which end christian colleges are among the essential agencies. Death will be sweetened, not embittered, by reflections of generous gifts to the holy enterprises.

Friends of the Cynosura may be interested to know that this institution is not meant to pander to the secret orders; but, contrarily, its voice, whether feeble or strong, is expected to go forth as a warning sound in opposing them.

It may be possible, as timorous hearts are wont to believe, that there is not enough anti-Masonic money to build and sustain colleges. It may be possible that the lodges control the Lord's purse; but we do not believe it. Therefore, with firmness in the right, as God gives us to see the right, we shall unobtrusively prosecute our work.

Westfield College April 30th, 1870.

SAML B. ALLEN.

IN FEAR OF THE MASONS.

Nothing could better show the dread in which politicians stand of the secret power of the Masons, than the action of Congress of late years with regard to secret societies.

In 1864, Congress performed the unheard of act of chartering a secret society at the seat of government; and quite recently a joint resolution was introduced in the House of Representatives by Mr. Schenck, for the purpose of establishing a Masonic holiday. The desecration of the memory of the dead, called decoration day, which has been got up by a secret society, in opposition to a similar ceremony performed by women over the graves of rebel soldiers, and in which observance by said secret society the Sabbath has been defiantly violated; has absolutly been proposed to a Republican Congress as a National holiday. And what is more remarkable, and incredible still, is, that the proposal was adopted by the House of Representatives without a dissenting vote! There was not a man in the whole House of Representatives found willing to stand against the machinations of a secret society. They stood more in dread of it, than they ever did of the slave power.

Nothing could be more hollow, equivocal, and unworthy of our northern and Saxon origin, than the demonstrations which the Grand Army of the Republic has got up over the remains of the deceased who died for their country. Their graves are too sacred to be thus trampled upon by political aspirants—too holy to serve as the occasion of such senseless mockery. What an idea is thus held out to the patriot soldier, that it is a great thing for him to die to make a Masonic holiday!—to have the sweet coreleonness that his grave is to become the home, the rostrum, the stump, from which recreant politicians who caused his death, are to make self-glorification speeches!

We have witnessed a great deal of craven deference to the slave-power in our day; but never have we witnessed a spirit more unworthy of American manhood than this deference of one of the House of Congress to the dictation of a secret millitary organization.

We of the Cynosura know what the spirit of our holy religion teaches: It teaches that the soldier who is the Son of God, was alone sufficient to redeem the world, and that there is no merit in the blood of bullocks, or of rams, or of soldiers, for that purpose; and that all the weight attached to the death of soldiers, as a power to redeem the world, either a single soul or a whole country, is vain. It is the cause for which the soldier fell that should be honored, rather than the soldier himself, and that cannot be done by desecrating the Sabbath, or by giving the dead so named funeral ceremony; or by disturbing the tender repose of the grave with the glare of military display, or by profaning the silent voice of the tomb, with the empty clamor of political speech-making.

Why was not Emancipation day instead of "Decoration day" fixed upon as the Nation's new holiday? Was it because the black man might thus become more honored than the white? Or, may they possibly owe us something, for our example and our labors in opposing popular iniquities.

At present we have an interesting circle of growing young Institutions of learning, all having risen into existence within this century, and all having been started in a small way. And with a natural growth, it soon was incorporated as a college. This took place in A. D. 1865. Last year it sent forth its first graduate. It is expected that there will be one or two this year follow.

Our doors are open to both sexes. Though not fully persuaded that woman ought to become a voter, we are quite sure she ought to be educated. We believe, too, that she should be educated with her brothers.

In the way of books, we are poorly supplied; and hereby venture to put forth an appeal to the able and willing for supplies for our Library. Is there a lady or gentleman, desirous of promoting the good, who will volunteer in this excellent work?

The founders of this Institution, proceeding in the name of the Lord, have trusted in the lovers of the Lord to furnish necessary means for carrying it on.

Hitherto they have not been forsaken. Hence, it has cost much anxious thought, much hard labor for a few devoted hearts, often among whom may be named Rev. W. C. Smith, now the traveling agent of the college.

Here and there a man has been found ready to donate or bequeath liberally, desiring his God-given treasure to work for God after his exit from time. And what is more likely to please Heaven? If it be true that the Good Being cares more for men than for oxen, it must be true that the fatness of this land is meant for something beyond the simple rearing of cattle for beef; this rich soil must be cultivated with an eye single to the cultivating of men; to which end christian colleges are among the essential agencies. Death will be sweetened, not embittered, by reflections of generous gifts to the holy enterprises.

Friends of the Cynosura may be interested to know that this institution is not meant to pander to the secret orders; but, contrarily, its voice, whether feeble or strong, is expected to go forth as a warning sound in opposing them.

It may be possible, as timorous hearts are wont to believe, that there is not enough anti-Masonic money to build and sustain colleges. It may be possible that the lodges control the Lord's purse; but we do not believe it. Therefore, with firmness in the right, as God gives us to see the right, we shall unobtrusively prosecute our work.

Westfield College April 30th, 1870.

SAML B. ALLEN.

PUBLISHER'S DEPT.

A WEEKLY CYNOSURE! Shall We Have It?

Many of our subscribers are constantly urging the publication of the Cynosura weekly. We are all agreed that just as soon as a weekly will be supported, it should be started. If you want the Cynosura published weekly? If you do, fill out the blank given in that effect before you lay this paper aside.

We wish to be able to report *your wishes* to the National Association at Cincinnati, June 9th, and to start a weekly Cynosura if there is a general desire for it, and certainty of its being supported.

A WONDERFUL BOOK.

We have just received a wonderful book entitled "The Broken Seal," or, "Personal Reminiscences of the Morgan Abduction and Murder," by Samuel D. Green.

Samuel D. Green was a resident of Batavia, New York, and a member of the lodge to which William Morgan belonged at the time of his abduction and subsequent murder, and was present at the meetings of that lodge when this able abduction was discussed.

These books are now for sale at the office of the Cynosura.

Price $1.50.

AURORA MINUTES.

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the Cynosura is published, should read the minutes of the Aurora convention.

The first edition of these Minutes (1,500 copies) was exhausted in a very short time. Of the second revised edition (2,000 copies) only a few hundreds remain.

This pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement which it contains; it has a clear, racy address from Rev. I. A. Hart, and a powerful sermon of seven societies by Prof. Chas. G. Finney of Oberlin College Both of these gentlemen are seceding Master Masons. It also contains the history of a speech by Pres. J. Blanchard, to itself a highly interesting address, which, in soother form, appears as the *first*, to the series of Cynosura tracts.

Send for a copy of the Aurora Minutes

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

(See advertisements in another column.)

Correspondence.

COUNSEL SOUGHT.

ROCHESTER, April 25, 1870.

VENERABLE AND REV. BROTHER FINNEY:—Though we are strangers, I make bold to seek your counsel touching a subject in which you are particularly interested—Free Masonry. I have received notice of charges against this conservative evil; but having been frequently reminded that I was seriously injuring my influence, and that too, by some of my dear brethren in the ministry, as well as by fellow-sinners and friends, that Masonry is wonderfully interwoven literarily and influentially with society generally, both secular and religious—it has sometimes seemed as though it were perhaps the wiser part for me to decline opposing it. Not considered however with this suggestion, I seek relief in appealing to you for advice. What shall I do? May God give you a word of holy counsel, and make you as a Patriarchial prophet to one whose heart yearns to glorify Him here and forever. A few words from you would seem as coming from my reverend father who deceased at about your age (77)[when I was yet a youth.

My prayer is that God will bless you with long, long life, to wage righteous warfare against the tremendous device of Satan presented in Free Masonry. By your clemency I trust this petition will be pardoned.

Yours in the fraternity of the Gospel of Christ, most respectfully,

W. POST.

REPLY OF BROTHER FINNEY.

OBERLIN, April 27, 1870.

MY DEAR BROTHER POST:—Yours of the 25th is received. You believe with me that Free Masonry is a wicked and highly dangerous institution. The more prevalent it is, the greater the need of opposing and opposing it. The greater its influence, the more unpopular will it be to oppose and expose it. If it had but little or no influence, it would cost nothing to oppose it. And now shall we offer to the Lord that which costs us nothing?

How much are these men worth, who to save their influence, will not take a stand against popular sins? Influence forsooth! Your friends tell you, you will lose your influence. What has God given you influence for? Is it not to oppose sin, and promote holiness? If you try to save it, by refusing to oppose popular vices, then what does God care for it? The means you use to preserve it will destroy it. The will believe you honest, if, with your well known opinioes of Free Masonry, you fail to openly oppose it? Will any one have real confidence in, or respect for your sincerity? What good influence can you then exert, when your neighbors know test all true confidence in your sincerity? Try your own heart my brother. Have you in your deepest convictions and secrets, any such confidence, in a man that fears and shuns to declare and maintain his own convictions as to expect him to do much for Christ and truth? Has such an one much influence with you for good? No indeed, nor with any honest, earnest man. If Free Masonry is a sin—and you believe that as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Free Masonry is, and that way is to bear a most decided and persistent testimony against it, and that, if we can. If we can not withhold his testimony against so great a wrong to save his influence he will sooner or later lose it. God help you my brother. Masonry needs only to be known, to be condemned. It is so—intolerably wicked, that a rebuke, with all long sufferiog. Yes, suffer long and severely, if need be, but faint not, and in due time you shall prevail.

Just think, where is Masonry? Who of us who hold our lives upon the altar, expected to see in our day what we see? I can only advise you to do as I do myself; be honest and fearlessly act upon, and up to, your convictions whatever others may say or do. You expect have you for a man that fails to do this. But I write this not because I have not confidence that you will do this, for I firmly expect you to do it; and that you will do so whether I do so or not. God is my witness.

G. G. FINNEY.

BABSHAKER COME AGAIN.

MASIER CITY, MICHIGAN, }
May 10, 1870. }

The *Masonic Sentinal* sounding the alarm!

I quote from the *Valley Sentinal*, published in Shippensburg Pa.

"We have just received a circular containing the following card of invitation." * * *

"But read what these would-be wise men have to say in favor of their National Christian anti-Secret Society Association." Here follows the entire circular as recently issued from Cincinnati. Then the alarm is given thus:

"We publish the above names for two important reasons—First, that members of the honorable secret societies everywhere may know who the above short-sighted and over zealous creatures of the gospel are. Second—To convince the public that it is not the United Brethren Church alone, that troubles and growls at the great bands of brotherhood; but the would-be representatives of almost all denominations."

Mark the end for which the names are given—"that the secret societies everywhere may know them! Thus it is that the conspirators mark out their victims. This may be considered as the grand hailing sign of distress!" The victims here marked out are called "impudent meddlers of a dozen different churches!" "A played out class of disappointed divines!" "A few editors who desire to make money by exciting a hugs war between Christianity and masons, honorable, and respectable secret societies. A band of madmen who, in many cases, would not be considered moral enough to facilitate into the friendship or confidance of any order in existence. A combination of paid nuisances to all good society—men whose highest aim is contention, and whose greatest desire is to meddle and create disturbance. A few would-be hell sheep."

There! Surely that will scare all the men of the apron to fly to the defense of "honest, honorable, and respectable secret societies;" and, at the same time, "to bring to the strictest and most condign punishment" the wretched characters here described; yes, "all the enemies of our order." It will be remembered of course, that it is a first principle in Masonry, to assist the "Craft," however bad, and blast the character of all their opponents. (All this the *Sentinel* is sworn to do!)

Now this faithful *Sentinal* proclaims, as usual what vast numbers of great and good men have belonged, and still belong to the secret orders "Thousands of the ablest and best Christian ministers!" "thousands of the best Statesmen—heroes and schinists!" and of course, "Washington, the acknowledged Christian, patriot, Statesman, hero, and true American." Nay, more, "Two-thirds of all the best Generals, Colonels, Captains, and privates in the late war, were worthy members of the sundry orders." *Ergo*, Masonic oaths, lies, murders, idolatry, trumpery, foolery, and blasphemy, must be true and righteous altogether!

Then listen to the *Sentinal*, how still sounds the alarm thus: "The truth is, that these men are a disgrace to the Christian Church, and are, and should be, numbered among its outcasts. They are the real wolves in sheep's clothing—the pure Judas Iscariots of the present age." * * * *

"But Masons, Odd Fellows, American mechanics, Sons of Temperance, Good Templars, Red men and name men, what think you—are you frightened at your helpers, your priests, your rulers, your honors, or your characters much in danger? We imagine not." Why then are you so much alarmed? The truth is, you dread nothing so much as the exposure of the facts by your best friends. But enough, and as proposed you will be. Indeed you are exposing yourself and your system by this outburst of wicked passion, and low, vulgar, and slanderous abuse of one you never saw, and in whom you cannot discover a single trait of character that of refined humanity, open, and Christian opposition to a system that is proved to be thoroughly bad in itself, and calculated and designed to do the utmost injury to every thing that is Christian. In this the *Sentinal* has not exhausted either of his passion, or his vocabulary of low vulgar abuse; hear him. "But men who profess religion to deceive their fellow-men—mean men who pray long prayers to make good men their victims—murderers, hustling, conspiring men." Such by which you characterize as "conceited every possible crime, "Murder and treason not excepted." Yes, and to espouse the cause of the criminal whatever he his crime, and that so far as to extricate him! And when you tell us that you, the *Sentinal* has received no money in your treasuries, and which was collected professedly for charitable purposes, but never so used, imagine what hoosez men must think of you when you hoast and talk so loudly of Masonic charity; when you know that you are appriated to the use of men who carry on the lying fraud. O sir, talk about Masonry and all such combinations; talk about any thing, but truth liberty, and religion and equal rights. (See the *Valley Sentinal* of May 4th, 1870.)

Masonic papers will please copy, and oblige

JOHN LEVINGTON.

LEE CENTRE, April 26th, 1870.

EZRA A. COOK, *Dear Sir*:—In reading the CYNOSURE of April 19th, I saw the letter of Reuben Small, and feel constrained to testify to the truthfulness of the books revealing Masonry, although I was never a mason. I was personally acquainted with the christian men who say, that they know that the oaths in "Bernard's light on Masonry" are correct, so far as they have taken the degrees (one having taken two and the other three) for they have taken these very oaths.

Further. I heard our circuit preacher deliver a sermon which included some of the history of the building of Solomon's temple; and as I came out of the house I met a prominent mason in the side, and said, with a significant wink—"You don't know anything about that sermon, Masons understand all about it, but you can not know anything about it."

It is true they know nothing of it in the Bible, or Josephus, but I find it all in Bernard's Light on Masonry. Now is not this good evidence that Bernard's book is true?

Again another of our ministers preached two or three sermons, using scripture history (which never was in the Bible) and among other things, the digging up of the only record of the scriptures as detailed in the seventh chapter of Ezra, and from which sermon he found that scripture that he was telling us about. He replied, in the Bible of course. I informed him it could not be found between the lids of the Bible.

He then said that it had been found it in Josephus. I told him that it never came from that source. He said that he did not know where he did get it then. I told him that he got it from his Masonic books, and that I had the whole of it. He said it was just as good, and just as true, as if had been in the Bible; and yet (if it is true, then the Bible is a lie.)

How can ministers be so deceived?

In God visiting on them the threatenings found in second Thessalonians 2d, 10, 11, 12?

Is not this good evidence that Bernard is correct?

Again. When the next preacher came to this circuit, I very soon learned by his expressions that he was a mason; and after a short acquaintance I said to him, you have taken three degrees in Masonry and I don't know but you have taken more. He replied that he had taken just three and no more, and asked how I know.

I told him that I knew by langauge that he used in the pulpit. Now if these books are not true, how could I have told? Further. Last fall a stranger came to me and said that a mason in good standing—that he had heard of my objections to Masonry during the few days he had been in the place, and wished to know the grounds of them. In a two hours conversation I told my reasons for opposing Masonry. He gave me his name though requesting me not to make him known; but, cautioned he, "you are on the right track and don't let them bluff you off." I told him that I would keep the name dark, but his testimony I should use if necessary to show that I was positively right, in my objections to Masonry. To this he consented and said, I was better posted in general than he was, in not the good evidence.

Once more. A presiding elder, an adhering Mason, said that Masonry was truly revealed.

I cordially endorsed the proposal, that persons writing for the tracts, and against secretism, should there aside such names as "Immaculate Lambskin," "Royal Arch anti-Mason" and give us their own signatures.

Yours truly

HIEL LEWIS.

HARTLAND, Horrm Co., Ohio.

BROTHER CONE:—I have sent you three subscribers the past year, or gotten three to send for the CYNOSURE. I like it, and am glad there are so many coming up against that old monster of secretism. I think some begin to think more and more till they cast off these works of darkness.

I ran foul of a Good Templar the other day and he wanted to know if I was one of their order. I told him no, and that I would have nothing to do with secret societies for they were working in the dark, and in the dark by shutting out many good temperance men, and killing the cause. I told him that good temperance men and women like to work in the light, and to had better set the light on a stand, and throw his doors open and to all come together in an open fight against intemperance. He said he thought they would have to do so, and let all come in and put all their strength to the work. The CYNOSURE that I have taken, I have sent some to Masons in Massachusetts, and I hope we shall be able to keep the stoes rolling until it fills the whole world. Yours in love,

C. C. CHAFFEE.

NO NEUTRALITY.

MR. EZRA A. COOK, *My Dear Sir*:—Enclosed please find pay for the CHRISTIAN CYNOSURE. May our God in whom we trust, help all his professed followers to come out from these works of darkness. Christ is not in them, and he go with them, is to be against Him, as he says: "He that is not with me is against me."

I have read both Masonic and anti-Masonic books, and compared the whole with the true standard, the Bible, and can find no satisfactory reason for Masonry, but on the contrary, convincing and undeniable proofs against it. As a follower of Christ, I must conscientiously denounce it, as anti-Christian and a work of darkness. Let no entrust all the dear brethren in the churches, yea, all Christians, be in fellow-hip with Christ, to read the 11th, 12th and 13th verses of the 5th chapter of Ephesians, and also the comments on the same, by Adam Clarke. Why do not ministers and Christians, investigate this matter, examine the oaths and statements of Rev. G. G. Finney and others, and make up their minds upon it and act accordingly? We must *act* our Christianity. Oh that every christian on could all these strong holds of Satan are demolished, and the light and salvation of Christ shall fill the earth.

While I write I feel the love of Christ filling my own soul, and going out for the deliverance and salvation of others. May God help us vigorously to act in all the world till the blessed Redeemer's reign on earth is come!

Very truly yours, JOHN H. PADGHAM.

Westford, Dodge Co., Wis.

THE BIBLE PERVERTED.

EDAR GROVE, Mich., Feb. 18th, 1870.

MR. EDITOR:—Suppose the Bible had said—"Blessed is the man that walketh not in the counsel of the ungodly"—could we admit it? Would it not be a strange perversion of Scripture? I know that many say they can be good Christians, and yet belong to different secret societies that are abroad to the land. And to prove this they say that Christ mingled with sinners—met, ate, and conversed with them. Yes, but He did not fail in with their ungodly counsels and practices. No, we, as professed Christians may meet with wicked men, converse with them, do business with them, live with them even, just as circumstances may require, and seek in it all to turn them from sin and save them as Christ did. But this is not to be a partaker in their counsels, and to fellowship, them in their sins. But if we join with them in their secret societies, bind ourselves to their oaths and pledges, and fall in with their selfish and unholy counsels, then surely we are walking in their counsel, in such a thing can be. And I have known some professors so hearty in this that they would leave the prayer-meeting for the lodge. I knew one clam-leader who did it; and I have known some ministers who have done much the same—who have praised up the lodge and showed they were walking with it, and would not preach against it.

And yet they ask God for His blessing, and profess to seek it, and lead others to it. But have they not turned the Bible right about? Surely they must read it as I have given it above—"Blessed is the man that walketh in the counsel of the ungodly." They leave out the "not." And is it safe to do that?

Yours, for the Bible as it is.

D. B

Dedication &c., at Columbus, Ohio.

The Odd Fellows dedicated their new hall in this city on the 10th inst., on which occasion they made a grand display of regalia, grand speeches glorifying the order as the realization of Christianity in the usual style, and had a grand dance " which was continued until the morning hours." They opened with prayer by the Universalist minister of this city, had an address by a Methodist minister, and a prayer again by the Rationalist minister of Columbus, upon their called Grand Archaglus. They sang "Complete our hall it is but just that it to Thee we dedicate," addressing God; the Grand Master said "I was glad when they said unto me, Let us go into the house of the Lord," and the lodge; and—they went in and dedicated right cheerily. The Grand Lodge of Ohio met here also, and from the Treasurer's report we gather that the receipts for the year were $249,612.80, while they expended for brothers, widows and orphans $63,320.76, and paid for running this huge benevolent machine $117,465.72. The cost of disbursing the charity seems a little disproportioned to the amount collected, and to somebody, Odd Fellowship would seem to an outsider rather profitable. Of the speech of "the orator of the day" we shall take some further notice at another time.—*Lutheran Standard.*

Of $18 to $63,320.76, doubtless three-fourths or more was handed upon those who had no need of it. It was merely returning to the rich a small part of what they had previously drawn from them by taxation and false pretenses.

H.

ENTOR CYNOSURE:

O. A. Blanchard, a student of Wheaton College, has just closed a successful lecturing tour in this county, having spoken at the following places, viz.: Luddenville, Judy's School House, Wesley Chapel, Hockett's Hall, Methodist Church—both of the latter in the village of Glenwood—also, at Amity School house, at Sugar Creek Chapel, at the Methodist Church in Milford, and at the Baptist Church in Watseka.

At the first of the above appointments, the announcement had been made some two or three weeks before hand, yet when the time arrived, a Baptist Masonic preacher claimed the house. Mr. Blanchard waited until the sermon was over, when the trustees of the directors he obtained the right to speak, and he delivered a general onslaught on that dark institution—Masonry. Our Baptist friend at the first took out pencil and paper, and commenced noting down a certain points, doubtless with the intention of replying; but by the time Mr. Blanchard was half through he quietly put up his paper and pencil, which perhaps was well for him—making no reply. The next day it was reported that he offered up a fervent prayer to the "Lord that He might take the scales from his anti-Masonic brother's eyes," meaning I suppose, that the lord might open his eyes to the beauties of Masonry! that is to say that the Lord might persuade Mr. Blanchard, to allow the Masons to cable-tow him, strip him half naked, blindfold him, lead him by the rope to an altar, in forswear him, (See Levitical Code) and set him a prayer that his blasphemous and Christless. To oil this the Masonic response is "So mote it be!"

At the appointment in Glenwood, an exciting and interesting debate was held. The Methodist minister, however, kept in a state of peace, justified by the Bible? Rev. James Coleman, of the M. E. Church affirmingly, C. A. Blanchard deefieg. William McCray Esq., was chosen moderator. The time allotted for each speaker to be upon the rostrum was fifteen minutes. The controversy was spirited. The house was densely packed with patiout listeners, and the best of order prevailed. With all the deference and respect for the affirmative, the friends of "light" were well pleased with the impression made upon the audience in favor of the negative.

I accompanied Mr. Blanchard, to the various appointments, and traveled in my buggy not far from one hundred and fifty miles, and we distributed near 8ro thousand tracts, and secured a goodly number of subscribers for the CYNOSURE. We were traveling about ten days, and I feel that we enjoyed so much when I say a good impression was made everywhere. We were kindly treated, and had no lodging or board bills to pay.

In returning from the last appointment I overtook, I presumed a gentleman who resided there, and he said he belonged to the "Grand Army of the Republic" (G. A. R.) He said that in this society the penalty was death! for disclosing the secrets of this society. Admitting that the object of the society was good, what right have they to take life? If Masons and the "G. A. R." society claim the right to take life, others may do the same. Secret societies are springing up all over the land, and of them for one I know, may have the death penalty for the violation of their laws. The government claims the right to inflict death for certain high crimes. It is impossible for two societies to exist, which claim the right in the *same power*. Hence here is a *conflict*, and to this conflict we are called, they are opposed to law and order. In fact these societies are working *outside* of law, and are therefore, to that extent lawless. And as they are lawless and are elected to multiply much, we will soon have little if any use for graveyards, as they can't run an Odd Fellow machine without a skeleton.

As the number of secret societies increase, and take life as they propose to do, for the violation of their secret laws, other societies will be encouraged, and will spring up claiming equal rights. There often are many persons assassinated in a year, and may not these Iowa repalse, to a great extent this mystery?

It is a fact beyond successful contradiction, that the American people are now governed to a great extent by secret seciotes, "Kusses," and Ghosts. Until the people of these societies incrense, and take life as they propose to do, for the violation of their secret laws, other societies will be encouraged, and will spriag

FOR YOUNG FOLKS.

A SERMON ON WHITTLING, Or, How Dick Hart Himself and was Cured.

CLARA T. PEY.

Dick sat on the door-step doing two things,—whistling and whittling, in fact three things, for he was waiting for breakfast, besides.

"I have heard that people cannot do more than one thing at a time, that is, not well,—but Dick whistled wonderfully well, for a boy of twelve, and he certainly waited patiently, and that is the way to wait, when waiting is necessary; as for the whittling,—that is where the story comes in.

He had a fine, sharp knife, and a smooth stick.

Uncle Fred came out, and sat down beside Dick, who politely said, "Good morning;" and asked if he felt rested, after his journey.

"Yes, thank you, Dick," said Uncle Fred. "I slept nicely, and am so rested, that I almost forget I have taken a journey," and then he added, "You are at work early, Dick."

"Oh, this isn't work. I'm only just whittling," said Dick.

"What are you making?" asked Uncle Fred.

"Why,—nothing," said Dick.

"Do you know what you are whittling then?" said Uncle Fred.

"Why,—whittling a stick of course," said Dick, looking first at Uncle Fred, and then at the stick, as if rather puzzled why.

"That isn't all you are whittling, though," said Uncle Fred.

Dick put his two hands, with the knife in one, and the stick in the other, on his two knees, and looked at Uncle Fred.

"Well, I should like to know what else, I am whittling," said Dick.

"Something better than all the sticks on the farm," said Uncle Fred.

"What is it, Uncle Fred?"

"Guess, Dick."

"Oh I can't, you'll have to tell me."

"You have just whittled away almost half an hour, and some of this edge of your knife-blade, besides all for nothing."

"Oh!" said Dick, but I was waiting for breakfast, and I thought I might as well be whittling."

"Of course you might," said Uncle Fred, "if it had only amounted to something."

"But I can't make anything," said Dick.

"Did you ever try"

"I don't know as I ever did, but then, I know I couldn't."

"You don't know anything about it, if you have not tried," said Uncle Fred; " here you have a nice bit of wood, a sharp knife, common sense, and a spare half hour. All you need to do to put these things together and use them. How long was this stick, when you began to whittle it?"

"About so long," and Dick measured up to his elbow.

"A little over a foot. Now Dick, are you acquainted with any boy, whose mother asked him, last night, to find a small clothes-stick, to take a baby's dresses out of the boiler, when they are washed?"

That's me!" said Dick.

"You might have made that same little clothes-stick, since you have been whittling here."

"That's so." That's easy enough to make," said Dick.

"If you had only thought of it, said Uncle Fred, "and I can think of three other things, that might have been made, after you had whittled your stick off too short for that, and you could make them, too."

"Three! I'm sure I don't see what they could be Uncle Fred!"

"You might have made a clothes-pin, or a skewer, and we always useful,—but you have wasted too much of your stick, to make them now."

"Yes, I suppose I could have made them, they seem easy enough, but I didn't think of it. This has been a real for any thing now, anyway," and Dick tossed away the end of the stick.

"Hold on," said Uncle Fred, but Dick had already let go. "I said there were three things, and you have thrown away the third one, the prettiest of all."

"Oh! I forgot that! but I don't see what can be done with three inches of stick," said Dick, bringing it back again.

"A great deal can be done," said Uncle Fred, and with few cuts, he made something that looked like a pen, at one end; then he ginning at the other end, he cut away carefully, for a few minutes, and Dick began to see something, very pretty coming.

"You didn't know there was a little dog wanted to get its head out, here, did you?" said Uncle Fred.

"I see, I didn't," said Dick, "and I couldn't have let him out if I had known it."

"Oh, yes, you could," said Uncle Fred, "only it might have not been a very good looking dog, if you had let it out without question. You will find prettier ones than this, in sticks, by and by, if you only think of them. And you must remember, that every time you whittle up a stick for nothing, you hurt yourself, more than if you had cut your fingers so you would have to put away your knife for a week."

"Hurt myself! what hurt does it do?" said Dick.

"Ever so much. It wastes your time, and wastes the material for something pretty, or something useful, if no prettier than a wooden spoon, and you have no idea, how pretty they can be made, until you try to make them so, and more than all the rest, it makes you think that there is plenty of material so of no consequence, and need not be used carefully; and then it makes you feel, as you did just now, that you cannot make anything good, or pretty, out of what you have, and that's a great pity, a very great pity."

"I'm sure," said poor Dick. "I wish, every time I whittle, that I could make something nice."

"Well, you can," said Uncle Fred, so cheerfully and encouragingly, that Dick began to feel right off, as if he could. "You can, if you set about it. You don't know how surprised you will be, to find how many things are shut up in the sticks and boards laying about over the farm, only waiting for a busy, persevering boy, with a sharp knife, to let them out in his spare halves and quarters of an hour. See, now, what I have made, while I have been preaching."

Uncle Fred held up a tooth-pick, with the little dog's head for a handle.

"You can make prettier things than this, in three months," said Uncle Fred, "if you will only think of it, and believe that you can, and then go ahead, and keep at it. Never be discouraged beforehand."

The breakfast-bell rang, they went in so hungry, that mother's johnny cake and fried chicken went off in a great deal less time than it took to get them ready to go.

Dick did not forget Uncle Fred's sermon on whittling, and if I were to tell how many useful, and beautiful things he made in the next year, you would hardly think it possible.

He began with spoons, and potato-masher; by and by he tried "ornamental articles," and he called them, and made toys for baby. One day finding in the village-store some empty cigar-boxes, which were given him for the asking, he took them home, and made a beautiful little cedar-wood bracket, for mother's parlor, and a work-basket for sister. Then, he made a book-rack for father, and then a rustic basket, and flower-stand, in which they had plants growing all winter, by the south window of the sitting room. Mother's face grew younger, every time she took care of them, and it had never been so bright and cheerful in that room before.

In all this work, one thing had kept leading to another, so Dick had learned how to polish, and paint, and varnish, and oil, and color.

Then when he began to make larger articles, he found he must learn something about carpenter-work, and cabinet-work and turning. It seemed as if there was no end to the new ideas it put into his head.

Dick is astonished now, to see how much cause of so small a beginning, or, "just whittling" to some purpose. He laughs heartily, as some of the first things he made,—bureaus with sharp noses, and square ears, a short-legged monkey, with the tail forgotten, perched on the handle of the great wooden spoon, that mother keeps on purpose to stir peach preserves with, or blackberry jam, looking over a three-sided mill pail, on the top of the butter-mould.

There are a great many such things in the house. Mother calls them "Dick's menagerie," and would not have any of the ridiculous things replaced, by ever so much better ones. Why not, do you suppose?

And what is better than all these things he has made, Dick has found out that it is of no use thinking he can't do this or that thing, until he has tried hard for a long while, and by that time he generally can.

Indeed, Dick has begun to think that he has succeeded so well in doing one thing, he was sure he could not do, that he shall never be going to undertake anything else, he wants to do, just to see what will come of it, and, although his whittling hurt him at first, he has cured up the old hurt now.

If Dick lives a dozen years longer, he will have made much useful work for himself, along the way, that nobody will need to write anything about him, or preach to him, as Uncle Fred did, and that is the reason I have hurried to tell this story, before I lose the chance.

Now, I think that the boys all over the country, can succeed as well in something, as Dick did in whittling, if they will only set about finding it out. I wish they each had an Uncle Fred to preach them a little; actually, as much as Dick's Uncle Fred preached to him, on the doorstep, that fine spring morning.

—*The Sunday School Scholar.*

"MAKING THE BEST OF IT."—A little girl, only three years old, to amuse a homesick cousin who was visiting at her house, brought out her whole set of playthings. Among these was a tiny trunk, with bands of gilt paper for straps—a very pretty toy—but Freddy beat the lid too far back, and broke it off. He did not mean to do this, and when he saw what he had done, he was frightened and began to cry. The dear little Minnie, with her own eyes full of tears, said,

"Never mind, Freddy; just see what a nice little cradle the top will make!"

That was certainly a great deal better than fretting. She made the best of it.—*S. S. Scholar.*

MASONIC SYMBOLS AND THEIR USES.

EDITOR OF THE CYNOSURE:

Our severe friend, who smites us kindly, Mr. Tuthill, complains that we attach Masonic grave-gress to our articles, by way of signature. We are willing to admit that it is not very dignified to do so; but then, when one stoops to deal with dirty work, as he does when he deals with Masonry, which is the foulest cess-pool that we know of, filling society with the effluvia of immolation and death, the public cannot expect him to preserve perfect dignity on all occasions. One has some excuse for putting on an old dirty dress, when he has to deal with a dirty subject.

Besides, where Presidents and Vice-Presidents of the United States, decorate their high offices with Masonic symbols and badges, being proud to appear in the regalia and toggery of secret association, as did Andrew Johnson, and Schuyler Colfax, we, a mere private citizen, ought to be excused, we think, for the lesse offence, against dignity and propriety, of affixing to some of our articles, as some of the mysterious magnates of the lodge do to their shirt-bosoms, the wonderful signs, symbols and jewels of Masonry.

Besides, it is permitted to the wise to answer fools according to their folly. We have as much right to make use of the tools and symbols of Masons here, and to give, those tools a special significance, as Masons do. We have a right to take the tools, the implements, the bombastic pretensions, and high sounding titles of the lodge, filled with poison for the community, and turn the poison against themselves. We are contending for *rights* now; for the rights of a Christian community against the encroachments of a sly, secret, devilish, cruel, lawless power. We have as much right to the titles of Sir Knight, Most Eminent, or Most Excellent, as Masons or Odd Fellows have. We have also a right to prove, as we are doing, that Masonry is as false in its pretensions as it is grand and magnificent in its offices; and until this is conceded, our friend, Mr. Tuthill, must please be prepared to hear with—not only a little folly, and want of dignity, but a great deal of it, from the

SQUARE AND COMPASS.

An Open Letter to the Grand Master of the Free Masons in Illinois.

H. G. REYNOLDS,

Dear Sir—In the last issue of the *Trowel* you say that you should judge by the newspaper report of the debate at Sycamore, that I "was too big to be spanked, but that Mrs. De Geer tanned my jacket most thoroughly."

I will not, at all, return a thanks for the notice; it will doubtless be preserved in some book of elegant extracts, elevated and Masonic in style—the great thoughts seem to have struggled up through your majestic intellect, and in fifty chosen words you have probed out on the noble Fraternity, which receives law and light from your gentlemanly, liberal mind.

Being on anti-Moson, of course, my own education is very defective, my mind narrow and contracted, and my spirit bigoted. But you should recollect that I have never been a fifth-rate lawyer as you have; my clothes have never been removed by mee wearing white aprons, as yours have; I never have been hood-winked, while tested and sealed with a hoodwink, (needless to name) as you have; I have never made a fortune by presiding over a charitable organization. as some men of your precedessors here doas, and you seem likely to do, and lastly, I have never been used to reply to argument by a compound of lying, vulgarity and saloon slang, so some men whom I could mention, have; therefore, my highly respected Worshipful Master, I will not be so rude as to want to learn, and if you or your boy, who I suppose is too big to be'—(see extract from *Trowel,*) are willing to tole about your hobby, which you have ridden so patiently and success fully for 20 years, I will attend to it at our meetings, provided you let me ask a few questions; or, should you be too busy looking after geese, the which lay your golden eggs, perhaps you can write a speech, and get some Irish wood with six inches of brains in it to read it.

Be assured, my beloved Right Worshipful Master, I am anxious to sit at your feet, to learn from your great, sweet spirit, the course of life which leads to the Grand Lodge above, where you and I shall be crowned and infinite. Will you kindly assist in bringing me to light?

Devotedly yours, C. A. BLANCHARD.

THE LIGHT SPREADING.

EDITORS CYNOSURE;

Three weeks ago I received a copy of your paper from a friend, John Sloane, Esq., of Pond du Loc. I was interested enough to "read, mark, and inwardly digest" its contents. The immediate effect of which was the sending a dollar to you for subscription.

The first number I received reached me, and by them, I am further moved to enclose a dollar for some of your advertised tracts, to be used as leaven in this Masonic community. I will also please you twenty-eight subscribers, if it is further to see you do it, and will further—that if either of the Blanchards over come this way, they shall find an opportunity to speak in the ears of the people.

I see a number of two of the seven different secret societies, that hold forth in this little village, but have commenced a movement for an open temperance league, that will let me out of bondage altogether; and still give me a hand in the temperance work.

Already I feel the stimulating influence of the CYNOSURE. I like hot meals best, and so the paper suits. Yours &c.,

V. A. SHANKLAND.

TRUE CHARITY.

IS IT THAT OF MASONRY?

REV. I. A. HART:

Dear Sir—As our sly and crafty Masonic brethren have been trying to look so very virtuous while carrying out their hidden designs upon very many occasions; and trying to appropriate all the charity in the world to themselves; it has occurred to me that it might be well to let them know what that good book has to say on the subject, lest they should be "puffed up," "behave unseemly," and not put away "childish things." But should only show themselves fools, by the pure mirror they hold before them. Let them every Free Mason, who desires "more light," and "more" Masonic charity, turn to 1st Corinthians, 13th chapter, and read as follows: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbal. Ans though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

This is the best description of benevolence that I have ever seen or heard of. Such benevolence is the true standard by which all the secret "benevolent" societies must be tested. Let everybody compare them at once, and see what selfish affaire they are. Yours truly,

E. J. C.

LETTER

From Cyrus Swan, Esq., of Sharon, Connecticut, to a Friend.

DEAR SIR:—In answer to your inquiries as to my present views of Masonry, my answer will be brief. My views of Masonry have undergone but little change for the last ten years, and since that time I have renounced and disclaimed all connection with the Institution. I have never been further in Masonry than to the third degree, and all the knowledge I have of its *Mysteries*, was obtained before I was twenty two years of age—and so early was I convinced of the impropriety of fostering any secret societies in this country, that I never joined a lodge in Connecticut, where I always have lived from childhood, except for a period of about two years, during which time I was initiated. Since I was twenty-two yearsol age, I have never visited a lodge, to my recollection except when I went to do up some of its business. The last time I entered a lodge-room is more than ten years ago, and a special messenger was then sent to procure my attendance after I had declined several invitations. The disastrous effects I experienced in consequence of attending that meeting, and which I have never doubted were principally brought upon me through the influence of Free Masonry, are so well known to you that I will not attempt to give you a detail of them, and as I take no pleasure in recurring to this period of my life, I hope you will be satisfied so to my present views of Masonry, when I add, that I do not believe that any secret institution in this country are necessary or useful, but that in my opinion, Free Masonry is, and has been, the most dangerous of any, and that in many cases it has been the cause of great injustice and suffering even in our Courts of Justice. Yours, &c., CYRUS SWAN.

"THE ALL-SEEING EYE,"

There is unquestionably on all-seeing eye; but that eye is not the eye of Masonry, on many of the good brothren of the craft seem to think The all-seeing eye of Masonry is in effect the eye of omnipotence; it is the eye of a power which o secret organization is able to keep upon a human being, so that all his ways may be known, reported to the lodge, and there compared and discussed, as a means of bracing, censuring, distracting, and destroying. If the pious, oily, silk-hatted, and properly behaved, papér collared Jesuitical brethren of the lodge choose to heigy their power to bear upon a man, he cannot even stir without his movements being noted. Even his physician may be a Mason, and betray his diseases to the lodge; and as all the man's sets, his misfortunes, his weaknesses, and his faults may be thus exposed to the croft, it is easy for every vulgar mind conceive how they can bring to bear the prick, ornaze, mortify, and bewilder him, with stinging remarks.

The stranger, after residing in Paris awhile, becomes aware that the police hos ere eye upon him, and that all his movements are watched; but it is done with such o degree of delicacy, refinement, and respectability, that men of or, dinary good character, hordly feel it. Besides, it is done under the sanction of law, and moreover, which tends to give it some dignity, and to render it tolerable. But this is not the case with the detestable espionage of Masonry. It is done by an irresponsible clique of men, often of low birth and vilest morals, of gross and vulgar characters, and frequently with the view of ruining a good and worthy man. It is done by men who have no right or authority to do it; and with which they are entirely unacquainted by responsibles. Even if their object should happon to be good in itself, the impertinence with which they seek to carry it out cannot fail to be offensive to men of ony delicacy of sentiment or elevation of character.

Our readers may perhaps remember that on the bridal night, when Senator Sprague was married, an alsim of fire was given in the New York Hotel where he slept, which proved to be false, or unnecessary, in which event all the guests the newly married couple from their bed and room in something of haste, and in a condition much more amusing to those who beheld it, than to the couple themselves. Now we do not pretend to say that this alarm of fire was got up by design, or that the design was the work of Masons; but what we wish to imply is this—that Masonry is beautifully constructed and organized for performing just such mean and contemptible work as this would be, if designed, and that there is ample evidence that it often does play tricks quite as coarse and brutal.

If every pious, devout member of the lodge would but open his eyes to the lodge-work he has may see, hear, or know, of any given man, the knowledge thus gained ni said man would enable the lodge to utterly destroy his liberty of action, and render his life wretched. And the lodge would be no possible way to prevent. Disturbs or annoys some men more than to be played upon by a combination of vulgar, unprincipled operators. Hints, signs, symbols, winks, gridings, goadings, knowing nudges, etc., etc., are brought to bear upon a man by the most unfeeling wantonness, if not by malignant design, at a time when the man may be overwhelmed by misfortune and grief, and when an unintelligible bewilderment is the effect of the intention, would distress him beyond conception.

Must readers have become familiar with the horrid barbarities practised by the lower order of the French Revolutionists upon the royal XVI. Their unheard of atrocity was doubtless what gave rise to the idea of that son having found a refuge among American Indians, for the tortures practised by Indians upon their victims never so infinitely ingenious as those which were contrived by the said revolutionists, and which were in no way inferior to those which Masons are enabled, through secret organization, to inflict upon any one who unhappily and unconsciously gives them their offence. The hurning of Jews and heretics, as practised by the Inquisition; or the burning of Negroes, so sometimes done under the institution of slavery, was nothing to the horrors and tortoring than the underhanded tricks and persecutions practised by Masonry. Any institution that teaches its followers to play wantonly upon the apprehensions of human feelings through vague unintelligible signs, myths, symbols, and false manufactured rumors, is nothing but a system of knavery; and it will tend to make a knave of every one who belongs to it.

Perhaps some of our readers may have heard of the man who conceived the idea of searching the vaults of Cloacina, for the purpose of publishing an edition of the writings that he might find therein. He intended probably, to include some of the productions of poetic genius often displayed upon the walls of the temples above. We think that this man must have been a speculative Mason, and that he was putting the craft to a practical and legitimate account; for Masonry is admirably fitted for just such kind of useful and important work as this. The eye that would penetrate the vaults of Cloacina for such a purpose, is in reality the all-seeing eye which is held in such high estimation by Masons.

We very much doubt whether any thing is gained, on the whole, in favor of moral restitude, by the use of detectives and spies, though as instrumentalities of government they may be better than nothing; but where a secret organization makes use of them, under the pretense of restraining evil and promoting good, where the regards of the all-seeing eye are nothing but their own impertinent acts of the bred loquisitiveness, and where governed by their secret espionage to restrain from evil, deling by inspiring terror of the lodge, we think that actions must come to be so base as the motives which are retorted to be influencing them. The fear of the all-seeing eye of Masonry is soo thing, a very base, unmanly thing, while the fear of the eye of God is altogether a very different thing, both in its sotuality and in its effects.

We are very willing to admit that a proper respect for our fellow men, and a reasonable dread of their ill opinion, and of their knowledge of our short comings, is ost altogether an improper force for restraining from evil; but a respect for the opinions of our fellow men is ono thing, and respect for Masonry is quite another. The former may not elevate much, but the latter would be certain to stultify, de moralize, and degrade.

ANTI-MASONIC KNIGHT Ttemplar.

☞ Remember the Convention holds its first session on Thursday evening, June 9th.

CAMPAIGN DOCUMENTS.

The Mystic Tie or Free Masonry,

A League with the Devil.

Articles of Confederation,

PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

MINUTES

OF THE

Aurora Christian Convention,

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchord, sermon of Rev. O. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. 8ix copies $2.00.

Sent by Mail on receipt of price.

SECRETISM:

In relation to the Purity of the Church, and the

Safety of the State

A new 8 vo. Pamphlet of 24 pp. It treats

1. Of Secretism in General,
2. The Injunction of Secrecy,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry is a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy 15 cents, 8 Copies $1.00.

Truths for the People.

A Work for the Times,

FREE MASONRY

shown to be the Idolatry of the Nineteenth Century, the foe of Christianity, the subverter of Civil Liberty, the Irreconcilable enemy of God, and the Relentless Eeslaver of man.

BY

Mrs. Lucia C. Cook.

PRICE: Single Copy 15 cts. 8 Copies $1.00.

Finney on Masonry,

Pres't Finney's Greatest Work.

All who read this last great work of Rev. O. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE EMERGING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it most follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—" If any one reads the preface of the book he can't stop till he reads the book—Why, there is the whole Revolution shook this book that I found in reading " Uncle Toms Cabin," and he is so mild and pleasant that even his enemies can not call him vindictive."

PRICE: $1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy.

By Rev. JOHN LEVINGTON.

214 pages, price $1,00. Send $1,00, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. The Temple is termed inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to rescue the deluded Mason of three degrees, from the ruin to which he is being led.

Cynosure Tracts

NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 2 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise Histlc History, showing the MODERN AND OBSCURE ORIGIN-DESPOTIC AND ONORHISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. BAIRD, of Pleasantville, Pa., a Seceding Mason, who has taken II degrees. A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.—*Edition exhausted.*

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and he wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON GOD DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts per. 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 60 cts. per 100, $4,00 per 1000.

This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted.*

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4,00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Loudoun Co., Miss.

S. G. FEEMSTER,
ELI TAPLEY,
P. S. FEEMSTER, } Ex. Committee.

CAMPAIGN DOCUMENTS,

CONFESSION OF THE

MURDER

OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12,00 per 100.

For sale at the Office of the

CHRISTIAN CYNOSURE,

An Inquiry into Free Masonry,

88 La Salle Street, CHICAGO,

Light on Free Masonry,

By Elder B. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE LODGE.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00

By Elder J. G. Stearns,

Seventh Edition, Price 50 cents

Letters on Masonry, price in paper covers 60 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons. Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,

By Rev. DAVID MACDILL, and Drs. R. BEEBER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject, PRICE 40 cents.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS,

☞We respectfully invite the Christian public to examine the assortment of our Depository, and the quality of the Books with the rates of Eastern publishers. Our Catalogue is revised and published by the Society, carefully examined and approved by each member of the Board of Publication, and the Books we offer for sale are not evangelical in sentiment, practical, and pointed in their history and tendency.

The Pioneer Library, 5 vols; bound in fine cloth, with white lettering; the handsomest box.....
Bertha's Visits; Children's.....
Bible Text Book; Illustrated.....
Life of Johnson Lincoln.....
Life of Abraham Lincoln.....
Scenes in the Life of Harry Mill; a Temperance Stories.....
The Bible Reader.....
How Will I Honor Jesus? Paper, 15 cts; Boards
Charley in the Sun. Illustrated.....
Christian Literature. Paper.....

BERNICE WHITE CHICKEN, by Fanny. Illustrated
THE CROSS THE WAY OF FREEDOM. 32 pages; cloth, illustrated, 15 cts. A thrilling account of Waldenses.....
Always do right. 128 pages; 18 cts.....
Stories for Children. 144 pages; 20 cts.....
Stories for Children. 144 pages; 20 cts.....
The Good Fairy. 128 pages; 20 cts.....
The Hard Text. 32 pages; 6 cts.....
A series of Bible lessons, with references to chapters, and on standing sound and sound religious principles.....
THE CHRISTIAN'S HOME IN HEAVEN. By Rev. H. BUCHANAN, a study by Young Men. 140 pages; 18 cts.....
CAMPBELLISM EXPOSED. By Alexander Campbell. Price 25 cts. 128 pages; 18 mo. The Author's own statement of his religious views.....
Christian Baptism. By Alexander Campbell. Price 25 cts. 128 pages; 18 mo. The Author's own statement of his religious views.....
A 216 page volume on Bible Truths.....
THE CHRISTIAN'S HOME IN THE FAMILY.
THE CHRISTIAN'S HOME IN THE CHURCH.
Poems of Freedom. Mussel. 72 pages; 15 mo.....
CHRISTIAN BAPTISM. By Alexander Campbell. From the Debate with McCalla.....
DODD'S JOURNAL. 200 pages; 15 mo. This is a part of the life of a Methodist preacher, and from its Rules better or details Wells.....
BEN GOUGH'S LIFE. By Himself. 192 pages; 15 mo. Young men in College, 320 pages; 20 mo. This is a New Series of short popularity tales.....
DOMINION OF FAMILY. By Orator of the school.....
HEAD WORK AND HAND WORK. By Rev. Dr. Cheever, D. D.....
ELECTION TIMES. By Solomon. 81 pages; 18 mo. 15
HAMMER AND ANVIL. By the author of "Wide Awake."
FAITHFUL PROMISER. By J. B. Gough.....
HOME AT HOME. Or, Stories of Plain People.....
FAITH. Fourteen Thousand copies of this work have been sold in one year.....
THE FIRST LESSONS IN THEOLOGY.....
CONTRIBUTE OR NO SUPPORT. Paper cover. 16 pages; 8 mo. Illustrated. Truth is strongest and most effective when free from fiction.....
GIANT KILLER, or the Battle of the Brave. Illustrated. Paper cover. 16 pages; 8 mo.....
CHRISTIAN'S SECRET OF A HAPPY LIFE. Conversations of A. L. O. E.'s best publications.....
CORPSE RESURRECTIONISTS. Two Stories of Hiding a Dead Body.....
GOD AND HUMAN SLAVERY. By O. A. Brownson, D. D.....
HEAD AND HEART. By Mrs. Lincoln Phelps.....
A price volume. 192 pages; 18 mo.....
HEAD AND HEART. By Mrs. Lincoln Phelps. 192 pages; 18 mo. Illustrated. (2 Same.) A price volume.....
HAMMER AND ANVIL. By the author of "Wide Awake." 12 Pages; Illustrated.....
HOME IN THE WEST. By Mrs. Lincoln Phelps.....
Warren. 134 pages; Illustrated.....
HIDDEN FOR. Wonderful Escape from Wolves and other creatures. 32 pages; 18 mo. Illustrated.....
HOME IN THE WEST. By Mrs. Lincoln Phelps.....
LIFE OF A. L. O. E.'s best publications.....
JESUS AND LAZARUS. 10 mo; 96 pages; beautifully bound in boards. All the best books on the list.
KNOCK, KNOCK. Who's There? Stories for the Young; Illustrated.....
CONVERSATIONS ON THE CATECHISM. By Rev. Dr. Cheever, D. D.....
THE CHRISTIAN'S SECRET OF A HAPPY LIFE. By the Author of Pilgrim's Progress.....
LITTLE DOVER; Little Kindness; Little Efforts; Little Duties; Little Faults; Little Sorrows.....
LOST JEWELS. 192 pages; 18 mo. Illustrated.....
ART AND ARTISTS. By Rev. Dr. Cheever, D. D.....
LETTERS FOR A NEPHEW. 192 pages; 18 mo.....
MARY LINDSAY. By Mrs. Lincoln Phelps. 192 pages; 18 mo.....
MOUNT OF OLIVES. A work on Prayer, by Dr. Hamilton.....
THE NEW COVENANT. By J. R. Mosher, D. D.....
Gods presence.....
IN HARD LOVE AT THE CONVERSION OF LIFE. 18 mo; 144 pages; Illustrated. A faithful thoughtful way with Christians.....
SECRET SOCIETIES. By Rev. David MacDill, and Rev. E. Beecher and J. Blanchard.....
A thorough and discriminating discussion on this subject, by able writers.....
SHELL, CORE, or Charley by the Sea Shore by Mrs. Lincoln Phelps. 192 pages; 18 mo.....
STRANGE STORIES OF HUMBLE LIFE. By John Ashworth.....
SLAVE TRADE. A Book of great interest to Young People.....
SAFE COMPASS, AND IRON HEARTED. 32 pages; 32 mo. Illustrated.....
SAFE COMPASS, AND IRON HEARTED. 32 pages; 32 mo. Illustrated.....
SUCH A GOOD FAMILY. 18 mo; 144 pages.....
BAD DESE OF the word of the Lord. Jesus condemned.....
STARTLING QUESTIONS. By Rev. Dr. Cheever, D. D.....
THE BIBLE. By Alice Spencer. 32 pages.....
TOOL BIBLE. By Alice Spencer. 32 pages.....
THE CHRISTIAN'S SECRET OF A HAPPY LIFE. 18 mo; By Rev. F. B. Meyer, B. A.....
THE CHRISTIAN'S SECRET OF A HAPPY LIFE. By Rev. F. B. Meyer, B. A.....
CROSS BIBLE WAY OF FREEDOM. 32 pages; 18 mo.....
CHILDREN OF THE COVENANT. By Rev. Dr. Cheever, D. D.....
CHRISTIANITY MAKES HEROES. A tale of the Waldenses.....
GREAT QUESTION. By R. Faulkner, D. D.....
TAKE A SECOND PERSON. By Rev. Dr. Cheever, D. D.....
VALLEY OF PEARLS. 32 pages.....
VALLEY OF PEARLS. 32 pages.....
61 pages; 18 mo.....
WHAT THE WORD WAS STOPPED. 18 mo; 144 pages; Illustrated.....
WORDS OF JESUS. Mind of Christ. By Rev. F. B. Meyer.....
YOUNG DISCIPLE. By Rev. Dr. Cheever, D. D.....
SELECT SCRIPTURE LESSONS. By Rev. H. Bonar, D. D. Selected from the Bible. Lessons on the Old Testament in Chronological order, and on the New Testament in the order of the Gospels.....
ALSO, THE SABBATH SCHOOL CATECHISM. By Rev. Dr. Cheever, D. D.....
The Bibles and Testaments are admirably suited for the purpose intended.
THE CHRISTIAN'S SECRET OF A HAPPY LIFE. By Rev. F. B. Meyer, B. A.....
FRIENDLY COUNSELS TO CHRISTIANS. By Rev. Dr. Cheever, D. D.....
TWO WAYS; OR FAITH AND FALSEHOOD. Two Stories, from Family Treasures.....

THE CHRISTIAN PRESS.

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY

TERMS;

SINGLE SUBSCRIPTION including all dues to the Society, when the address is given to the Depository.....
TEN COPIES to one address.....
ONE HUNDRED COPIES to one address.....
Payable in advance.

☞ The Depository will keep for sale all the Books of the Presbyterian Publication Committee, and other Sabbath school books will be promptly filled.

Address all orders for Sabbath school, public and private libraries, to REV. A. COOK, 88 LaSalle St., Chicago.

Power with God and with Men

By Rev. JOHN LEVINGTON

ALSO

CHRISTIAN BAPTISM,

By the same author. Price, 25 cts.

☞ Any book sent by mail, free of postage, on receipt of price.

Campaign Documents.

The Christian Cynosure.

"In secret have I said nothing."—JESUS CHRIST.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] [FORTNIGHTLY AT $1 A YEAR

VOLUME 2. CHICAGO, TUESDAY JUNE 14, 1870. WHOLE NUMBER 48

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no investigation of reforms will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms invariably in advance, $1 per year; six months, 60 cents. Postage, six cents per quarter, but all clubs of twelve, sent to one place, in bulk or one cash, per year, payable in advance. All business communications should be addressed to EZRA A. COOK, 88 La Salle street, Chicago. Two numbers of the paper will be sent free on application. It is designed to show a live, progressive, effective reform out: but in case of removing the unavoidably remains unchanged till we print a new list.

MODERN HEATHENISM.

BY PROF. O. P. LIMEY, WHEATON COLLEGE.

"Our ancient brethren met on the highest hills and in the lowest valleys, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise."—*Mackey's Masonic Ritualist.*

In explanation of this passage, taken from himanual, the author says: "The reason assigned in the lecture for this assembling in places, is the modern but not the true one. The fact is, that mountains and other high places were almost always considered as holy, and peculiarly appropriate for religious purposes, and we have abundant evidence in Scripture that the Jews were accustomed to worship on the tops of the highest hills, as it was believed that sacrifices offered from these elevated places were most acceptable to the Deity."

The above is a specimen of the statements very generally found in Masonic works.

Let us see who our "ancient brethren" were. They were not obedient Jews, for such were strictly forbidden to sacrifice in any such places, as will appear from what follows.

Jews were forbidden to offer sacrifice save at their temple at Jerusalem, as is proved, Deut. xii, 11, and 1st Kings viii., 29; they were forbidden, *seriatim*, and by name, to practice any of the rites practiced in the high places, lest because their children to pass through the fire to Moloch, Lev. xx. 2, 5; or to worship the sun, moon and stars, the ordinary worship of the high places, Deut. xvii. 2—7; or to sacrifice to any god save the Lord, Exod. xxii. 20.

That the character of these high places and their worship may more clearly appear, let us examine a few passages.

In 2d Kings xxiii. 5, 13, among the sins of Israel for which God sent the people away into captivity, it is said, they made themselves high places and burnt incense in the same, and "made them images and graves, and worshiped all the hosts of heaven, and served Baal, causing their sons and daughters to pass through the fire, and used divination and enchantments, and selling themselves to do evil to provoke the Lord to anger."

In 2d Chronicles xxi. 11, chief among the sins of Jehoram for which God sent his family into captivity, and smote him with a terrible disease so that he died a horrible death after suffering untold misery for two years, is stated: It is said of him that "He made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication" (which I suppose means to engage in heathen worship) "and compelled Judah thereto."

In various places in the Scriptures these gentile worships are called devil worship, as in Leviticus xvii. 7, after strictly forbidding the offering sacrifice anywhere else than at the door of the tabernacle, and to any priest save Aaron's sons, and to live of the temple, not yet built, it is added, "and they shall no more offer their sacrifices to devils after whom they have gone a whoring," that forcibly characterizing this unfaithfulness to Jehovah by the term applied to unfaithfulness to the marriage covenant. Again, in Deuteronomy xxxii. 17, in speaking of this falling away into the worship of the high places, it is said, "They sacrificed to devils not to God," yet they thought they were worshiping the God that brought them up out of Egypt. All worship that is not in the way of God's appointment, even though the worshiper be sincere, and think he is worshiping the true God, is yet, in reality, offered to the devil.

In further proof of this we are told in Psalms cvi. 37, in speaking of the apostasy of the Jews for which they were so often and so terribly punished, "yea, they sacrificed their sons and their daughters to devils," and in the next verse we are told that these devils to whom they sacrificed their children were the gods of the Canaanites.

Paul also in 1st Cor. x. 20, bears testimony to the same fact when he says "I say, that the things the Gentiles sacrifice they sacrifice to devils and not to God." Now the Gentiles are beyond question our "ancient brethren" that sacrificed upon the high places.

The same apostle shows conclusively what has been time and again proved, that this Gentile worship, though offered in the name of Jehovah, was in fact worshiping the true God, is practiced along with service acceptable to God. He says, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils."

The worship of the lodge, leaving Christ out, is clearly Gentile worship—devil worship, and cannot be practiced at the same time with worship according to God.

As we have already seen in part, God's terrible judgments are denounced against these high place worships. Take, for example, Leviticus xxvii. 30, "And I will destroy your high places and cut down your images and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you."

Nor were these prohibitions and threatenings of Jehovah, as we shall see further, more *brutum fulmen*, but were enforced by terrible judgments.

Jeroboam, for fear that if his subjects went to their appropriate place, Jerusalem, to worship, they would throw off their allegiance to him, made images and high places, and "ordained him priests for the high places and for the devils and for the calves which he had made," and instituted the God who had given him the ten tribes of Israel cent away from the son and successor of Solomon, for his father's and his own sin in leaping into these heathen religions, by saying, "Behold thy gods, O Israel, that brought thee up out of the land of Egypt."

God showed his opinion of this attempt to worship him in the use of idolatrous rites by sending a man of God to prophesy, saying of the altar he had erected: "O, altar, altar, thus saith the Lord; behold a child shall be born to the house of David, Josiah by name, and upon thee shall he offer the priests of the high places, that burn incense upon thee, and men's bones shall be burned upon thee." All which things Josiah performed, as may be seen by reading 2d Kings xxiii. 4—21. It is said of Jeroboam, "The Lord struck him and he died."

It is recorded of Asa that "He did that that was good and right in the eyes of the Lord his God." Wherein? "For he took away the altars of the strange gods, and the high places (of 'our ancient brethren') and brake down the images and cut down the groves."

In striking contrast with this treatment of Jerobom, "The Lord smote the Ethiopians before Asa and before Judah, and they fled" Ahab made a grave sin and walked in the sins of Jerobosm, and caused Israel to sin in practicing the idolatries of "our ancient brethren" more than all the kings before him, and God sent ravens to feed his prophet, sent to denounce his terrible punishments upon him and his house.

Although he tried to avoid God's avenging shafts by putting on a disguise, yet "pierced between the joints of his harness" he died: while "God moved" the enemies of Jehoshaphat, who had taken away the high places, after they had surrounded him, "to depart from him."

Ahaz "burnt incense in the vale of the son of Hinnom, and burnt his children in the fire," and "sacrificed in the high places and under every green tree, wherefore the Lord his God delivered him into the hands of the King of Syria; and they smote him and carried away a great multitude captive to Damascus, and delivered into the hands of Israel who smote him with a great slaughter." His son and successor, Hezekiah, "removed the high places and break the images in pieces, and cut down the groves," and "the Lord was with him and prospered him wheresoever he went forth."

So we see by these and many other similar cases that might be mentioned, that God's hot displeasure was invariably overtook the nations that tried to worship Him in his sanctuary, and, Him, as they vainly supposed, but devils, as Jehovah declared, in the high places.

Now, as we find the same worships in the high places, they said, "These be thy gods, O Israel, that brought thee up out of the land of Egypt," claiming still to worship the God of their fathers; but God indignantly rejected their worship and sent them to captivity and death.

We come, in view of the above facts, irresistibly to the conclusion that "our ancient brethren" were heathen and Jews that had apostatized from the true religion. Although the professions of Masonry, in its present form, to an ancient origin, are mere moonshine, yet, I think her claim, so broadly asserted, by stand Masonic authors, to near relationship if not actual equality with the gods of the groves and high places, is susceptible of proof that would satisfy any unprejudiced court, and I readily admit it. But what then? If "our ancient brethren" were heathen, we have seen what are we? In the times of "our ancient brethren," there were just two kinds of worship, the true which compelled men to offer an innocent victim typifying Christ before the tabernacle and afterwards the temple, for their moral cleansing, and the false, or in the language of Scripture, devil worship that included all others. In our times, the true, requires that we should worship the Father in spirit and in truth, and through him only in his name and His dearly beloved Son our Savior, typified by the victim on the altar under the old dispensation; "for there is no other name given under heaven among men whereby we must be saved."

Now, if, as I think we have clearly proved, that one could not serve God anciently in the way not prescribed, and he anything but a heathen, subject to the terrible wrath of God, how can he do so now? What are Masonic prayers that reject the only true way of worship, through Christ, and still assume to give worship to God? In the light of facts already given I see no way of escaping the conclusion that they are heathen worship.

If we practice heathen worship, in view of God's treatment of those who did the same thing anciently, what are we? And what may we expect?

But Masonry has other internal evidence of the truth of the above claim. It has all the paraphernalia of a religion, and that too, a false one, and indeed some of its most popular defenders claim that it is to supplant Christianity and become the universal religion. See Emanuel Rebold's history translated and approved by J. Fletcher Brennan, editor of the *American Free Mason*.

Free Masonry has rites, that is, religious forms and ceremonies, for the word has no other legitimate meaning, but as we have seen they cannot be Christian. In common with all false religions it has numerous temples; but the true, never had but one, and never can have another. Altars belong only to religions, and in the Christian Church have ceased to have any use since the offering of Christ who was the antetype of all victims slain on God's altars, yet they are found among the furniture of the lodge; and priests are found only in Masonry and other false religions, since Christ, "who not having to offer sacrifice for himself first and then for the people," as the priest did, "has offered himself for us once for all, and become our atoning sacrifice and perpetual high priest," (admitting, of no successor. The subordinate lodge boldly claims by its priestly manipulations and prayers to fit men for the "grand lodge above," as they blasphemously style heaven, without any Jesus Christ, so did "our ancient brethren" so do all heathen religions. If God in an age of comparative darkness, visited such condign and terrible punishments upon "our ancient brethren" for their heathenism, and how much surer punishment suppose ye shall he be thought worthy who hath trodden under foot the love of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing" by partaking in the Lord's Supper, and by quickly after "our ancient brethren" which is the plain language of the Scriptures is called the worship of devils?

GOVERNOR SLADE ON MASONRY. NO. 4.

Before proceeding to a more particular examination of Masonic penalties, it may be proper to bestow a moment's attention to the history of the Masonic revelation, and the evidence on which the correctness of those revelations rests.

William Morgan revealed the first three degrees of Masonry; which were published soon after his death. (The correctness of that revelation, besides the attestations of numerous other Masons, has been sealed by Morgan's blood.) Masons knew the character of these revelations he was preparing, and carried him off and murdered him for making them—thereby, unconsciously, bearing testimony to their correctness, which it is utterly impossible to gainsay or resist. (I use the word Masons to say that Morgan's illustrations are not true).

Morgan's abduction and murder, as might be expected, produced great excitement at the west—thousands of seceding were holden, and numbers of respectable Masons renounced their connection with the institution. Among other public meetings which this excitement produced, was a respectable convention of seceding Masons, held at Le Roy, on the 11th of February, 1828; which "solemnly and unequivocally" testified that Morgan's illustrations were "a fair and full exhibition of the three first degrees of Speculative Masonry." At this meeting seven additional degrees were revealed, and a committee appointed to prepare them for publication.

The convention met again, at the same place, by adjournment, on the 4th of July, 1828. At that meeting, a declaration of independence from the Masonic institution was signed by about 100 Masons, and published to the world. Among the signers of this declaration embraced delegates from ten counties in the State of New York. At this meeting, a still further disclosure of Masonry was made, up to the twelfth degree, and confirmed in the most explicit manner by respectable Masons present, who had passed as high as that degree.

The revelations thus made have been embodied and published by the Rev. David Bernard, in a book entitled "Light on Masonry," to which reference is made for the degrees above other degrees, which he says he knows are correct. Mr. B. has himself passed to the fifteenth degree.

The testimony thus furnished of the oaths and ceremonies of Masonry have been since, abundantly confirmed by great numbers of respectable Masons, who have, from time to time, seceded from the institution.

Having thus stated the sources of my information with regard to the "secrets" of Masonry, including its penalties, I proceed to a more direct consideration of those penalties.

For what purpose are these penalties incorporated into the institution?

Are they, or are they not, regarded by Masons as binding to the observance of those oaths?

Do they mean what they express, or do they mean nothing?

Supposing Masonry really to intend to exact the forfeiture of life, and to make its members yield their assent to such exaction, what mode of doing it could be devised which would be more imposing and more effectual? What language could it employ more expressive of such intention? and in what connection could that language be used more suited to impress the mind with its dreadful import?

"Binding myself (says the bloodwinked candidate) under no less penalty?" Whatis meant by being bound under a penalty? Suppose a man binds himself in a written instrument to the performance of, or the refraining from, a certain act, "under no less penalty" than to pay a thousand dollars. In what would the binding in such case consist, but in the supposed certainty of being called on to pay the penalty? How could a penalty which is not to be paid, be said to bind? Who would feel bound by it? And, besides, what is the idea of a penalty? Why, plainly, something to be inflicted upon the person who incurs it—the most exact synonymous with punishment. And that such is the just meaning to the one under discussion is not, perhaps, more apparent from the language of the penalty, than from the fact that it is impressed "in the presence of Almighty God," and for the avowed purpose of enforcing obligations which are expressed in language of the most studied and formal solemnity. I can hardly conceive of a greater absurdity than to suppose, when, under such circumstances, the candidate, in express terms, says to the lodge, that he will expiate the offence of violating his oath with the forfeiture of his life, that Masonry does not consider him to have conferred the right to take that forfeiture at his hands; and this more especially, when the mode of executing the penalty is expressly prescribed, with a particularity which, it would seem, can leave no other impression on any mind, than that death, in its most dreadful forms, is in reality intended.

But there is a circumstance connected with this part of the subject which not only bears directly upon the point I am discussing, with a force I cannot resist, but produces an impression on my feelings which I find myself utterly unable to describe. Connected with the enormities of initiation, there is in each degree what is called a "due guard,"—sometimes called a "sign"—in the manner of making which, the candidate on his initiation is particularly instructed by the Master of the lodge. In the Entered Apprentice's degree, it is performed by drawing the right hand across the throat[1] with the thumb next to it. In the Fellow Craft's degree, by quickly drawing the open right hand flat across the breast, from the left to the right side! In the Master's degree, by quickly drawing the open right hand across the belly, with the thumb next to it! In the Mark Master's and Past Master degrees, by motions not suited to indicate the cutting off of the arm and hand, and the splitting of the tongue—and in the degree of the Most Excellent Master, by placing the hands on the breast, and jerking them apart, as if in act of tearing open the body. And these "due guards" or "signs," let it be remembered, are given by the Master and all the brethren, on the opening and closing of every lodge!—thus frequently impressing on the mind, by steps of the most horrible import, the penalties I am now considering.

And yet, after all, Masonry pretends that there is nothing in her oaths or penalties which authorizes the taking of life!—and this she does too, at the moment when Masons themselves have just given a practical illustration of these penalties, in the abduction and murder of one of their offending brethren!

The construction of the oath, for which I contend is not only sustained by their language —by the obvious consideration that they must mean something—and by their practical illustration in the outrage on Morgan, but is in accordance with the tone and spirit of the whole Masonry towards her offending members as exhibited in various parts of her system. That spirit, it cannot be denied is the spirit of vengeance. And that vengeance, Masonry, in some of the degrees swear positively to inflict.

In the oath taken in the degree of the three illustrious order of the cross, (the twelfth degree) the candidate is made to swear, that he should be know another "to violate any essential point" of that oath, he will use his "most decided endeavors by the blessing of God to bring him to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity, and this by pointing him out to the world as so unworthy vagabond," by opposing his interest by deranging his business with the general public, and that he, or him wherever he may go[1] and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life!"

Such an oath, surely, need no comment. Every man will instantly write at the bottom of it—revenge—untiring, inestiable revenge!

In the same spirit, the candidate for the eighteenth degree (the "Elected Knights of nine") swears as follows: "I do solemnly vow in the presence of Almighty God, that I will revenge the assassination of our worthy master, Hiram Abiff, not only on the murderers, but on any and all who may partake with them of this degree." * * * "And if I violate this my obligation, I consent to be struck with the dreadful penand of vengeance now presented to me, and to have my head struck off and stuck on the highest pinnacle in the eastern part of the world, as a monument of villainy." The oath then closes with Amen! Amen! Amen! Amen!

The candidate for the next degree (the "Elected Grand Master") subjects himself to the penalty of "having the body opened perpendicularly and horizontally, and exposed to the air forty-eight hours, that the flies may prey upon my entrails," and to have the head cut off and placed on the highest pinnacle in the world,"—engaging, at the same time "to be ready to inflict the same penalty on all who disclose the secrets of that degree!"[2]

And now let us ask—after such accumulated evidence of the vindictive and murderous character of the Masonic oaths and ceremonies, how much force is there in the supposition, that they are so qualified by the charges to the individual, as to possess no binding force, and have no practical effect? These penalties and ceremonies either mean the taking of life, or they mean nothing. If the first, what signify the charges, suppose them to contain ever so correct moral precepts? They amount to nothing, in such a connexion. Killing is killing after all. And if life is taken deliberately, in murder; and if Masonry authorizes the act, then Masonry commits murder, the darkest possible standing. But if the charges are intended to nullify the murderous penalties and ceremonies, (and if they do not do this, they do nothing to the purpose) then why retain those penalties and ceremonies to become a snare to the conscience, and the instrument of crime?

So far, however, from the charges doing away the objections against the penalties and ceremonies, they have the effect, rather, of strengthening them. The very intimacy of association which exists between the penalties and ceremonies, and the charges, stamps upon the former a sort of sacredness, by no means call. to diminish their legitimate effect. The idea of taking life in the forms, and upon the occasion, specified in the penalties, becomes in a manner consecrated by the prayers, the use of scripture, the frequent use of the name of God, and the general association of sacred things with the penalties and mysteries of Masonry. The effect upon the mind is that of complete delusion—a delusion not much unlike that which filled the brain of Saul, when, verily thinking that he "ought to do any things contrary to the name of Jesus," he "breathed out threatenings and slaughter" against the saints, and "persecuted them even unto strange cities."

That all Masons, or a majority of them are capable of being so far misled by the oaths and ceremonies of Masonry as to take the forfeiture of life, is considerately yielded to them, I am very far from believing. That hundreds and thousands of them have approved the punishment of Morgan, is, however, certainly true. How few Masons are there who will promptly express the full and decided indignation which such an outrage naturally kindles in the bosom of a man honest; while many, by innendo, or in express terms, declare that if Morgan's life was taken, it was no more than he justly deserved! That all Masons do not thus feel, and thus treat the subject, is because their good principles, derived from a higher source than Masonry, have effectually withstood the natural tendency of a familiarity with its bloody penalties to deaden the mind to a sense of the enormity of Morgan's illustrate. The idea of taking life is recognized not merely in a single oath, and on a single occasion; but Masons become familiar with it. Almost every oath they take, and with its impressive and solemn is gradually deprecated by "signs" of the most unequivocal import.

Is it strange that such familiarity with the idea of taking life, should produce towards an offending brother a feeling not altogether consistent with the high command: "Thou shalt do no murder?" Is it strange that the life of Morgan should have been taken by Masons, when the assumption that it was forfeited? Is it strange that individual Masons and bodies of Masons should have counseled the commission of the deed, and have since interposed every obstacle in their power, to the bringing of the perpetrators of it to justice? And is it strange that multitudes of Masons should have treated this rank offense against the laws of God and man with a lightness and an indifference (to say nothing of business of a more exceptionable character) which this community are not accustomed to witness in deeds of ordinary crimes of murder.

Such are the penalties of Masonry—and such their fruits. Shall the institution be abolished? can it be sustained, in a country of thinking, investigating, intelligent, virtuous freemen?

[To be Continued.]

[1] Not of Masons universally. Multitudes of them have never drunk deep into the spirit of Masonry, and have passed two or three degrees, and ceased to care for the institution; while many of them have retired from it in disgust. But the degrees which I have quoted from, are correctly revealed—that they are, in fact, a part of Masonry, and what its penalties mean to do something, is clear. Cross' Masonic chart by which, among many other significant emblems is presented a coffin, with a human body in it, and a human head fixed upon the top of it!

A yet more striking evidence, if possible, to the same effect, is found in the "Knight Templar's song," which I find in the "choice collection of Masonic songs, by Brother Lake Freeman" referred to in a note to my first number, in which Masons are taught to sing:

"Twelve good men shall surely die'd,
But one a Judas prov'd,
Put unt his fire;
Hey Simon burnt all fools,
Mog, the heads of all such fools
Lott on the spires!"

Thus it will be seen that Masons directly impresses in their songs, the infusion upon every Masonic Judas of the very penalty in question.

UNION!

Two Miles for it.

A writer in the CYNOSURE of March 22d, complains that we disturb old party issues, and "have prejudiced a number against the CYNOSURE," which he considers very impolitic. He heads his article "Be of one mind," and signs it "Union."

Now, as we understand matters, it is the Lord that makes men to be of one mind in a house, not party; it is wisdom, not policy, it is principle, not politics, that is to effect the desirable end. There can be no Union without sound principle. It was the policy of the slave holders, as it is of the Mason, to keep up the idea of Union as all essential; and he expected that for the sake of Union every principle was to be sacrificed. The slave holder knew no better way to frighten the North, and the country, and weed from them as nobly complained with his wishes, than to threaten the Union. Under the terror thus inspired he expected to maintain slavery, and he did sustain it, until the Lord arose to establish a Union of his own and to make men be of one mind.

So likewise the Masons—in order to establish and maintain a Union, a sacred, holy Union with Mahometans, infidels, pagans and Jews, sacrifice every principle of Christianity, and thus destroy the only grounds on which Union can rest.

We are very ready to go two miles out of our way to convert a Democrat from Slavery and Masonry: but if he expects more,—if not satisfied with this, he would still compel us to go farther, to go three miles,—if in order to make him a convert from Masonry we must first go so far as to make oneself a Democrat—we object to it utterly, wholly, entirely. We have no faith in a unity of opinion brought about in that way. In fact, it would be no unity of opinion; it would be a mere politic collusion like Masonry, for effecting a purpose by craft. Our reliance is upon religious principle, and not upon the craft of politicel men.

We would not willingly offend a little one, or a weak one, or a squeamish one, but we do not sacrifice at any man-made altar, and therefore do not force our meat upon the conscience of any one. We would not break the bruised reed; we would not unnecessarily remind Democrats of their triple alliance with Slavery and Masonry, got up under the holy pretext of preserving the American Union; especially if, like the bruised reed, they show a contrite, penitent disposition to forget it themselves by doing better here on the other hand, we shall be very careful not to quench the smoking flax. Let it burn and let the winged spirit of reformation fan into new life its smouldering fires! We who enter the lists of the CYNOSURE have a great battle to fight, and we should enlist no soldiers under our banner who are so slow to make a drinking cup of their heads, or be afraid in the contest of stepping into gouty toes.

If Democracy is ashamed of its late alliance with Slavery and Masonry, let it come out as, shake its skirts from it, and resolve to sustain and not offer the seeming excuse that Republicans go wearing after Masonry as well as Democrats; as if two sad villainy are to be tolerated and never condemned merely because they are shared in, in common, by both parties! The CYNOSURE refuses to oppose the sin of one vice of Masonry; for this purpose it must bring forward arguments and adduce practical proofs. One of these proofs is that Masonry has been detected serving as the willing handmaid of Slavery; and when we look it fair for that into the matter, we find that Democracy too, has been in alliance with Slavery, and must therefore, have had a close and intimate connection with Masonry. Now having discovered this fact, must we, for the sake of Union, lay our hands upon our mouths, and be silent lest we offend the prejudices of weak brethren?

No; we of the CYNOSURE expect to offend prejudices; we will gladly, but inevitably. When was the truth ever announced without offending prejudices? If any one values his prejudices with Masonry, any one values Masonry, Democracy, or Republicanism more than he does the cause for which the CYNOSURE contends, he can look no strength to any Union of any kind—except by his opposition.

For what was really the offence of which "Union" complains? In what did it consist? Why it consisted in the vis.: In pointing out an unquestionable proof that Masonry, Slavery, and Democracy are in close power which has plunged the country into a bloody, civil war. As an evidence of this we referred to that astonishing spectacle exhibited in Chicago, never before witnessed in American affels, of a President's Cabinet—supported on the one side by the Secretary of State, and on the other by an ex-member of the Cabinet, followed by seven thousand men in shining regalia, going in solemn procession to a tomb. And what was it for? Was it that of an old Democrat just deceased? Was it of some George Peabody, or other great philanthropist? Was it of Washington, the father of his country? Was it that of some one who had saved us from civil war? Surely, the occasion must have been very solemn, and very great to call out such an array of high official position, and bright shining regalia. Was it to a funeral, to a Christian burial that this strange procession moved? No, nothing of all this. Yet a spectacle of so extraordinary a character must have had some extraordinary significance, and what was it?

Why, the tomb to which that strange procession moved, was not a new grave, but the resting place (it was supposed) of one who had been used as a corpse, and almost forgotten. While living he had been a great Democrat who, for the sake of Union, was for letting the people do as they pleased, without disturbing their principles. If they wanted slavery, let them have it; if they didn't want it, let them go without it! The President who headed this loghorious procession was a Democrat, and for her slave holder, and a great Mason, who subsequently dedicated the great Masonic Temple in Boston; and the object of his visit to the tomb of the great Democrat, was, not to pay the honors of a Christian burial, but to evoke a holy, sacred (!) influence upon a political revival of Democracy. And is it necessary for us to say, that all those seven thousand men who followed him in bright shining regalia, new nice hats, clean dickies etc., etc., were Masons.

Now if all this abhorrent desecration of the tomb, and of all those pious, reverent thoughts and feelings which it becomes the Christian man to cherish and maintain, does not show that Masonry has been allied with Slavery and Democracy in producing disunion and civil war, and that, as Slavery has been got rid of, so ought now Masonry to be abolished, then we do not know what proof would show it. And if the proof is proper and pertinent to the cause of the CYNOSURE, then why should not the CYNOSURE use it? Must we conceal facts because of the Democracy? If the Democracy fears that, since the life of slave has been destroyed by the vis.: Slavery; and another is being attacked, via: Masonry, its own time may come next; then let it come out manfully, in the face of the people, ignore its former unholy alliance, and stand upon its own merits. Let it appeal to the reasons of men, to their religious and moral convictions, and not to their prejudices. Let it rely, as the CYNOSURE does upon the justice of its cause, upon truth and principle, and not upon prejudice, Slavery and Masonry.

"PLOW DEEP!" AGAIN.

We exhorted deep plowing in lesson-study. But there is still another sense in which the Sunday School teacher, like the farmer, must thrust the bright ploughshare farther down, if he would enrich himself and his class.

There is an inside preparation of the teacher's heart, absolutely indispensable to good teaching. Without it your knowledge of the lesson jingles as emptily as "sounding brass and tinkling cymbals." Here, above all, there must be no shallow scraping of the surface. And yet how many teachers are to be found Sunday under the crust of your habitual and formal religious life. Do not be afraid to turn up into the sunlight every hard boulder of selfish worldliness, every root of bitterness, every stump of pride, every clod of unbelief that lies beneath the surface. Do not spare the sod, though it is covered with the nodding daisies of religious sentiment. If you would have a fruitful harvest, plow deep to your own heart; turn it all up to the fertilizing influences of God's own sweet light and air.—*N. S. S. Teacher.*

WABASH, Ind., March 17, 1870.

DEAR FRIEND EZRA:—I herein inclose a part or parts of a letter from my brother-in-law from New Orleans, merely for the purpose of showing thee a little what that Finney book I ordered from thee to him, is doing there.

I have no way of reading his letter that more books and pamphlets would be acceptable if presented, and I herein inclose $2.00 to thee and leave it with thee to send him Bernard's Light on Masonry, or Richardson's book, or some such pamphlet, or what ever thou may think the best investment of the two dollars will be, from them in that city of rebels and Free Masons.

I send him the last number, and one back number of the CYNOSURE, (all I had) for he wanted the Chicago paper, so that he might see from it what kind of books etc., you kept there for sale. I send the CYNOSURE off, because I have got and read it myself.

That "Royal Arch Mason" in Grant County where I came from who I told thee in my other letter should have said that Finney had "made a clean mess in giving the Royal Arch Degree, or words to that effect. I suppose by reading Finney through, for I had written him before he got the book, and asked him a dozen questions or more concerning Masonry, stating that I wanted him to answer them, and if he and I could not agree and understand each other what speeding Mason declared, I must conclude there was too much truth in what they said to be denied. He promised to write me letter when he read Finney through, and no answer is received.

R. SMALL.

Do you convince men by word and deed that you believe there is an eternal Hell?

Do you act like a Christian in your family and among your intimate friends?

The quickening of a dead soul is a far greater miracle than raising a dead body; both are beyond man, but the latter is the most divine.

Health and greeting to our friend "Union." He has no objection to talking the arm of a Democrat and walking up to the polss with him to vote against Masonry, and we hope that he will have none against going with us, to be initiated into the sublime degree of

ROYAL ARCH ANTI-MASON.

TESTIMONY OF SILAS WRIGHT.

EDITOR CYNOSURE:

Dear Sir—I extract the following from a speech of Silas Wright, delivered in the Senate of the United States, January 30th, 1834, on presenting the resolution of the New York Legislature approving of the course of President Jackson, and of the Secretary of the Treasury, with regard to the removal of the deposite. I omit some of the speech and extract what pertains to the outrage as spoken of: "It is well known here, and throughout the country, that the extreme western district of the State of New York has been unhappily but most unrestrictedly agitated in consequence of an outrage several years since committed upon the person of Morgan, and probably upon the life, and existence. The effects of this outrage have been, not only the engendering of the most bitter domestic feuds but the partial establishment of a geographical line of separation for feeling between the east and the other portions of the State. It is, however, a source of high gratification to myself to be able to state, as I trust it will be of pleasure to all liberal-minded men to learn, that this unnatural warfare of feeling is most rapidly subsiding; that the deep wounds which have been created by it, in the social relations of that otherwise highly favored section of the State, are healing fast, and that the line of it is almost entirely obliterated in its existence and effects will entirely disappear. In the section of the State, however, not an expression of complaint as to a pecuniary pressure has been heard; and from the best advices, I believe that, at this moment, its business relations of every description are in a more prosperous and easy condition than they have before been."

The subject of a public pressure was much dwelt upon in the discussion in these times. Mr. Wright was Governor of the State of New York in 1844, a good man, but like the Pope of Rome, fallible. I extract what I have, to show you what to be sure of the Morgan excitement, and his confidence of its entire disappearance.

Yours for Christ's cause,
OEG. W. HOLSTEAD.

"PLOW DEEP!" AGAIN.

We exhorted deep plowing in lesson-study. But there is still another sense in which the Sunday School teacher, like the farmer, must thrust the bright ploughshare farther down, if he would enrich himself and his class.

There is an inside preparation of the teacher's heart, absolutely indispensable to good teaching. Without it your knowledge of the lesson jingles as emptily as "sounding brass and tinkling cymbals." Here, above all, there must be no shallow scraping of the surface. And yet how many teachers are to be found Sunday under the crust of your habitual and formal religious life. Do not be afraid to turn up into the sunlight every hard boulder of selfish worldliness, every root of bitterness, every stump of pride, every clod of unbelief that lies beneath the surface. Do not spare the sod, though it is covered with the nodding daisies of religious sentiment. If you would have a fruitful harvest, plow deep to your own heart; turn it all up to the fertilizing influences of God's own sweet light and air.—*N. S. S. Teacher.*

WABASH, Ind., March 17, 1870.

DEAR FRIEND EZRA:—I herein inclose a part or parts of a letter from my brother-in-law from New Orleans, merely for the purpose of showing thee a little what that Finney book I ordered from thee to him, is doing there.

I have no way of reading his letter that more books and pamphlets would be acceptable if presented, and I herein inclose $2.00 to thee and leave it with thee to send him Bernard's Light on Masonry, or Richardson's book, or some such pamphlet, or what ever thou may think the best investment of the two dollars will be, from them in that city of rebels and Free Masons.

I send him the last number, and one back number of the CYNOSURE, (all I had) for he wanted the Chicago paper, so that he might see from it what kind of books etc., you kept there for sale. I send the CYNOSURE off, because I have got and read it myself.

That "Royal Arch Mason" in Grant County where I came from who I told thee in my other letter should have said that Finney had "made a clean mess in giving the Royal Arch Degree, or words to that effect. I suppose by reading Finney through, for I had written him before he got the book, and asked him a dozen questions or more concerning Masonry, stating that I wanted him to answer them, and if he and I could not agree and understand each other what speeding Mason declared, I must conclude there was too much truth in what they said to be denied. He promised to write me letter when he read Finney through, and no answer is received.

R. SMALL.

Do you convince men by word and deed that you believe there is an eternal Hell?

Do you act like a Christian in your family and among your intimate friends?

The quickening of a dead soul is a far greater miracle than raising a dead body; both are beyond man, but the latter is the most divine.

The Christian Cynosure.

CHICAGO, TUESDAY JUNE 14, 1870.

Pres't. J. BLANCHARD, Editor-in-Chief.
Rev. I. A. HART, Associate Editor.
Rev. L. FOSTER, Office Editor.
Editorials by the Associate and Office Editors are signed "H." and "F."

EXPLANATION.

Our readers will notice some articles in this issue alluding to the coming of the Cincinnati Convention. They were either received too late for our last, or crowded out for want of room; but containing important matter, are here inserted.—Ed.

CORRECTION.

The last sentence but one in the article headed "The Painted Head," on the second page of No. 47, was rendered unintelligible by the omission of a line of the copy by the printer. It should read, "You can see both why Mr. Herrick is so concerned to vindicate Park's good name, and how the fellowship of *Free Masonry aids* the diffusion of the leaven" etc.

WHEATON COLLEGE COMMENCEMENT falls this year on June 29th. Five young men and two young ladies are to be graduated, and will confess the audience and receive their Bachelor aureates. Prof. E Whipple delivers his inaugural and takes his place as a member of the Faculty in full; and the meeting on Commencement day will close with an address from Rev. Wm. M. Blackburn D. D., of the Presbyterian Theological Seminary, Chicago Ill. The friends of the college who have experienced the discomfort of the old chapel, will rejoice that new and ample and airy accommodations will be extemporized in the new wing of the college building to hold all that come; and as heretofore the hospitalities of the town will stretch themselves so as to entertain all friends from abroad.

MORE ABOUT THE IDENTIFICATION OF MORGAN'S BODY.

Since the publication of the verdict of the jury of inquest upon the body of William Morgan, we have been favored with an interview with Mr. Lewis W. Gates, of Berian Springs, Mich., who says that he was present on the occasion of the inquest, was then in his 18th year, and has a very vivid recollection of the whole affair. He says there was quite a crowd present on the occasion. And he does not believe there were there persons there who entertained a doubt respecting the propriety of that verdict. On one point he corrects our statement. He says the body was taken by Mrs. Morgan to Batavia and buried there That Mrs. Monroe, the woman brought afterwards by the Masons to prove that the body was not Morgan's did not see the body. On some pretext some Mason obtained the clothes which had been taken from the body and took them to Lewiston, but sent them back in a box by the same coach with Mrs. Monroe, who, nevertheless, averred that she had not seen them. But when the clothes were brought in and laid upon the floor before her she expressed no emotion; gave them very little examination, barely poked them over a little with her foot and said, yes, they were her husband's clothes, which she had not seen before since he disappeared. To all disinterested persons Mr. G. testifies, the whole matter of Mrs. Monroe's being brought there, and her testimony was looked upon as a transparent Masonic sham, that did not in the least weaken the previous demonstration, that the body was that of Captain William Morgan, and none other. He says the point most insisted on by the Masons, was, that the body was in too good a state of preservation to be Morgan's; for if he had been drowned, as alleged, it was done near thirteen months before. But the physicians testified that if the body had lain at the bottom of deep water, it might have remained in even a better state of preservation. And, not only so, but a Mr. Blunt was there, who testified that he knew a man personally, who fell overboard in deep water, in Lake Champlain, with a chain, which he was taking aloft, wrapped around his body, and that more than a year after, himself and others were going for the lake in search of things sunk in the naval action there in the war of 1812, when they brought up this chain and the man in it, in such a state of preservation that they recognized him as perfectly as if he had been sunk there only the day before. A very brief exposure to the air, however, reduced the body to an appearance very similar to that of Morgan's body when it was found. This very striking, and as it would seem, previdential coincidence, extinguished all doubt; and in connection with the multitude of the identifying marks, upon the body, produced in all minds the feeling of certainty that Morgan's body was before them. We, therefore, repeat, let Masons deny or assert what they may, there is no mystery or uncertainty as to what became of Captain William Morgan. The world knows his fate. H.

THE GRAND ARMY OF THE REPUBLIC.

We had a Grand Army of the Republic, and it was a grand affair with no make-believe—no tinsel or gold leaf—or galvanizing about it. It was the real bullion. It was in itself so glorious, and received such universal admiration, that the more light-minded of those who had the honor of belonging to it, cannot be reconciled to the idea that now, when its mission is nobly accomplished, it should be disbanded and cease to exist, save as a thing of historic grandeur, or as the diffused life and glory of the Nation it preserved. And so we have now a fictitious or sham Grand Army. A body of civilians who play at "being soldiers." The shields of gold are gone—but their places are filled with shields of brass. They have no longer commissions from government, which convey authority, but they can make out sham commissions which read as magnificently and as cheap as high sounding titles as the genuine. As their country demands no present warfare, they fight over the battles of the past; hoost of what they may do in the future, and for the present, instead of protecting their country, they espouse the enobling cause of defending themselves against those who are already disposed to canonize the true soldiers of the real Grand Army. Our correspondents, Follett, and Reed, differ somewhat as to the real object of this Grand Army; but both agree, that its secrecy is unworthy of the men that compose it; that this feature is anti-Republican, corrupting and dangerous; and such as true soldiers and patriots should discard. As to the real nature of this organization, our opinion is formed on general principles, and the peculiar circumstances of the case. All secret orders have two objects; the one, ostensible, and the other, real. The ostensible, comes to the light, for it is of such a character as the wise and the good, and all the rest of mankind will approve and commend. The other which is the real, usually the main object, is what the secrecy covers; and covers because it will not bear the light. And if openly displayed would meet with so much disapprobation as to disgrace and ruin the order. "He that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God. But every one that doeth evil hateth the light."

On precisely this principle we conclude that every order or association of men, will at least suffer oil that is really true and good in their principles and doings, to be known, and what they conceal with oaths and penalties, such as gangs of highwaymen and pirates use, they conceal for the same reason that highwaymen and pirates conceal their secrets. We therefore hold that it is neither wise nor charitable, but a weak credulity, to accept the ostensible object of any secret order for its real one. The animating principle of secretism is evermore the "leaven of hypocrisy." If the real objects of the sham army of the Republic were to keep alive the friendships formed in the tented field, and provide for the widows and orphans of their fallen comrades, and this were all, what occasion for secrecy? None at all. If it were to protect themselves against the ingratitude and injustice of those in whose defense they have braved the hazards and hardships of war; it should first be made reasonably certain that the republic is ungrateful, and the people are disposed to treat them unjustly. It is true that in levying taxes, no discrimination is made between the property of the soldier and the civilian. Should there be? That is a question worth considering. But an open and frank discussion would be far more likely to secure an unprejudiced and just decision upon this point, than would the organizing of a secret conspiracy, which implies a pre-determined condemnation of the citizens, and a threat of coercion; than which nothing could tend more strongly to prejudice men's minds against the soldiers claims. But have their claims been overlooked? Was ever an army so provided for in rations? In clothing and shelter; in wages and bounties and pensions? In soldiers homes and hospitels and orphan asylums and colleges? Nor have honors or offices been withheld. Those have been dealt out with most unsparing hand. Public sentiment has decidedly favored, other things being equal, giving soldiers the preference to civilians for places of honor and profit in the government. And if this is not enough, we verily believe they have but frankly to ask, almost, what they will and the people will grant it. We will never tire of honoring our true hearted defenders Albeit ever justice has its boundaries; and the civilian who staid behind to serve the sacrifice at home, and the civil State in repair and in action, as a base of supplies for the army; has some rights, nay, and some claims upon his country. It was in many instances as much an act of self-denial to stay to home and perform this obscure but indispensible service, as to take the field; where if there was more peril there was also more glory. In King David's time, he who went to the battle and he who staid by the stuff were counted in all respects as equals in the subsequent distribution of taxes, or of spoils.

But this is our point. If the soldiers seek simple justice, they have no occasion to work secretly to attain it, as if they were ashamed of what they were doing, or as if justice and fair play were their enemies, and not their parents, brothers, sisters, wives and children. Not only have they no occasion for secrecy, in seeking simple justice of such hands, as all can see, but if they were conscious themselves of desiring nothing beyond this, they would not resort to secrecy for such an object. But if they have a grasping ambition, that must seize the best of every thing, and will be restrained by no consideration of another's superior merit, this must be hid even from themselves if possible—from the world at all events. If the Grand Army is bent upon continuing the system of Masonic favoritism, by which during the war, to a great extent, the claims of real merit were suppressed, and the honors and emolomente of the army were monopolized by a caste of unworthy and inferior men to the aid and comfort of the enemy, the disgust of honest men and the disgrace of the Nation, then this, requires secrecy.

If their object be to narrow the circle of favoritism, so that not only civilians shall not receive any civil preferment with ex soldiers according to their merits' but every soldier who scorns the underhanded meanness of secret collusion shall be reckoned among the outcasts, and so third and fourth rate men of the old army may secure all the highest positions, and real worth may have no hope of rising but by conspiracy—this would require secrecy.

If their object is to rule the Nation, either by monopolizing its offices under its present constitution, or by revolution and the establishment of a military despotism—this would require for the present, the utmost secrecy. This would demand for the enforcement of its secrecy—the penalty of death. H.

"THE CHRISTIAN STATESMAN."

Among the few newspapers of our land which have not bowed the knee to the Bosl of this country and age; we are glad to recognize the above nomed sheet. An outspoken fearless advocate of all important truth; it is especially interested in obtaining a decent recognition af the God of the Universe from the American people, in their civil constitution.

Published semi-monthly at $1.00 a year. Address *Christian Statesman*, 1,329 Vine St., Philodelphia.

(Please exchoege.)

Back Numbers of the Cynosure.

Inquiry is often made if they can be had. We are obliged to say *No*, except to a limited extent—have bardly a file for ourselves. We are sorry it is so; but our fear of expense, or running in debt, awes with gratuitous labor on the paper, has left very little margin for a supply; and then as persons have chouced upon the Cynosure, there has been a constant call for back numbers.

The best alternative, we can present, is that of reprinting some of the fundamental articles in the form of tracts. "Masonry an anti-Christian Religion," by Lux (Rev. J. Kinboura). "The Bellini Murder," and some other articles have been called for as tracts. There are also some of the tracts of the Morgan era, now nearly out of print, that should be reproduced. Whether this work shall be taken up, will depend upon the coming convention, and the means supplied. This is an important matter, and should be consulted upon and decided by that body.

CONTRIPTIBLE.

"One of the Misses in the Female High School, at Quincy, Illinois, gave permission, May 2d, to a colored lady to enter that institution as a scholar. The scholars became in dignant and fifteen young ladies (so-called for once white) left immediately, and twenty-two the next day. The same day a meeting of the Trustees was had which resulted in restoring quiet by expelling the colored scholar.—*Chicago Tribune*.

Here is evidence of a barbarism on the par of the whites to which even slavery never sank the colored race, or any portion of them. H.

Wendel Philips perpetrates a joke at the expense of some uninspired prophet.

Such an one some years ago, in Boston, predicted that "If the slaves should be liberated they would act like hyenas." Upon a recent visit of Senator Revels to that city, it fell to Mr. Philips to introduce him at a public reception. Recalling the prediction, he proceeded to introduce to a new audience the hyena Senator Revels. The joke was appreciated; and the great hyena received a cordial welcome from all classes of Bostonians—not excepting the most aristocratic or the most Democratic

H.

The editor in-chief has been so much occupied with duties connected with the Convention, at Cincinnati, that our editorial column are not so full so usual.

☞ We frequently receive letters, saying "I wish I had extra copies of the Cynosure for distribution." If you want extra copies, tell us how many and send us a two cent stamp for every two papers you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

☞ To any one who is too poor to buy tracts and yet would make a good use of them by spreading the light and logic they contain, we will send fourteen tracts, on receipt of a three cent stamp, until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

SECRETISM THE ESSENTIAL INSTRUMENT OF OUR POLITICAL CORRUPTION.

The Albany correspondent of the New York *Evening Post*, and Mr. Parke Goodwin, editor of *Putnam's Magazine*, are quoted in the *Christian Statesman* as calmly asserting that the characters of the members of our municipal councils, our State legislatures, nod oven of Congress, are lower, on an average, than that of their constituents, at least of those constituencies who claim to be at all respectable. Profanity is so common as to be almost uniform. Obscinity is hardly less so. Gambling is a common practice. Intemperance exceedingly prevalent, and definite bribery so much in vogue that when a measure is introduced the first question is said to be "is there any money in it?" That "the venality and profligacy, the almost brigandage," of the New York city government has become so notorious that "to say one is an Alderman is *prima facie* to brand him as a rogue. Our State legislatures are possibly not quite so degraded, but are rapidly on the way to the same Serbenian bog."

On this the editor of the *Statesman* remarks, "That this evil has one sole and sufficient source, the divorce of politics from religion. It is not but one cure, the re-introduction of the religious idea into political life. As a general statement this is true. But we think the apology of brother Stevenson for quoting these charges against our legislators is more specifically practical. He says: "These are evils, the exposure of which is necessary to their cure." Yes, they are things which grow in the dark. They are born of secrecy and nourished by it, and every secret order in the land is a tributary stream to this dark flood of corruption, that threatens on universal inundation. On this point, too, the *Evening Post* has a portentous sentence. Speaking of the different grades of this corruption, "from the refined partisanship of the satisfactioo lowder, to the vulgar rapacity of the man who sells his votes for money," he says: "It is impossible, for obvious reasons, to give anything more definite than inferences on this subject. The transactions of the Exchange for public virtue are acceptable only to those who dare not divulge them." And who so fearful as he that is sworn to secrecy under no less penalty than death, or the life-long vengeance of a betrayed order. Who can fail to see that Masonry is precisely the instrument for the purposes of these political corruptionists? Who can doubt that this increase of profligacy among our public men is greatly stimulated and aided by the increase of secret orders. They are concurrent and homologous; a part and parcel of the same movement, of the Prince of Darkness to destroy the liberty and life of our nation by privily bringing in the leaven of hypocrisy and all corruption. H.

OFFICE, MASONRY, AND CHRISTIANITY.

The worshipers of the obove trinity would be likely to become, we should think, a confused jumble of chaos and darkness. Those ideas, at best, would be but as a luminous fog, lighted by a glare from subterranean fires, rather than from the light of the sun. A man may indeed hold a high political office and at the same time be a Mason, or, if not a Mason, he might possibly be a Christian; but we cannot see how he can possibly be a Christian and a Mason at one time be a Mason. It is indeed difficult to reconcile even politics and Christianity; for if it is hardly possible for a rich man to enter the kingdom of heaven, harder still must it be, it appears to us, for a politician to do so. Politics, as governed by party spirit in the United States, are little else than unscrupulous cunoing, a quality which men hold in common with the snake and fox. Unless subordinated to religion, it is in no way superior to the cunning of the fox. And to be Christian in its cunning works in the dark, like the snake in the grass; and is as far below religion, as it seeks to place itself above it.

Popular opinion must inevitably be in a state of chaos, wherever politics, Masonry, and Christianity, are placed on the same platform, or in such a state of chaos it is the duty of the Christian preacher to pour in some of that allorignal renovating light which he finds in the Bible, and thus restore things to order; and to this end he must declare himself against Office and Masonry. He cannot serve two masters, one a Grand Master of the lodge, and the other Christian purity, or, one political cunning, the dark and fetid inspiration of Satan, and the other the innocence of the dove, as taught in the gospel. A union of church and State is not half so corrupt and detestable as a union of the politician, and the Christian teacher, in one and the same person. And some still is it, where an attempt is made to unite Masonry with Christianity.

We are led to these remarks by an address from our Vice-President, Schuyler Colfax, before Henry Ward Beecher Association, whose political influence might well be supposed to outweigh that of the secret society of the Grand Army of the Republic, to whose support the Vice-President has no other claims than that of having at the head of another similar society. One day our lively, spirited, and enterprising Vice-President addresses the great secret society of Mormonism in Great Salt Lake City, in opposition to their secret cular views; another day he speaks in the Odd Fellows of Fredericksburg, in favor, of course, of their blested institution (which numbers some 300,000 voters or more) and on another day still, we find him irresistibly drawn from Washington in New York to address the Young Men's Christian Association of that city.

In this letter address the speaker brings forward a dream in order to bear witness that there are no socts in heaven; rather unreliable testimony, one would suppose, especially since we are assured that there are many many mansions there. But though he does away with socts in heaven, on the strength of a dream, yet he is very ready to admit that there are various socts on earth, and that they serve a good purpose there, being likened by him to the different corps of the army, one of infantry, and another cavalry, "with its bril. liant dash," another artillery, "which shakes the earth with its thunderous vollies," and another sappers and miners, "attacking and overcoming every natural obstacle to its progress" etc, etc.

Now so some secret societies claim to be a great deal better than religion, and may therefore be classed as equal, at least to religious socets, we presume that the Odd Fellows, of which our Vice-President is a very Grand Master, may be regarded as the sappers and miners in the great union army of the kingdom of heaven. We judge so from various reasons. First, because secret societies are so exceedingly modest in their good works that they never shake the earth (do they?) with the thunderous vollies of their good deeds. Second, they never carry things with a brilliant dash (excepting that splendid regalia) like the cavalry. Third, they resemble sappers and miners by working unfeaturously, covertly, underhandedly, laying mines to blow up free institutions, as in the conspiracy leading to the rebellion, and they also overcome "natural" laws, by an ingenious substitution of craft and art, by which a villainous character may be white-washed over and made to appear as good as the best. We cannot help but think then, that the Vice-President intended to compare Odd Fellowship to many by its general and familiar political views, and to a few through his religious belief; and it is not to be wondered at that sooner or later an attempt would be made to limit his usefulness and blacken his fair name. And, under the action of a nervous temperament and the promptings of a kind heart, he may have done some things that, in their irregularity, open the door to his foes. In the battles of this life, the precipitate and impulsive surer the arena almost unarmed in their very goodness. False friends and smooth enemies find in such an easy prey. As Sterne says, when a knife is to be sacrificed it is easy to whet it to the nearest hedge, stake for the offering.

While Howard is one of the purest and best of men in public life, he is confiding and unsuspecting to a fault, and as such, has been surrounded by base men, who, under the guise of friendship, and the cloak of religion, have sought to use and abuse him. I have no question but that this inquiry will fetch out any quantity of wrong, for which Howard will be held responsible.

Be that as it may, there is one caution the press and the public may as well receive, and that is, that the prosecution must end before the defence can be heard, and the insidious and cunning enemies will be busy telegraphing and writing to the world all that can be said to General Howard's injury. While I am satisfied that he will come out of the trial justified in every act, I fear the manner in which men are condemned in advance, and public opinion manufactured, before the truth can be heard.—*Cincinnati Commercial.*

A QUESTION FOR THE PEOPLE.

EDITOR CYNOSURE:

The Grand Army of the Republic of our villages have invited the Odd Fellows, with whom they have an extraordinary sympathy, to join them in scattering flowers and speeches about the graves of the dead. They have also invited the Congregational and Baptist clergymen to lend the influence of their holy profession to the occasion, and these clergymen will probably consider it prudent not to decline. Whether they will be willingly to perform religious services over graves on an occasion of public display by a secret society, when they owe no very sparing of such services over mere ordinary Christian graves, is best known to themselves; but as they are both intelligent men, we think that they must go under duress—out of deference to what seems to be popular sentiment. They probably do not feel at liberty to analyze that sentiment, to determine how much impurity it may contain, but are borne away by the current, leaving principle and purity to take care of themselves.

As a religious ceremony, we can see no essential difference between worship or honor paid to the remains of dead soldiers, and that which is paid by the Remalists to martyr saints. If we are to show especial honor to those martyr-saints who, under torture and of millinot strife one of the principles inculcated by the church, why ought we not to honor those martyr-saints who, under torture and death, have established the church itself? If we are to honor bounty-seeking volunteer for soldiers who may have shed their blood for a Christian principle, wherein do we distinguish such soldiers from the Son of God, whose blood has been shed for us all, and which according to all Christian teaching is the only blood enough for us all, without the pogsn addition of the blood of bulls, or goats, or of soldiers

But perhaps these Congregationalist and Baptist clergymen will say they do not go to soldier's graves to worship or honor the dead, but to perform services similar to those of the Catholic Church at funerals, to commend the soul of the deceased to the mercy of heaven. If this were to be done once, for each deceased person, we should have no objection; but is not one funeral for a man quite enough? Would not an annual repetition of such services appear very like prayers for the dead, at which Congregationalists and Baptists are so shocked?

In short, wherein do these grave-yard manifestations of religious services, differ from those of the Roman Catholic Church, which have so prevailed in centuries, and into which a kind of ceremonies our free (very free) people are rushing as thoughtlessly as so many children?

The question for us laymen to inquire into is this—do our clergymen go to these demonstrations got up by secret societies willingly, or do they go under duress, fearing to offend so considerable a portion of their fellow citizens as now belong to these secret societies? Is our religion a mere opinion of the majority, a mere empty ceremony prescribed by the dictation of a secret society, or is it something based upon principle, which in bespeaks for it such a popular demonstration? It is time for us to decide this question, if we value our religious and civil liberties.

It is the mark of despotism to destroy all organizations but its own, and to condemn all distinctions. When our fathers laid the foundation of a free State, they were very careful to separate church and State and the military and civil authorities as much as possible; to keep all corporate functions under different, specific structure; but these secret societies tend to absorb all the powers and functions of society and the State, into themselves. Masonry and Mormonism claim to be above all other societies, and into which political excellence; they have also their grand Lieuten. ant Generals and their armed bands; and have the disposal of votes and office thus bringing the functions of the military, and of civil matters, all under one sole power, and that power a secret one that acts by persecution, intimidation, and force. It is a despotism peculiar to be constantly scheming to carry its ends, while the rest of society who are governed only by mere honest intentions, are helplessly subjected to its unprincipled sway.

True religion is open as the day. Its foundar sold nothing in secret; nor did He ever perform any not over the sick, dying, or dead for a party or political purpose. Can the Grand Army of the Republic say the same? What object is most served by ministers of religion leading their countenance to the demonstrations of secret societies—is it the honor of religion or the glorification of said societies? How can we to know which these ministers honor most, the Christian religion or Masonry? piety and loyalty, or sham demonstration for political and selfish purposes? Where such an interrogatory use is made of religion, we ought to be fully and clearly decided on this point. Are our Congregational and Baptist clergymen, although to, serving the election of some disbelieving Odd Fellow to the Presidency, or are they serving the kingdom of heaven? Shall Masonic organizations be permitted to use our sacred religion for their vile purposes or shall they be made to serve the purposes of religion? That is a question not only for these clergymen to answer, but also for us

THE PEOPLE.

May 27, 1870.

DRINK AND WORK.—"I drink to make me work," said one. To which an old man replied: "Then I say, drink not at all, and make you work! Harken to me a moment, and I'll tell you something that may do you good. I was once a prosperous farmer. I had a loving wife and two fine lads as ever the sun shone on. We had a comfortable home, and lived happy together. But we used to drink to make us work. These two lads I have now laid in drunkard's graves. My wife died broken-hearted, and now she lies by her two sons. I am seventy years of age. And I've been for the drink, I might now have been an independent gentleman; but I used to drink to make me work, and, mark it, it makes me work now. At seventy years of age, I am obliged to work for my daily bread. Drink! I drink! and it will make you work!"—*Selected.*

STILL ANOTHER SECRET SOCIETY.

The following paragraph taken from one of our daily papers brings to the public notice the existence of another secret society.

"Early yesterday morning officer Max, of Philadelphia, attempted to separate two men engaged in fighting, when both turned upon him and beat him severely. The officer used his revolver, at last, and shot both the ruffians dead. Their names are Hugh Merthough and James Welsh. They belonged to an organized gang who have given the police much trouble, and the fight is believed to have been a sham in order to have a pretext for beating the policeman."

The sender will perceive that the society here called an organized gang; but so they have given the police much trouble, they must be opposed to law, and hence must to some extent carry on secret operations in connivance; for the violation of law is not usually done openly and publicly.

There is another evidence that the society is Masonic, that is, that it operates in the same way that Masonry does. That sham fight between two men, got up for the purpose of beating a third party, a police officer, was a trick that every one who knows much about Masonry, will at once recognize as Masonic. Which is the crafty brethren of the lodge pretend to great piety and holiness in the conception and management of their operations; but cannot say "organized gang" pretend to the same thing? Pretend to be of robbers, or to say, in essence, in taking money from the rich, and occasionally giving some of it to the poor, pretend to be equalizing the property of society by taking from the rich and bestowing on the poor, where all are free and equal, how can men expect to enjoy the privileges of Masonry without sharing them with ruffians and robbers? Every man who becomes a Mason, sets on extra-judicial oath, and vows to become members of "organized gangs."

No one of much observation could have visited Philadelphia during the last thirty years, without being impressed with the prevalence there of the secret societies, present, in some kind of secret societies. Masonry and Odd Fellowship could be seen, lying out of their lodges like snakes out of their holes. The cunning, mean, hard-headed, unprincipled, who are there responsible for the existence in the city of "organized gangs;" and the law will have to meet and deal with them, as vigorously as officer Max has with their two worthy imitators, or else there will come to be as much fear in Philadelphia of the secret societies, as there is now of the numerous mysteries, in unallowed cities, and its blasphemous orgies. Too long, by far too long, has it already pulsited the sale of liberty. Too long already has it darkly controlled the ballots of unsuspecting freemen, and corrupted the purity of the ballot box. Too long has it made the jury box the sick of corruption and favoritism; and the stand of the witness the source of perjury.

That liberty, religion and patriotism it has violated; those domestic, civil and political ties it has severed; the promising young men it has allured to destruction, and the hearts broken parents whose grey hairs it has brought with sorrow to the grave; husbands it has alienated from their wives, and the wives it has robbed of the society and protection of their husbands; the widows and the orphans it has caused, and the blood of the martyrs it has shed—all, all cry in one united voice to the God of eternal justice for its soul eatyps tion from the face of the earth. Send Cynosure as directed. Yours,

J. H. COLEMAN.

Correspondence.

SEEKING THE TRUTH.

FANCY CREEK, Richland County, }
Wis., May 9, 1870. }

EDITOR CYNOSURE:

From the *National and Free Mason* of May 25, 1865, R. McHardy, D. D., L. L. D., Grand Lecturer of Grand Encampment of U. S., editor in an editorial article headed "Reflections upon the late anti-Masonic Convention held at Pittsburg," I copy the following: "It is not right that such men want, but mere agitation. Truth and facts are of secondary importance. Another statement was, that the case found on the body of Morgan, and the coroner who so identified by Mrs. Morgan. That this was the body of Tim. Monroe, was acknowledged finally by Thurlow Weed. Mrs Monroe took the body of her late husband back to Canada, under judicial decision."

The Coroner's inquest and statements made in the CYNOSURE of May 5, 1870, contravene the above allegations: "Is it true that such a 'judicial decision' was made, conflicting with the findings of the inquest, and weight of evidence adduced in October, 1827? If so, what judicial tribunal so decided? When, and where, did Thurlow Weed acknowledge his mistake in the certificate dated October 17, 1827, and that the inquest held upon the body of Tim. Monroe, and not of William Morgan?"

Yours, for the truth,

JOSIAH McCLUSKY.

We answer: There is no proof that he ever did it, *anywhere*; and we defy those who assert it to give any reliable evidence of it. Nor was there any such "judicial decision" as here mentioned, coinciding with the finding of the Coroner's inquest, and the statements of the *Freemen of May 8*; nor was the body, which was most conclusively proved to be that of Morgan, taken over to Canada, by a wax manufactured for the occasion. These are all falsehoods, invented, wrought out, and bruited out, to cover up the truth. And no matter who declares the contrary, let him be the Rev. Mr. McMurdy, D. D., double L. D., or double anything else; still, about these guilty horrid facts and doings of Masonry, he is sworn to lie. He, and every other adhering Mason, is sworn to "conceal and never reveal" them, and that too by the most stringent and horrid oaths Adhering Masons and its Grand Protestates, will adhere to their oaths; and this accounts for all these brazen, hare-faced falsehoods. We hope our readers will bear this in mind, and know just how to estimate all these Masonic assertions. F.

Postscript to the above from J McCLUSKY:

I noticed to pay for some extra copies of the CYNOSURE, containing the controversy of Leroy, tools last two letters, on "Masonic Works and Ways," which I expect will be the ending of his "Masonic Conspiracy," which I lately received from your office.

Now, I have extra numbers on hand of 43 and 44, then send an equivalent of No. 45, containing the "Coroner's inquest" on the body of Tim. Monroe.

My CYNOSURES I place on file for future reference, and favor paying for important numbers for "lending."

I hope you will procure an order of the Ex. Com. of the N. A. in June next, to "shut down" upon the manner of signature and dress used in the communication from A. J. Bailey, of April 8th, '70, published in your paper of May 31.

Yours,

J. Mc.

EDITOR CYNOSURE:

Either your correspondent John M Follett, or myself, must be somewhat mistaken, as to the object of the Grand Army of the Republic.

The following letter sent to the Cleveland *Leader*, and afterwards to the *Plain Dealer*, for publication, and which never appeared in either, gives partially, and in brief, my views of that organization.

Editor of the Leader: I see in your Saturday's issue (April 2d), an effort is made to prove that the Grand Army of the Republic is not a political concern. In my view, sir, will you or some other lover of truth, tell the reason why said Grand Army held a great convention, precisely at the time and place that the National Convention which nominated Grant, was held; if said Grand Army has nothing to do with politics? Besides, I have the positive testimony of two persons who said they were members of that society, that they were expected, and required, to give the soldier the preference in voting.

Any person who chooses to believe that there is any necessity for a secret organization to feed and shelter the wounded soldiers, after our government has done and is doing so much for them, can have that opinion. This mystical affair, very easily satisfied. And I will further add, that no set of men however distinguished, may have their services, are entitled to the Nation's gratitude, who organize on such ground only. That they may merchant of value to themselves the civil affairs of the land.

My name accompanied this letter to both letters above mentioned. And here Messrs. Editors, I will say a word in regard to the strength of the said Grand Army's obligations.

I asked the two persons referred to in the above letter, (who were both wounded soldiers) "What is the penalty for revealing its secrets?" They both promptly answered that. It is death." They said "it don't just say so, reading that is well understood." This statement was made to me under such circumstances that I have no reason to doubt its truth. And now let me ask, is it safe to tolerate any society with such stringent obligations to secrecy, as its professed object what it may? I hail Grand Follett and rejoice to see him take sides against organized secrecy.

Yours truly, D. REED.

The Leaven, How it Works.

During the past winter, the Rev. Dr. Blanchard, editor-in-chief of the CYNOSURE, visited this region, and gave two stirring lectures against secret societies, probably the first time that the compound word "Free Mason" was ever uttered in a promiscuous gathering of the people here: others, perchance, it may have been used by some war chief of the rovers, or big chiefs of Indians, the aborigines of our prairies; for whose tell us that speculative Masonry existed among them.

The anti-Masonic leaven thus deposited, seems to be working well, though I believe that its operation might be materially aided by occasionally warming up the element in which it is at work.

About a dozen or more of the most zealous opponents of secretism here lately met and organized under the title of the Springdale Precinct Christian Association, opposed to secret societies, adopting a constitution after the model of the National Association. When we put our hands to the anti-secret plow, we were fully prepared to meet with the sneers and jeers of Masons and Odd Fellows; but on the contrary, that part of the work at least, seems, thus far to have been reserved for Good Templars, and lack Masons. From them we occasionally here the purest like talk of "black balled, sore heads," &c.

Permit one or two suggestions to those who are willing to enter the field. Study your subject thoroughly, and commence operations. If possible attend the coming anniversary at Cincinnati,—though this is not indispensible. But offer your services there to the executive Committee, or what might be called a Lecture Committee appointed especially for the purpose, whose duty it should be to assign the applicants' territory in their respective States, and as near to their residences as possible; this avoiding all unnecessary travelling expenses. By this, or further suggestions, I hope to see every State and Territory occupied by at least one lecturer at no distant date. In as much as the institutions we are combating, are thoroughly organized, in my opinion nothing short of a thorough and opposition supported by truth and right can be made to tell with effect upon them.

A. C. S.

WEST SALEM, Ia., June 3, 1870.

MALLET CREEK, O., May 11, 1870.

EDITOR CYNOSURE:

My son, A Mason, to whom I ordered the CYNOSURE sent, informs me that he does not get more than one-third of them, though his other papers come regularly, and he wishes the address of his paper changed.

How much alike, in very many respects, are the principles, spirit and doings of Mason and those of Slavery. Both alike are antagonistic to a Republican government Neither can stand the light of a Republican noon-day sun. Their are antagonistic also to Christ, who did establish a free government, and to his Gospel which says, "Let your light so shine before men that others may see your good works."

I learn that my son has been much interested of late in the cause of Christ, and united with the Baptist Church, and he, no doubt, has the good sense to discover the antagonism existing between Masonry and Christianity, and his being anxious to get the CYNOSURE is evidence that he loves light, and truth, rather than darkness and error. It is evident that just to proportion as he loves the CYNOSURE he must hate Masonry; and just in proportion as he loves God, believes and light, he must hate the devil, and deeds, and works of darkness, at least in my theology; the same as taught by Christ in his sermon on the mount.

Again, many deprecate agitation, and say, now slavery is abolished, and our colored brethren enfranchised, "Let us have peace." To how little profit have such read their Bibles. "There is no peace to the wicked." So long as impurities exist in the atmosphere or the moral world, so long must agitation exist, or we all alike become a putrid mass of corruption.

God's plan is the only salvation from such a calamity. He sends the winds to agitate and purify the waters and the atmosphere and to invigorate and sustain the life of the animal world. Should he cease to send light and truth to agitate and purify the moral world, our only salvation would be that of Sodom by fire and brimstone. The friends of God and man dare not cease agitation so long as sin exists in the world. First pure then peaceable, is the unchangable decree of the Almighty, and those who change or reverse the order, do it at their peril. Yours, truly,

SAMUEL HALE.

POLITICAL ACTION.]

EDITOR CYNOSURE:

I see in a late issue an article on "political organizations," alluding to myself, by a Mr. Reed, of some section not mentioned. This, with the fact that I have been urged by letter to press this matter upon the attention of your readers, is the positive testimony of my present communication. It seems to me to be a fit time to consider this subject, in view of the approaching anniversary meeting at Cincinnati, as that the friends may not be surprised, if the subject should be there introduced. That this will be the end of the present agitation of the subject, these can be little doubt. It strikes me this must be so, if ever we expect to break the rule of the secret societies, either in State or Church. I am, and I think thousands and tens of thousands, are now ready for the destruction of that power, in both. Very likely the majority of the readers of your paper are members of churches of various denominations, and feel the necessity of first cleansing the church. Very well; we have no objection to this church effort. We agree with you that Masonry is not Christianity. Christianity worship "Jesus Christ as the Son of God—the Savior—the Mediator betweee God and man." Masons worship some "great supreme eternal," may be some mammoted heathenish Divinity that neither they nor any one else would ever know, first and last much time to crow about. Whether an intelligent adhering Mason at the present day can be a Christian, I do not wish to decide; but so I used to say of slaveholders being Christians, and I still say it. I must confess I do not see how they can be. They seem to be a brotherhood of different interests, different hopes, and different principles. The principle of one is supreme selfishness. The other universal disinterested kindness and love. I think you should reclaim them if possible, and failing in this, throw them over the wall. This last even would not be taken as your settled conviction, that they are not, practically, be Christians but that as the world stands, and as the voyage is for life, it would be your choice that they should take passage on another boat. We say to you, therefore, on with this Christian warfare, and we have no, we note in the church, and as you have a vote in the State, as well as we, and as through your paper, and other means and doornenes, you have the inside track, we ask you to inaugurate a movement that will aim to rid our courts and legislatures of the rule of the secret orders; or give on your old in organizing a party that will sweep Masonry and all its brood of secret societies from the offices of the State and the nation. The must be done, if possible, (and we think it can be), or soon, we fear we shall have republican civil or religious freedom in this "boasted land of liberty."

The power and principles of these societies must be probed to the very bottom. They must be fully exposed. You are now giving them battle at every point, and seem to be doing a good work; yet it seems to us your power would be greatly increased if we were to organize politically. Then, in addition to the press and lecturers little field we should have candidates canvassing our counties and States—men posted in all the workings of those orders, who would spread their doings and principles before the people, and thus conduce to the great cause to which we are engaged; and though it would be years before we should succeed, we should soon be able to send some men to our legislatures; then overturning the whole fabric of secretism would be easy, and they should become a power that would be felt throughout the land. So it would be in the judiciary. We should soon get some judges and juries that would decide cases according to law, by this, or further suggestions, we see a grand balling signs of distress" I have seen it intimated that Christians might feel a delicacy in going forward in such a movement We can't see why they should. In the anti-slavery movement we could more readily get Christians to come out from the old pro-slavery parties than others. Men are just now as they were then We cannot yet see how a man can have two religions, purely or partially independent of each other, in a republican, as may set us a politician, and the other as a Christian. Many ministers of the Gospel used to teach that "Idolatres and religion should be kept entirely distinct." But in our own principle, they succeeded so for only as to give politics a vicious direction, and run religion into the ground. As we understand it, if a man has religion he will show it in his conversation, in his dealings with his fellow men, in his votes, and in all the diff rent relations and circumstances of life. We can see no reason why Christians should be backward about entering political organizations for the suppression of vice and the promotion of good, in the enactment of just and righteous laws. But the probability is that you believe as much as this as I do.

What we now desire is, that you should freely express your views on this subject, and let others if they wish, before the annual meeting. I know it will be hard for some haters of secret associations to separate from the old parties. But "reconstruction" is accomplished—" All men are equal before God." It is most likely before we can get into the field, the great landing bill will be passed, and our functions placed upon a firm and stable basis. We shall have a right to vote, and to stand on the right. We are struck with the fact that most of your correspondents are old men, that lived in the days of the Morgan tragedy, and, no doubt, have voted against Masonry in the days of Adams, Wirt and Stephens. Yet, I think, would like to do so again. There are enough yet living to make a beginning. The young men of the present day have to be educated from the stumps. Many of these are, "old" and may3more have their minds preoccupied and debauched by the different secret societies. We shall have a hard work to perform; but we shall gain nothing by delay. Let us arm for the conflict, and begin the fight at once.

S. W. RITCHEY.

MECHANICS FALLS, Me., May 15, 1870.

EDITOR CYNOSURE:

Dear Sir: About three years ago I was raised to the sublime degree of a Master Mason, so called. I, as many others have been, was deceived in regard to the institution. I was told it would be a good thing for me, &c., &c., that a good Mason was a good Christian, and if a man was a good Christian he was a good Mason. I knew nothing of Masonry at that time, only what I learned from their own books such as they would lose me, and, therefore, I thought it was a good institution. But I soon found the lodge room was no place for me, as a professed follower of our blessed Jesus; and for the last year or more, I have not been into the lodge room, and never shall go again, God being my helper. I sent my application for the lodge last month, I am the only one in this section that takes ground against the order of Free Masonry and all other secret societies. I stand for free speech, and a free press and for the spread of Bible truth over our land and world.

I have, in the last year, investigated this question on all sides, and have become convinced that I have not opposed to the Gospel of Christ; and that every Christian ought to oppose them.

May God bless you, and all who are engaged in putting down this great evil. Yours, truly,

S. B. HUTCHINS.

We shall be glad to receive the brother's renunciation, and, doubtless, to publish it.—EN.

PHŒNIXVILLE, Pa., May 1, 1870.

EZRA A. COOK.—*Dear Sir:* It was impressed on my mind to forward you the inclosed slip which I clipped from the Philadelphia *Inquirer* a few weeks ago. I thought that neither yourself nor the editor had probably seen it. I have also another slip from the same paper, of a later date, showing some more of the abominable fooleries and protensions of Free Masonry. I think they will not be able to withstand some of the blows that are continually being given them. Oh, my God bless the efforts that are made to shed light upon this deluded, benighted order of men! I feel for them, and yet one of my first duties on Monday morning will be to perform some work for a Masonic Temple in Philadelphia; but I shall pray for them while I am doing it. I am working for a firm, and, of course, they put up buildings for any who apply to them. My heart keeps saying, "Let Thy kingdom come." I feel attached to the hearts and readers of the CYNOSURE CYNOSURE. It appears that the ladies too are laboring in this reform. I would like to hear some of them speak. I think we need a lecturer here at Phœnixville. Some are still sleeping in Masonic darkness, but I hope to soon get. The Republicans in the dark on this subject. From your affectionate brother,

WILLIAM BANKS.

We give below the slip from "The Philadelphia *Inquirer*," to show how ready the people and press of that city are to be interested in Masonic observances, and praise" The superior manner in which the Masonic Knights Templar conduct any enterprise they take in hand." And now, when Masonry, scoundrel in its own expounders, rejects Christ, and embraces all the leaderings of paganism; yet, nevertheless, there Knights get up a "Mayy Commandery," with a grand and very costly standard, and with a painting in the center "representing the Savior just after His resurrection, with Mary kneeling at His feet!" And what is all this for? Why, it is to cover up their paganism, and idolatry, and other horrid things, with a showy gloss of Christianity, when even their "Very Eminent Grand Prelate won't pray to Christ before them! And then, they give this new-fledged offspring of their order, the name of *Mary!* so fall in with the popular cry for female rights; and the Philadelphians and their presses swallow it all as something very "superior," in which the public generally is interested!"

But here follows the slip. Let each reader note it for himself. F.

PRESENTATION AND DEDICATION OF THE BANNER OF MARY COMMANDERY KNIGHTS TEMPLAR AT THE ACADEMY OF MUSIC.—Within the past year our citizens have had several opportunities of witnessing the superior manner in which the Masonic Knights Templar conduct any enterprise they take in hand to which the public generally is at all interested.

Mary Commandery is the youngest of the Knights Templar organizations in the city, being a branch of the celebrated St. John's Commandery.

The banners of the Commandery were formally taken possession of in ceremony at the Academy of Music, and the occasion was one long to be remembered.

The principal interest of the occasion centered in the presentation, reception and dedication of the banner of Mary Commandery, consisting of the standard, grand standard and beauseant. These banners are very costly and remarkably beautiful specimens of workmanship. The grand standard is composed of white silk of the finest texture, and is most elaborately fringed with gold bullion.

In the centre is an admirably executed painting, by D. R Knight, representing the Savior just after His resurrection, with Mary kneeling at His feet, and He pronouncing the words, "touch me not; I am not yet risen." Over the painting is the word "Mary," and beneath it "Rebboni."

After the presentation and reception speeches had been delivered, the standard guard retired to the center of the triangle formed by the Knights The Eminent Commander then collored upon the Very Eminent Grand Prelate of the Grand Encampment of the United States to dedicate the banners of Mary Commandery.

RICHMOND, Ia., April 28, 1870.

EDITOR CYNOSURE:

Enclosed is Post Office order for $4, for four copies CYNOSURE. Send as directed.

Opposition to secret societies is growing quite spirited here. The diffusion of wholesome light on this subject is beginning to make those whose hopes of worldly profits are centered in Masonry, tremble for the future of their order. The fight between Christ and Belial, in one of the appointments of a neighboring village is becoming quite visible and is attracting much attention. The leading members of the M. E. Church of this place petitioned Conference not to send them a Mason preacher. The Presiding Elder, (who by the way, is an adhering Mason), having the control of of this matter, sent them an anti-Mason, of course, but an old and worn-out servant, perhaps the weakest in intellect and efficiency, in the whole conference, and calculated to tax the forbearance and patience of people of the strongest moral nerve. They, however, with the calmness and fortitude becoming a Christian people, submitted to the insult in dignified silence; indulging the hope, that a year of privation and long-suffering, would, perhaps, be sufficient to appease the wrath of the pride-wounded fraternity, and let justice once more prevail in the council of those officials in the Lord's business. But these expectations were doomed to a severe disappointment. In corroboration of the oft repeated assertion, that the principles and spirit of Masonry never change; they consecrated set to gratify his pride, revengeful spite, at the expense of justice, was repeated, of course. But, notwithstanding these faithful adherents to Christ, have suffered both injury and insult, at the hand of this monster iniquity, trained to its work of darkness and plotting the ruin of all who would dare to oppose it, yet the morning light is breaking, the night of Masonry is far spent, and the day is at hand when they will be exacted to render over his downfall. May God speed the time.

FLORENCE, Benton County, Iowa, May 4, 1870.

FRIEND BLANCHARD.—*Sir:* In coming in contact with the Christian CYNOSURE, printed at Chicago, I find that you are engaged in a cause which I consider is every person's duty as a Christian to be interested in. I have belonged to one of those secret orders which you are contending against, and that is the Masons; and I have come to the firm conclusion that they are a dangerous set of men, as a body, that the devil never had an organization more artfully devised to carry on his work than that of Masonry, and I wish to put in my mite in helping to open our fellowmen's eyes to God's certaking. I send you some documents to let you see how they have dealt with me.

[The documents are received, showing usual Masonic doings.]

All this is against me because James Mouquin was taken up on suspicion of murder and was acquitted. This James McQuin is a Royal Arch Mason, and because I would not stand up for him I am branded as you see in these papers. Please use them for pulling down Satan's kingdom, and building up Christ's kingdom on the ruins thereof. Yours, truly,

C. G. WEBB.

"MARK SUCH MEN."

EDITOR CYNOSURE:

I find from my own experience when I must. I have just had an altercation with a Mason, and he claims Masonry has existed ever since the creation of the world. "The Bible was written by Masons! God himself was a Mason! Solomon, the wisest man who ever lived, was a great expounder of Masonry! and he expected to be saved by Masonry alone, for he had no other hope of salvation! Was worth more to him than Christianity!" This was enough. The devil is at work, and has promoted them salvation through the Masonic Lodge, and many really believe it true, and are ready to fight if one word is said against this hellish institution. But one thought is sufficient to show its falsehood, and our ministers should detest it for my, not to join the works of the devil to make his word true, because he offers them a "free ticket." Their proper place is in the church, and not in the lodge of Masons—calling every man a brother though he may be a thief or a murderer—to give character to such an anti-Christian institution. We look for better things of them, but they go, let all Christians cut loose their salary and put a stop to it at once. We are doing it here, and recommend it elsewhere.

To return—the Bible is a map of heaven, a true history of the primitive church (not Masonry) an infallible rule of life, an honor to the ground it grows on, and an everlasting spring of consolation. Masonry is a falsity, a phantom—nothing real. The Bible is a window of light and truth; in this world of hope, through which we look into eternity. Masonry leads to darkness—dark cave—dark as midnight—leads to bondage—and bondage to sin; all, the works of the devil, not God. The Bible truly has its oppressers, but the opposition only strengthens the truth; like midnight contrasted with noon-day splendor. We can see nothing to fight, for which we are warned to stand clear of this dark idea of Masonry. "Come out from among them, and be ye separate, saith the Lord, and I will receive you. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be condemned," and "men love darkness rather than light, because their deeds are evil." So the Apostle says: "Have no fellowship with the unfruitful works of darkness." And he still further declares it to be a shame even to speak of those things which are done of them (by Masons) in secret." God said of Moses: "With him will I speak mouth to mouth, and not in dark speeches." And Jesus declared, "I spake openly to the world, and in secret have I said nothing." And He sends His ministers to men, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." All that we should think was sufficient to keep Christian ministers from joining such a selfish institution. By so doing they become "Wolves in sheep's clothing," bound to support it right or wrong. And they dare not reveal one secret of its evils, for fear of death Such are the fruits of Masonry. The press is silenced! The pulpit is gagged, and many who are guilty of murder are running at large and defended by aiding. When the test comes, God's word is of but little account. Their pledge to the devil must be kept sacred. No interest beyond the evil. Such a lecturer is said or done must be according to their rule. Such are the fruits. Such abominations are good, but Masonry is better." "Mark such men."

Bishop Heber said: "We deny our Lord whenever we lend the sanction of our countenance to those societies or customs or measures or opinions which may be popular or fashionable, but in themselves are tending to sin." So say we. And again I say, "Mark such men in high places," and support them not.

I have not said half I wished, but trust these hasty thoughts will give you my views about Masonry. It is the curse of the world and the Church as now existing among us at the present day. Yours, for God's truth,

E. L. GIDBS.

ASHTABULA COUNTY, Ohio.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.

of our own make always in stock.

Western Tract and Book Society

DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS

(See column on 4th page, headed

Campaign Documents.

THE

Broken Seal;

OR

Personal Reminiscences

OF THE

Morgan Abduction and Murder,

BY

SAMUEL D. GREEN,

a Master Mason who was a member of Batavia Lodge to which Morgan belonged; and an intimate friend of Morgan's, and was at the time of this abduction, Mayor or President of Batavia and a member of the Presbyterian Church.

This narrative in its truthful detail of the terrible tragedy by one who had both an interior and exterior knowledge of the whole subject—has a wonderful fascination about it.

Sent by mail at $1.50 each, by the Publisher of the CYNOSURE—EZRA A. COOK, 88 La Salle St., Chicago.

MINUTES

OF THE

Aurora Christian

CONVENTION.

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. L. A. Hurt, President J. Blanchard, sermon of Rev. G. D. Pinney, with resolutions, letters, etc., a permanent work Each value and power.

Single copy, paper covers, 25 cents. Five copies $1.00.

Single copy, bound in muslin, 40 cents. Six copies $3.00.

Sent by Mail on receipt of price.

EZRA A. COOK, Publisher,

88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A new 12 mo. Pamphlet of 94 pages It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism Imp ticies the Safety of the State.
5. Free Masonry is a Secret Despotism.
6. Selling Secrets.

This work is now published, Send in your orders at once. Price, single copy, 75 Cents. $1.00 per dozen, post free. Address orders to

EZRA A. COOK,

88 La Salle Street, Chicago.

Light on Free Masonry,

BY ELDER D. BERNARD,

to which is appended, a Re-relation of the Mysteries of Odd-Fellowship, by a member of the craft.

The whole containing over Five Hundred pages, finely revised and republished. Will be sent, post paid, to any address on receipt of the retail price, $2.50. A discount of 33 per cent. allowed to the trade.

Rev. J. W. SHUEY,
Telescope Office, Dayton, Ohio.

Ezra A. Cook & Co.,

88 La Salle St., Chicago,

BOOK SELLERS,

PUBLISHERS

JOB PRINTERS,

LITHOGRAPHERS,

Manufacturing Stationers.

Paper, Envelopes,

BLANK BOOKS, STATIONERY,

&c., &c.

Special attention paid to

Job Printing, Lithographing,

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALTY.

Send for Samples and Prices.

EZRA A. COOK & CO.

PUBLISHERS,

88 LA SALLE ST., CHICAGO.

The most Popular Juvenile Magazine in America.

THE

Little Corporal

has a larger circulation than any other juvenile magazine in the world, and is better worth the price than any other magazine ever published. It is

Entirely Original and First Class.

The LITTLE CORPORAL is the most entertaining publication for the young that we have ever examined. We cannot see how it can possibly have a superior, or if it could have, how the young folks could possibly wish for anything better.—*The Pennsylvania Teacher.*

NOW IS THE TIME TO BEGIN.

Back Numbers can always be sent.

Splendid Premiums are given for Clubs.

TERMS: One Dollar a year. Sample copy, Little Corporal for one year.

For five CYNOSURE subscribers and $5.00 we will send the LITTLE CORPORAL as a premium.

THIS IS A RARE OPPORTUNITY FOR THE CHILDREN TO DO GOOD AND BE AMPLY COMPENSATED FOR IT.

Power with God and with Men

By Rev. John Lovejoy.

A work of great value. Price $1.50. Also

CHRISTIAN BAPTISM

By the same author. Price $1.25.

Both for sale at the CYNOSURE office.

Light on Masonry & Odd-Fellowship,

By ELDER D. BERNARD.

A book of over 500 pages well and neatly bound. Also, H. L. Valance's confessions of the murder of Morgan. The above book and pamphlet will be sent post free, to any address by sending $2 to the undersigned at Lauderville, Iroquois County, Illinois.

JAMES S. HICKMAN.

AN Inquiry into Free-Masonry,

By Elder J. G. Stearns

Seventh Edition, price 60 cents. Letters on Masonry, price in paper covers, 50 cents.

A new chapter on Masonry addressed to Churches that hold membership fellowship Masons. Price 20 cents. Any of the above sent post paid on receipt of price. Liberal discount to the trade. Address the author, Oskaloosa, Mahaska County, Iowa. Or to the Rev. O. F. Wood, Utica, N. Y., or J. S. Hickman, Lauderville, Ill.

National Sunday School Army,

COMMISSIONS.

A System of Rewards for Sunday Schools,

Approved by the Best Sunday School Men.

Intended as rewards for bringing in new Soldiers, by the use of which every one can be rewarded according to their service at a small expense; at the same time they create an interest in the work which never Ends If properly managed. The Commissions are got up on the same plan as those used in our Volunteer Army Service in the following System:

FIRST:

All Pupils are reckoned as privates until they have gained promotion.

SECOND

They are promoted as soon as they have performed any service as follows:

For bringing in 1 scholar, a Corporal; 5 scholars, a Sergeant; 10 scholars, a Second Lieutenant; 15 scholars, a First Lieutenant; 20 scholars, a Captain; 30 scholars, a Major; 40 scholars, a Lieutenant Colonel; 50 scholars, a Colonel; 75 scholars, Brigadier General.

THE COMMISSIONS

are fine Lithographs, those below Major, in one colors, and all above Captain, in five colors. The form rouds as follows with a slight change, (leaving out the Company) in those above Captain.

This certifies that.....having recruited.. Scholars for the.....Sunday School in hereby appointed by the undersigned Company.....Regiment of the.....Brigade.....Division.....Corps Recruiting in the service of the National Sunday School Army, to rank as such from the .....day of... Our Thousand Eight Hundred and is therefore to be Sunday School Army, to rank as such, from the 16th day of November, One Thousand Eight Hundred and Seventy, and she is therefore to be confident to Superior Officers and Teachers, and to be diligent in keeping her recruits in punctual attendance.

Given at.....this.....19th.

.....Sup't.

.....Secy.

And when filled out would read, *e. g.*, thus:

This Certifies that Miss Mary E. Warner, having recruised 20 Scholars for the New England Church Sunday School, in hereby appointed Captain of Company E, of the First Regiment of the Chicago Brigade, Methodist Division, Sunday School Army Recruiting in the Service of the National Sunday School Army, to rank as such, from the 16th day of November, One Thousand Eight Hundred and Seventy, and she is therefore to be confident to Superior Officers and Teachers, and to be diligent in keeping her recruits in punctual attendance.

Given at Chicago, this November, 16th, 1870.

E. G. RAYMOND, Sec'y. A. B. MORSE, Sup't.

There is no connection existing between different Sunday Schools in the same Company, Regiment, Division, &c. But the same is suggested by the Church, Place, State, &c., same as in Commissions filled out.

PRICES OF COMMISSIONS.

In one Color on fine paper, $5.00 per 100.

In one color on Card Board, $9.00 per 100.

FOR HIGHER OFFICERS.

In two Colors on fine paper, $10.00 per 100.

In two Colors on Card Board, $14.00 per 100.

SAMPLES SENT FREE.

EZRA A. COOK & CO.

PUBLISHERS,

88 LA SALLE ST., CHICAGO.

FOR YOUNG FOLKS.

THE FIRM BANK.

I have a never failing Bank,
A more than Golden Store,
No earthly bank is half so rich,
How can I then be poor?

'Tis when my stock is spent and gone,
And I without a cent,
I'm glad to hasten to my Bank,
And ask it for more.

Sometimes my Banker, smiling says,
Why don't you oftener come,
And when you draw a little note,
Why not a larger sum?

Why live so sparingly and poor?
Your bank contains a plenty;
Why come and take a one pound note,
When you might have a twenty?

Yes, twenty thousand ten times told,
Is but a trifling sum,
To what your father has laid up,
Search but his treasure o'er.

Since, then, my Banker, is so rich,
I have no cause to borrow,
I'll live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before,
And what was refused
Sometimes my Banker gives me more
Than what I ask for or expect.

Sometimes I've felt a little proud,
I've managed things so clever,
But oh! before the day is gone,
I've felt as poor as ever.

Sometimes with bleeding heart is my plea,
Just at the door I stand,
I know it Moses kept the book,
I surely could be trusted.

Should all the banks in Britain fail,
The Bank of England vanish,
Bring in your notes to Christ's Bank,
You'll surely have your cash.

And if you have but one small note,
Fear not to bring it in,
Come boldly to the Bank of Grace,
The Banker is within.

All forged notes will be refused,
Men merits are rejected,
There's not a single note will pass,
That God has not accepted.

'Tis only those beloved of God,
Redeemed by precious blood,
That never had a note to bring,
Those are the gifts of God.

Though thousand ransom'd souls may say,
They have no notes at all,—
Because they feel the plagues of sin,
So reckon'd by the fall.

This bank is full of precious notes,
All signed and sealed and free,
Though many doubting souls may say,
There is no note for me.

Base unbelief will lead the child
To say what is not true.
I tell the soul that is self-lost,
Those notes belong to you.

The leper had a little note,—
"Lord, if thou wilt thou canst."
The Banker cashed the little note,
And healed the sickly man.

We read of one young man indeed,
Whose riches did abound;
But in the Banker's Book of Grace,
That man was never found.

But see the wretched dying thief,
Hung by the Banker's side,—
He cried, "Dear Lord, remember me,"
He had his cash and died.

—*Selected.*

(Mostly translated from the German.)

OBJECTIONS TO SECRET SOCIETIES.

[We wish our doubtful or weak friends would carefully read the following clear and comprehensive "Objections to Secret Societies." Ed.]

Many Christian congregations have lately declared themselves decidedly opposed to the secret societies, so numerously and extensively scattered throughout this country, and this too for good reasons.

For the benefit of our readers we repeat the three reasons, and ask them most respectfully, not to pass them over without due reflection, but to examine them calmly, honestly, and conscientiously, as it becomes reasonable and honest men.

1. In most of the secret societies, or lodges as they sing and pray, it is, bold worship in such manner that even those who deny Christ, the Jew and the heathen, can participate in it. This certainly can be no Christian worship. Here the name of Jesus Christ is suppressed, or his Godhead denied. Luke xii. 8, 9.

A certain Lutheran minister, while yet young and inexperienced, was induced to join a secret society, and soon became chaplain of the lodge. As he was about to rise to offer prayer, he whispered, in the ear: "Do not mention the name of Christ, because there are some Jews here." That shocked him and he withdrew forever.

2. It is especially the religious character, which secret societies claim to have, that makes them dangerous, because they ignore the revelation of God in Jesus Christ, and faith in Him as the only Savior of man, and substitute a kind of natural religion. They lead the Christian to deny his Lord in prayer, for when prayer is not offered in the name of the Lord Jesus, there the true God is not worshiped. He, who denies the Son, is without the Father. 1 John ii, 22, 23, 2 John 9.

3. Secret societies seek the good and salvation of men, but without the Savior. They lay a foundation, other than that is laid, which is Jesus Christ. 1 Cor. iii, 11.

They endeavor to accomplish, what Christianity does, but without Christ. It is true they recognize Christianity, but then place other religious beasts of as of equal importance, and make no difference between the true faith and heresy. This is an abomination before God. 2 Cor. vi, 14—18. Gal. v, 9.

4. Secret societies establish a brotherhood outside of our brotherhood in Christ and the church, and this is not Christian. We become true brothers through Christ alone; through his atonement. Every other brotherhood is unscriptural and not possible, because the true foundation, and the right withbonds of brotherhood are wanting. John viii, 42.

Therefore, the so-called Fraternities in colleges are also wrong, because they unite in a close confidential union those who are Christians with those who are not, and separate Christian brethren from Christian brethren by solemn vows. Matt. xix, 6. In this way many pious, innocent young men have been led astray, ruined and lost to the church.

5. "A great argument used in favor of secret societies is their liberality. But this amounts to nothing. Their liberality is no liberality at all. A man in the care sometime ago told me that I ought to join one of those organizations, because of its liberality. He had previously told me that for two dollars he had purchased an insurance ticket entitling him in case of accident, to thirty thousand dollars; and I accordingly replied that the liberality of his society was too great to be the liberality of the insurance company, for the latter would pay him twice as much a week as the former."

6. Secret societies convert the law of love into a law of exclusiveness; for the members of a lodge unite for the purpose of helping, not others, but themselves.

Persons join the lodge for the purpose of obtaining aid in business, at the election, in instance of sickness and death, and this is called love, but it is selfishness. Matt. v, 42—48.

7. The lodge requires an oath or solemn promise of its members, to keep things secret about which they as yet do not know, whether it would be right to keep them secret. No Christian should consent to this. Such a keep in the dark is dangerous. We should, suppose that every conscientious person would shrink back from it. 1 John 4, 5, 6.

8. Secret societies propose to be in possession of certain secrets, which are calculated to make men wiser, better, and happier. This however does not agree with the Scriptures. 2 Tim. iii, 16.

Our Lord Jesus knew all mysteries, that would make men wiser, better and happier, and withheld nothing, but spoke openly and publicly in the Temple; and gave us the direction anything secretly, he commanded them to proclaim it from the housetops." Luke xii, 3.

Christians do not deal in secrets, and the Scriptures warn against the works of darkness. Eph. v, 11. 1 Thess. v, 4.

9. When members of the church connect themselves with secret societies, which no is well known, usually meet in the evening, they are often tempted to neglect church meetings and to absent themselves from their fellowship when they ought to be at home. Secret societies estrange members of the church, and disturb Christian family life. Heb. x, 25. Josh. xxiv, 18—22; Tit. i, 11. 1 Tim. v, 8.

10. Lodges and secret organizations are not at all necessary to the support of the poor and the sick, the widow and the orphan. Every church, every congregation is bound according to God's Word to provide for its destitute members. And it can do this much more economically then lodges: therefore let church members establish and sustain a fund for the poor, the sick, the widow and the orphan, in every congregation and there exercise towards the bodies and souls of their fellow-men true brotherly love for time and eternity. If the church only had the money which church members contribute to their lodges she might feed and clothe all hungry, sick, naked that are naked, indirect many that are ignorant, and do much good in general. Acts ii, 42—45. iv, 32—35. vi, 1—7. James i. 27.—*Lutheran Church Almanac.*

DEFENSE OF GOOD TEMPLARS AND REMARKS.

[*The figures point to the Remarks.*]

EDITORS CHRISTIAN CYNOSURE.

Permit me to occupy a small space in your paper in reply to some of the attacks upon the Order of Good Templars.

In your issue of May 5th, your correspondent, Tyros Tuthill, alleges that Good Templarism is antagonistic to the teachings of Christ. He says: "Christ has but one Master:—" Let your light so shine etc., and inquires, "How is it with Good Templars?"

We reply, that all who worthily bear the name do so let their light shine. The work in the lodge-room is but preparatory to the greater work which the Good Templars have done and are doing outside. (1) There men, women, and children, are trained to work in the most efficient way. Classes, and societies, and bands, and plans are devised which are carried out in public. Nothing is done there which might not with propriety be done anywhere, were it not that the enemies of our great reform would then have no excuse for refusing to attend upon them. (2) Herein consists our secretism.

He further states that our Order is opposed to Christ's teachings, in that it does not permit children to attend its meetings. When children arrive at a responsible age, and can be made to fully understand the importance of the work, and the means to be used, they are admitted. A child who is old enough to become a church member should be old enough to unless as such, may also become a Good Templar. Until they do arrive at such an age, they have no claims to membership in any institution. (3)

Thus our method of work is in accordance with God's truth, let our success in saving men from drunkenness attest. (4) No one who is conversant with the facts, and mindful of truth, will deny that by far the greater share of temperance work for the past ten years has been done by our, and kindred orders. That Masonry founded the Order, is an assertion unwarranted by the facts in the case. True, we in common with them, are governed by the divine principles of Faith, Hope and Charity; principles which should govern all men. 5. Our work in the lodge is done decently and in order, according to a code of principles, and that to an organization, it will apply to all well organized bodies of people, including churches and legislative assemblies.

Our ritual contains nothing exceptional, (6) but is simply an adaptation of the work of each thing in systematic order, and to those who are determined to see nothing but evil in that which they cannot control and govern according to their own ideas. That our plans against the great crime of drunkenness should be made and matured where the friends of the crime, and the criminals themselves, cannot become acquainted with them, is not only to be expected, but for the expression of open evil, confirms the wisdom of the plan. Nor does the principle of secrecy conflict with the teachings of Christianity. The great forces of nature (7) move silently. We see only their effects about us, but who can tell how they are produced. The grain of corn is buried in earth, and presently the blade appears, then the harvest, but we cannot explain the mysterious forces which produce the result.

The Spirit of God comes silently and secretly into the hearts of men, and we only know by the effects, that it has been at work. Holy men of old, communed with God in secret, and learned His will, which they then published to the world.

We in humble imitation, strive in our lodge to devise schemes for the elevation of the degraded, and the overthrow of wrong, and then go out into the world and work them out. We do not attempt nor wish to rival the church. Many of us are members of it. We rather attempt to set as a help to it, in bringing men to soberness, so that they may be reached by the church. This we have done: this we hope to do in the future.

In conclusion, we recommend to those who attack with such animosity every institution which is called "secret," because they believe Masonry to be evil, that they consider these things carefully and prayerfully. With charity to all (8) with alice toward none."

W. P. CLARKE.

REMARKS.

1. How are pews-words, technical forms, official greetings, and the putting on of regalia, preparatory to work entside? It is all too trifling, formal, and monotonous to be of any use, as testified by members themselves.

2. If the counsels, designs, and doings are wise and good, they will be all the better and more effectual for being known—will call out more interest and sympathy: goodness needs no cover.

3. Children attend meetings in order to become church members—to learn what piety, religion, and true membership is, and the earlier they do it the better. Are they to be kept from the meetings of the church till they are fit members of the church? Strange reasoning that!

Just so with temperance meetings: children should be in them from their early years to learn what temperance is, and not wait till they can be responsible for Good Templarism.

4. Success! Yes, success in using up the old temperance forces gathered by open societies, and then calling them its own, and its own work. It is a matter of common remark, that the temperance movement has not accomplished that it was before these secret orders had a being. True, a drunkard has been rescued by them now and then, but not half so many as under the old open effort; and then the influence on community; and so the prevention of intemperance with the young, is lost. And while is a tremendous loss, and is now working our ruin, and we can prove it by facts, and by "mindful of the truth" too.

5. Yes—that's true—are governed by the same principles as Masonry—by their faith, hope, and charity. And what are these? They are faith and hope in themselves and their secrets—not in God or Christ; and charity for themselves. Their faith, hope and charity, are as different from that of the Gospel, as the loftiest religion are from heaven.

6. This is a mere assertion. We have shown the contrary. It takes the temperance influence from the community and hides it in the lodge; and with its high pretensions and boasts, draws in the temperance strength and material, as before mentioned; and those who would act in the true way for success in the cause, cannot.

7. "The great forces of nature move silently," and this is secrecy is it! is barring out investigation? Why God and nature, as with extended arms, invite the freest investigation.

8. Yes—charity to the works of darkness, is just what the prince of darkness wants.

F.

Illinois Central Congregational Association.

This association held its annual meeting in the Congregational church, in Atlanta, during the present week. The opening sermon was preached on Tuesday evening by Rev. J. J. A. T. Dixon, of Metamora. On Wednesday morning the Association was called to order and proceeded to the election of officers for the ensuing year. Rev. Dixon was appointed Scribe, and Rev. W. B. Orvis, of Atlanta, was elected Moderator, and Rev. G. W. Phinney, of Danvers, Registrar. The reports from the churches in the Association were interesting, especially the proposed union of churches in Lincoln. Resolutions were adopted urging to greater zeal in the Temperance cause, in order to secure an advanced moral sentiment in its behalf, and also the legal prohibition of the traffic in intoxicating liquors. The question of obstructed sufferage for man and woman, in Church and State was discussed, also, of secret organizations for evil purposes. The sufferage question, and also the subject of secret organizations, was deferred to the semi-annual meeting in October, for presentation and further discussion. An essay was read by Rev. Bixon, on the "Reasonableness of the Doctrine of Forgiveness," and by Rev. W. B. Orvis, on Exegesis of Eph. 4, 5, "One Lord, one faith, one baptism." Rev. O. B. Hubbard, just returned from several months absence at the East, gave an interesting account of religious and moral movements in the region whom he has visited. The series of resolutions adopted were as follows:

1. That we rejoice in the present general awakening of the public mind on the subject of Temperance, and in the growing prosperity of the cause we are laboring to promote.

2. That it is the duty of the Church and Ministry to aim at the overthrow of the Gospel of Christ furnishes, to suppress intemperance, overthrow rum system, and establish the principles and practice of sobriety.

3. That it is the duty of the Church and Ministry to labor in connection with moral suasion, for the prohibition of the rum traffic, manufacture and sale of intoxicating beverages.

4. That as an Association, and in behalf of the churches represented by us, we rejoice in whatever good has been done by all earnest friends of the cause of Temperance, and extend to them the hand of fellowship in that work.

5. That we look with sorrow upon the efforts of some men and journals to justify the use of wine for the Sacrament, and have done, temperance principles to more moderate drinking.

J. J. A. T. DIXON, Scribe.
W. B. ORVIS, Moderator.

QUERIES PROPOSED.

DEAR BROTHER HAY:—I rejoice that you and you editorial co-laborers are still dealing such effectual blows for God and freedom. May the blessed Master nerve your arm for the conflict, and make you abundantly successful in opposing all secret societies! I have a growing aversion to the whole catalogue of mystic, oath-bound fraternities. They constitute one of the terrible abominations of the "last days." I would like to have you give some attention to the subjoined queries. I doubt not many will be interested and instructed, if you will give them a specific answer.

1. Can you tell just how many degrees now belong to Free Masonry? There seems to be some difference of opinion on this point. Have not a goodly number of degrees been recently created?

2. How do you explain the fact that the name of Jesus Christ does occur in several of the higher degrees, while the system, as a whole, excludes it? In the Knight Templar degree, mention is made of the Christian religion. In the "Knights of the Christian Mark," offer a prayer in the name of the Atoning Son," God also recognize the sanctification of the Holy Ghost. They vow to protect the following motto: "*Vincit, vincitur, triumphat.* The "Knights of the Holy Sepulchre" talk about the Cross of Christ, the Church of Christ, etc. In the "Thrice Illustrious Order of the Cross," there are several allusions to the same redeeming power. Please explain the philosophy of this fact. And how is it to be harmonized with the statement which we often make, that Masonry is a Christless institution?

3. What about colored lodges? Some Masons claim that no colored men are ever initiated. And yet some colored men claim to be Masons. Are they simply imposed upon, in being made to believe that they are constituted real Masons, when they are not? If they are real Masons, how is it possible to exclude them from the lodges, since Masonry is the same, the world over? Please explain.

4. You may also tell us something about female Masons. I am aware that Masons ever never to initiate "A woman," and yet, some women claim to have been constituted Masons. I suppose that female Masonry is merely a side show, having nothing to do with real Masonry, only as it furnishes the means by which Masons can recognize the wives and daughters of the Brotherhood. Am I right? Query. Do Mesons themselves seek to make an impression upon the minds of the "fair sex" that they are admitted to the rights and mysteries of genuine Masonry?

5. Do you understand that our national currency bears the symbols of Masonry? J. R. Baird, at the Pittsburgh Convention, affirmed that the little red circle, containing a square, a key, and a pair of balances, is the mark of Masonry. Was he right? I desire to give even the devil his due.

6. There is a difference of view in regard to the relation of Catholicism to Free Masonry. It has been affirmed that the present Pope is a Mason. But he positively cursed Free Masonry, among other things, in a public manifesto just late. What are the facts?

7. Who among the champions in this war against secret societies will give us some definite information in regard to Odd Fellowship? Have they no secret orders for the higher fraternity, who have both the intelligence and the courage to speak? Can the work published by Bro. Cooper of Philadelphia, years ago on Odd Fellowship, be obtained? Does the appendix of Bro. Barnard's Light on Masonry" give us all the information possible? Are there no modifications in the system since that was written? These queries will perhaps be suggestive of the kind of information desired. "Let there be light."

Rochester, N. Y., April 19, 1870.

REPLIES TO THE ABOVE.

Query 1. We cannot tell exactly. The number has increased just in proportion as the order has increased and flourished. This is the natural result. The more degrees, the more fees; and as "money is power," the more high salaried officers and leaders get, the more they want. So we may expect the degrees to be created till all the great names to be had are used up; and according to our best estimate, they now number near seventy.

2. The fact is easily explained. When Satan can't succeed in his own dark robes, he decks himself as an angel of light. Just so Masonry appeared in its own natural character at first. But then, it must be popular to succeed. So as the light of Christ poured in upon it, and His truth and salvation and the revivings of the Holy Spirit grew popular; it must, of course, put on names and professions accordingly. So Masons fell in with Christians, and plant the motto—" *Christus, regnat, vincit, triumphat!*" and pretend to desire that Christ should rule, conquer, and triumph, when the latter is but to triumph themselves. And for the same end they make new degrees, and adopt pious, pompous names: look at them: "Knights of the holy Sepulchre—Thrice Illustrious order of the Cross—Knights of Redemption—Knights of Christ, etc., etc.,—all to exalt Masonry. That's the philosophy of it, friend Phelps; for, recollect, the new name does not change the nature of the beast, or make it any the less Christless.

3. If the boasted universality of Masonry is true, they must receive colored men, and have lodges of all colors. But after an extended and careful search, we can find nothing said (either by Masons or Odd Fellows) of their receiving colored members. It would not be popular heretofore, and so their writers (at least in this country) have said nothing about it. Then one objector in a lodge, excludes an applicant, and not a few in all lodges here would object to negroes. Probably they have been received in Europe, and we are told there are lodges in Africa. No doubt some negroes in this country are Masons, and Masons to be consistent, must receive them, but Masons are not consistent.

4. Well—we can tell you: Masons will take more pains to fool women than they would to fool negroes. But no woman can be a Mason for she would turn a monster in the process, and lose her womanhood. So brother Phelps, you are right about this "Order of the Star etc., for females. It is merely a side shanty, where Masons can run in on special occasions and twattle with the ladies—that's all.

6. We have no certain testimony on this matter, but the *prima facie* evidence is, that these mystic forms on our currency are from Masonry. They are Masonic symbols, and no doubt they with that our money should point to them an d be rendered to them.

6. If Popery and Free Masonry ever secure their ends, they will join hands and come together in one reigning power, in spite of all the Pope's cursing. The curse is just a blind. They are twin brothers—both aim at the same thing—have the same spirit and despotic arrogance, and are both alike fell of the nemec of blasphemy.

7. As to Odd Fellowship, we can hardly have a more definite idea about it than is given in the appendix to Bernard's Light, tenth edition, published in '69, by W. J. Shuey, Dayton, Ohio. That appendix is by a member of the Craft, and is very fully vouched for in its introduction, on pages 418 and 19, of Bernard's book, and their signs and doings as fully given, in what follows.

But the truth is—when all is told about Masonry, there is nothing to tell about Odd Fellowship. It is merely a Masonic engine, got up to pull Masonry out of the mud. But it was really no go, till the temperance orders were hitched on; and as Masonry were on the track with steam up, controls the whole; therefore to expose that, is to expose the whole. They have no new striking features for us to be informed about, but are just a silly imitation of that wicked original. Still it is our duty to look to them, and see how they sid that; and if our friend wishes to examine Dr. Cooper's work, we think it can be gotten in Chicago

F.

CAMPAIGN DOCUMENTS.

The Mystic Tie
on
Free Masonry,
A League with the Devil.

Articles of Confederation,
PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Bikbort, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 8 Copies $1.00.

MINUTES
OF THE
Aurora Christian Convention,
OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. O. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

SECRETISM:
In relation to the Purity of the Church, and the
Safety of the State

A new 8 vo. Pamphlet of 24 pp. It treats
1. Of Secretism in General,
2. The Injunction of Secrecy,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry in a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy 15 cents, 8 Copies $1.00.

Finney on Masonry,
Pres't Finney's Greatest Work.

All who read this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SEEMS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry to such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker and after reading the book—" If any one reads the preface of the book he can't stop till he reads the book—Why, there is the most ridiculous stuff in this book that I found in reading "Uncle Toms Cabin," and it is in a mild and pleasant manner even his enemies can not call him vindictive."

PRICE: $1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

The Masonic Conspiracy
By Rev. JOHN LEVINGTON.

214 pages, price $1.00. Send $1,00, and it will be sent prepaid.

This is probably the most killing expose of Masonry ever yet given. The Temple is turned inside out and a darker picture can hardly be conceived of. To be prepared to save Church and State from the ruinous workings of Masonic Conspirators, as also for the preservation of our families, this work should be read by all. And it is especially adapted and designed to open the deluded Mason of the lower degrees, from the ruin to which he is being led.

Cynosure Tracts
NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. Blanchard, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN, DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. Daeid, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees. A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.—*Second edition published.*

TRACT NO 3,

MASONRY.
A View from Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how *his* wife feels on the subject, and the young will do well to read it, that they may wise to their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON AND DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $4,00 per 1000.

This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6,

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry (1831.)
AND
Hon. James Madison's Letter,
GIVING HIS
Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted.*

TRACT NO. 7,

Satan's Cable Tow,

A 4 page tract @ $4,00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowdone Co., Miss

S. C. FEEMSTER,
ELI FEATLEY,
S. B. FEEMSTER, } Ex. Committee.

CAMPAIGN DOCUMENTS,
CONFESSION OF THE
MURDER
OF
WM. MORGAN,
AS TAKEN DOWN BY
Dr. John L. Emery,
OF RACINE COUNTY, WIS., IN THE SUMMER OF 1845,
FROM THE LIPS OF
HENRY L. VALANCE.

PRICE, 20 cents. $12,00 per 100.

For sale at the Office of the

CHRISTIAN CYNOSURE,
88 La Salle Street,
CHICAGO.!

Light on Free Masonry,
By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,
By Elder J. G. Stearns,

seventh Edition, Price 60 cents

Letters on Masonry, price in paper covers 50 cents.

A new chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.00. Sent free of charge on receiving the price.

SECRET SOCIETIES,
By Rev. DAVID MACDILL, and Rev. E. BEECHER and J. BLANCHARD,

This is a thorough and discriminating discussion of the subject, PRICE 40 cents.

Western Tract and Book Society
DEPOSITORY

CATALOGUE OF BOOKS,

For which we especially invite the Christian public to examine the appearance, prices, literary merits and the qualities of these books with the use of Kerosene oil. All a publishers' descriptions of books, which are carefully examined, and approved by each member of the Board of Publication, and none are published which are not evangelical in sentiment, practical, and devoted of high literary merit.

The Pioneer Library, 5 vols; bound in fine cloth, with which to begin, in handsome box,..... $4.00
Bernice's Wilful Children,..... 10
Bible Stories,..... 10
Cave of Adullam Lincoln,..... 10
Secret Societies,..... 10
Strange Stories,..... 10
The Orphans Trust,..... 10
Who will Honor Jesus? Paper,..... 10
Charlie's Sin Book, Paper,..... 10
Christian Literature, Paper,..... 15

BERNICE'S WITH CHICKEN, by Pansy. Illustrated,..... $1.25
THE CROSS THE WAY OF FREEDOM, 32 pages, cloth; illustrated,..... 10
Always do right. 128 pages, 32 mo.,..... 30
Cruiser's Stand. 128 pages, 32 mo.,..... 30
Stories for Children. 128 pages, 32 mo.,..... 30
THE GOOD SEED. 128 pages, 32 mo.,..... 30
The Hard Text. 128 pages, 32 mo.,..... 30
A Book of Bible Facts, showing the Inspiration and Inscrutable sound morals and religious principles in a pleasing manner, cloth,..... 1.00
BOXTON, a story for Young Men. 16 pages, 12 mo.,..... 10

CAROLINE JONES, or Converted and Insured Aden ing. 288 pages, 12 mo. Illustrated,..... 1.25
CHRISTIANS FRIEND. 192 pages finely bound,..... 1.00
CONVERTED PUPILS. 192 pages, 12 mo. Illustrated,..... 1.25
Cousin Lightfoot little books in boxes,..... 1.00
DAILY PRAYER BOOK. Morocco, 192 pages, 18 mo.,..... 1.00
A 3.00 premium prize Essay,..... 10
DAVID THE KING. 32 pages, 12 mo. Illustrated,..... 10
ARCE GAINE. 64 pages, 18 mo.,..... 10
THE CHRISTIAN'S DAILY WALK. 192 pages, 12 mo. Portrait of Theodore Monod. 70 pages, 12 mo.,..... 1.00
DOCTRINE OF THE CROSS. 32 pages, 12 mo.,..... 10
DOCLY'S JOURNAL. 192 pages, 18 mo. Thirty Illustrations and a Map. Library Edition,..... 1.00
Helen Lester or Jacob's Wells,..... 1.00
HEAVEN OVER THE WORLD, with special reference to Young Men in College. 256 pages 12 mo.,..... 1.25
Three 3 prize Essays on great questions of Christian Duty,..... 10
EDMUNSON FAMILY, or Capture of the Rebel Privateer. By Mrs. H. B. Stowe. 81 pages; 18 mo. Illustrated,..... 10
GUIDE TO HOLINESS. Paper,..... 10
ARTIFICIAL PRODUCTS. 32 pages, 12 mo.,..... 10
HOW TO BE HAPPY. Paper. By J. H. Merrill. 32 pages,..... 10
HOW TO BE HOLY AND FACTS OF FAITH. Fourteen thousand copies sold since 1867. Paper,..... 10
The first LESSONS IN THEOLOGY,..... 10
LETTERS TO A YOUNG CHRISTIAN. 192 pages; 18 mo. Illustrated. Price reduced from $1.25,..... 1.00
LETTERS TO SABBATH SCHOOL CHILDREN. By Rev. Thomas Guthrie, D. D. Illustrated,..... 1.00
Messages of Deliverance by Wendell Phillips, Wendell Garrison, and many others. 192 pages; 18 mo. Illustrated,..... 1.00
LITTLE ANNIE AND HIS FRIENDS. 32 pages; Light of Other Valley. 16 pages; Illustrated,..... 10
Little Dunce. Little Kindergarten. Little Dunce. Little Dunce's Little Primer. Little Dunce's Little Reader. Little Dunce's Little Speller. Each,..... 10
LOST JEWEL. 192 pages; 18 mo.; Illustrated. A Jewel and Superior Book for Children,..... 1.00
LEVI SPENCER. A Memoir. 192 pages. 18 mo.,..... 1.00
MARY LUNDIE DUNCAN. 192 pages. 18 mo. Portrait; 18 mo.,..... 1.00
MOONEY GIVES. A word on Prayer, by Dr. Hamilton,..... 10
MEN WITH JESUS. By J. R. Macduff, D. D. Paper; 12 mo.,..... 10
MY CHILD'S FAMILY. Two Months at the South. 32 pages; 12 mo.,..... 10
NOT A MINUTE TO SPARE. 176 pages; 18 mo. Illustrated. Price reduced from $1.25,..... 1.00
NOTES ON THE PSALMS. By Rev. Thomas Guthrie, D. D. 192 pages; 18 mo. Subject; the Lords Supper. Illustrated,..... 1.00
NARIES EXPERIMENT. 64 pages; 18 mo. Illustrated. This is the first publication for the past order; a very sweet little book,..... 10
OLIVE BRANCH,..... 10
THE ORPHANS. By Mrs. Beecil; Illustrated. A perfect gem; a work of genius; a beautiful story,..... 1.00
RICHARD WEAVER, THE CONVERTED COLLIER. 18 mo.; 288 pages; Illustrated. A thrilling narrative of a Collier's Life and Conversion,..... 1.00
SECRET SOCIETIES. By Rev. David Macdill, D. D. 192 pages; 18 mo. Subject; the evils of secret societies, and discriminating discussion on each of them,..... 1.00
SHILOH, OR, A CHRISTIAN'S PLEDGE. By Rev. Clement R. Hall. Editor Christian Herald,..... 10
STRANGE STORIES OF HUMBLE LIFE. By Rev. Dr. Guthrie,..... 1.00
SAVE CHILDREN. A Book of great interest to Sabbath School Teachers,..... 1.00
SAVE CONSCIENCE AND HOW IT PRESERVED. Illustrated. Price reduced from $1.25,..... 1.00
SEEK CHRIST EARLY. 16 page tract,..... 10
SEEK CHRIST EARLY. 32 page tract,..... 10
SECRETISM IN RELATION TO THE PURITY OF THE CHURCH AND THE SAFETY OF THE STATE. A discussion on the above subject,..... 15
SCRIPTURE QUESTIONS. 192 pages; 18 mo. By Rev. J. C. Ryle,..... 1.00
TOMS BOOK OF BIBLE WONDERS,..... 1.00
THOUGHTS FOR THE THOUGHTFUL. 192 pages; 18 mo. Subject; the Lords Supper,..... 1.00
THE HOUSEHOLD. The Great School of Practical Piety,..... 1.00
CROSS THE WAY OF FREEDOM. 32 pages; cloth. Illustrated,..... 10
CHILDREN OF THE COVENENT, or the Church Family. 32 pages; 12 mo.,..... 10
CHRISTIANITY MAKES HEROES. A tale of the Waldenses,..... 10
GREAT QUESTION. By B. F. Axtell. D. D. 32 pages; 12 mo.,..... 10
HOLY LIFE AND HOW TO LIVE IT. 32 pages; 12 mo.,..... 10
VALLEY OF PEARLS. 42 pages;..... 10
WALTER GRIFFITH, or Christian Protector. 64 pages; 18 mo.,..... 10
WHY THE MILL WAS STOPPED. 16 pages; 12 mo.,..... 10
WORDS OF JESUS; Mind of Jesus. Paper; 12 mo.,..... 10
YOUNG FLORIST. 32 pages; 12 mo.,..... 10
SERIES OF SCRIPTURAL QUESTIONS. By Rev. Henry Cowles, D. D. Containing fifty-four Lessons on the Life of Christ, with appropriate questions for each lesson. 50 cents per dozen.
ALSO, THE SAME ON HEATHEN LANDS.
FRIENDLY COUNSELS TO CHRISTIANS. Paper,..... 10
FOUR WAYS OF PETER AND PASSPROD. Paper,..... 10
Sabbath School Stories, from Family Treasures.

THE CHRISTIAN PRESS.

Is published monthly, by the Western Tract and Book Society, at 75 cents.

TERMS:

SINGLE SUBSCRIPTION, including all Premiums except Bibles, 75 cents per annum. Five copies for one year,..... $3.00
Ten copies for one year, addressed to one person,..... 5.00
SEVENTY-FIVE HUNDRED " " " " " " " " 100.00
The Sabbath School Missionary. Single copy,..... 25
The Sabbath School Missionary, contains also the Quarterly Reports of the Executive Committee of the Board of the Presbyterian Publication Committee, Address for Subscription, Rev. Clement R. Hall, Editor Christian Herald, Philadelphia, to Edna A. Cook, 9 Sabbath School Rooms, Chicago.

Power with God and with Men,
By Rev. JOHN LEVINGTON
ALSO
CHRISTIAN BAPTISM,
By the same author, Price, 1.25.

Sent Column on 4th. Page headed
Campaign Documents.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR

VOLUME 2 CHICAGO, TUESDAY JUNE 28, 1870. WHOLE NUMBER 49.

The Christian Cynosure.

The "Christian Cynosure" is devoted to exposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" will be a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance. At per year; six months, 50 cents. Postage, six cents per quarter, but on clubs of twelve, sent to one place, it will come free. Clubs, per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number in the end of the slip on which paper is directed is designed to show when your subscription runs out; but in case of oversight in another weekly receipt will be sent. Specimen numbers sent free.

Is the Conference Foolish?

[The following we cut, from the pen of our esteemed and able correspondent, Rev. L. N. Stratton. In defence of the action of the last Annual Conference, on secret societies, as will be seen from its contents was furnished for the *Daily Standard* of this city, which after taking the said action to task, it declined to publish. How much there is here of a willingness to submit the elements of secret organizations to public scrutiny, the reader will judge.]

"Mexico, Oswego Co., New York, }
April 30, 1870, Wednesday. }

Editor Standard:—Gentlemen:—Inclosed you will find an article in response to your editorial note as to the action of the Syracuse W. M. Conference, on the Christian Cynosure, secret societies, &c.

Being Secretary of the above named Conference, and a member of the Executive Committee, of the "National Christian Association opposed to secret societies," I am somewhat conversant with the topic under consideration. If you conclude to decline its publication, please put it into the hands of hearer. I have written it in the same kind spirit which I feel.

Yours truly,
L. N. STRATTON."

Is the conference foolish?

Editors Daily Standard:—Gentlemen:—In your issue of April 14th, occurs the following editorial visit:

"The Syracuse Annual Conference of the Wesleyan Methodist Connection, at its recent session, passed resolutions exceedingly complimentary to the Christian Cynosure, a paper printed at Chicago, which is devoted to publishing what purport to be copies of the rituals of various secret societies. If these are genuine revelations, the Cynosure must get its information from traitors. A false from impostors. Is not the conference foolish to endorse either?"

Determining the opinion that you are willing to correct any error which your columns contain, I send you the following. I present the matter somewhat at length, because of a general misapprehension in the public mind of the true grounds of the secret society issue, and second because most men will believe the truth after a manfull hearing.

You say the Christian Cynosure is a paper printed at Chicago, which is engaged in publishing what purport to be copies of the rituals of various secret societies.

A half truth. Mr. Jacob Bishop Whitely, in his Elements of Logic, is a father, leading adroitly to a false conclusion. I, You speak as though publishing what purport to be copies of the rituals of various secret societies was the whole business in which the Cynosure is engaged. Such is not the case. That sheet is filled with a very great variety of matter bearing upon the secret society question, surprising all its readers that there is so much to say upon that topic. 2. A reader of your remarks would suppose from the "universal" manner in which you place your statement that the only business of the Christian Cynosure is to publish copies of the rituals of secret societies. Bound volumes no doubt, (as these rituals the brotherhood tell us are bound.) Let me say that the Cynosure issues no such rituals; neither bound or unbound, in either genuine or spurious. That among the large amount of materials published in the crowded columns of the Cynosure, some parts, parcels, charges, obligations etc., are sometimes inserted is by no means denied. But that the business in which the Cynosure is engaged is publishing what purport to be copies of the rituals of various secret societies, is denied. 3. The Christian Cynosure to which the Syracuse Wesleyan Conference passed a very complimentary," is the chief organ of the National Christian Association opposed to secret societies. This Association was organized two years ago in the city of Pittsburg, and held its last annual meeting in Chicago, May 4th, 1869. Seventeen different denominations of Christians have had their delegates at these meetings. It meets this summer in Cincinnati. Among those representing it in this Association are six denominations who do not admit Masons, Odd Fellows, and the like to church membership. These are the Friend Quakers, the Reformed Presbyterians, the United Presbyterians, the Free Methodists, the United Brethren and the Wesleyan Methodists. Their aggregated number is not far from half a million. Besides these there are probably as many more Christians opposed to secret societies. A Baptist Association in Illinois recently passed resolutions against secret societies. The State Associations of Congregationalists of Illinois, Wisconsin and Iowa, have done the same. A synod or convention of Presbyterian ministers in Michigan lately did the same. A Conference of the Congregational ministers of the South, including all south of the Ohio and Potomac met last winter at Chattanooga and passed during its sessions, resolutions against secret societies. The American Missionary Association, on whose fields and mission stations the sun never sets, at its last annual meeting, passed a resolution against secret societies. The same question in the last sessions of the Geo rgia and Erie Methodist Episcopal Conferences received large minority votes. Of this wide spread anti-secret movement, the Christian Cynosure is the chief organ and exponent. Its sheet has about six folios beside publishing what purport to be copies of the rituals of various secret societies.

You say of the revelations sometimes made in the Cynosure. "If these revelations are genuine, the Cynosure must get its information from traitors, if false, from impostors."

A traitor, is in the first signification, one who betrays his country. But here no doubt it is one who had violated his obligations to keep secret the movement of his lodge, and the principles and purposes of the same. Would it have been treason for Herod to have refused to give the head of John the Baptist, or the forty men who bound themselves under a curse not to eat nor sleep until they had killed Paul, if afterward they had violated their obligations? Certainly they would have been traitors to a wicked cause as every sinner should be.

Hundreds of men of high standing have left the lodges to return no more. Many of them ministers of the gospel and officers of justice. They have asserted over their own names the nature of the institution of Masonry and its obligations.

And at the taking off of Wm. Morgan, De Witt Clinton, Governor of the State of New York issued three different proclamations for him, and offering rewards for the apprehension of his kidnappers. Lieutenant Governor Nathaniel Pitcher issued also a proclamation, and the State Legislature appointed an attorney "of the degree of counsel in the Supreme Court," and vested with powers and authority of District Attornies," "to institute inquiries concerning the abduction of Wm. Morgan, and his fate subsequently," and that "the expenses attending the duties hereby imposed shall be paid out of the State treasury." Were Governor Clinton, Lieutenant Governor Pitcher and the State Legislature either traitors or impostors, for looking to the security and tranquility of the State?

Masonry was under discussion for prohibitive extrajudicial or Masonic oaths. On the fourth of April while the matter was under discussion, Mr. Gross moved to strike out the first section, or in other words to reject the bill. His avowed object Mason, but warned the house against excitement. * * * He believed Morgan was murdered, and murdered by Masons, * * * a deed of the darkest dye ever perpetrated by man. Not by Masons; by members of a numerous fraternity. * * * but it became the Legislature of the State of New York to act with caution &c." [Extract from his speech in a paper of the time.] Hon. Mr. Verbeck made a speech of the same nature except more radical, also announcing himself a Mason. Were these men traitors?

Forty five thousand Masons gave silent assent that Morgan's murder was according to law, because that murder left the lodges to return no more. Were they traitors? If my church should murder one of its members would it break down any other Wesleyan Methodist Church? Such a proposition will be found in Wesleyan Discipline which authorized it. Then if members left would they be traitors? So they left the Masons and nearly every lodge disbanded.

In Article I, Sec. 9. Paragraph 8 of the Constitution of the United States, it is declared, "No title of nobility shall be granted by the United States." Masonry (in government a simple despotism) gives its officers the titles of Most Worshipful Grand Master, Knight of the Three Kings, Most Worshipful, Sovereign Grand Inspector General etc., etc. In renouncing an institution, so antagonistic in sentiment to the Constitution of the United States, treason?

The Constitution of the United States in Articles V and VI of Amendments, declares, "No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury." "In all criminal prosecutions, the accused shall enjoy the right of a speedy and public trial."

The States of Rhode Island, Massachusetts, New York and Vermont found upon resolutions instituted by their State Legislatures, that Masonic oaths are enforced in every degree by the death penalty. And now as Masonry does not submit the accused to a civil trial before a Grand Jury, but a Masonic tribunal, which provides that those exposed to capital punishment shall have, and as Masonry is secret, and will not allow a "public trial," as the Constitution of the United States decrees, we ask if Masonry is not treasonable, even on a presentation which takes human life into its own hands, is treason? Is not Masonry the traitor? Are Senator Pomeroy of Kansas, Wilson of Massachusetts, Ex President Finney and President Fairchild of Oberlin College, and President Blanchard of Wheaton College, and a million other Christians in this country, organized against secret societies, and in favor of the Constitution and Bible, "traitors" and "impostors" Was the Wesleyan Conference foolish for its resolutions?

Yours in all Kindness,
L. N. STRATTON.

—The American Wesleyan.

Sanctimonious Shams.

At length the third demonstration over soldiers graves, by the very Grand Army of the Republic, has come off. The first one, three years ago, in this part of the country (a New England village) was crowded, both by women and men. The second was still pretty largely attended; but the last, and also the least, was made up pretty much of strong minded women and silly men. There were not many present except secret society men, and women spectators.

A band of music led off, then came a band of Knight Templars, thirty strong more or less, each with a militia Colonel's sword, sash, and cocked hat: then the Grand Army of the Republic; then the lower order of Masons in their pretty aprons; then the Odd Fellows in nice ribbons, and finally a few citizens, with a goodly number of women and girls, and a sprinkling of the other sex.

Here then was the organized power exposed, that has contributed to paralyze the arm of the government during the war, to defeat the laws of the land, and put up an innocent defendant all for the purpose of protecting rebel leaders —fellow secret society men—from the just penalties of their crimes. These "Decoration Days" as they are called, are but the impudence of a band of secret conspirators, who, in order to benefit themselves, are demoralizing the country. The people begin to see them in their true colors; and the question is, in whose hands shall this government reside, in the hands of the people, or in those of these secret organizations.

It is utterly impossible that a good end can be secured by bad means. They who think so have never before been here, at any time, whether in or out of power, of any one in the country, are mistaken. The villainy, the impudence, the ignorance, the vulgar brutality of secret societies never served my country, or any cause. Even the good as well as evil that falsehood could serve the purpose of truth, or ignorance the cause of enlightenment. They are to society, what liquor is to the inebriate—only serving to plunge it deeper and deeper into demoralization and death.

Objections have been made heretofore by religious people against the willful desecration of the Sabbath by these secret societies, in their unhallowed displays on that day; but these societies, glorying in their strength, have laughed at these scruples. Their own impetuous will was much superior to the institution of the Sabbath! The decoration of soldiers graves, and making political speeches over them, was something so sacred and holy that the Sabbath was hardly good enough to be honored by such deeds!

This year, however, the day appointed was Monday, and not Sunday. As these secret societies intended to drive Congress into repealing their sham demonstrations as legal holidays; it doubtless made them somewhat more careful how they violated the Sabbath again. But strange to say the secret societies of New England villages have observed their decorative ceremonies even this year, on the Sabbath! Why they did so, unless it was not to interfere with a circus which wished to exhibit on the Sabbath—Monday fostered of Sunday—we do not know. It is very certain that if the circus had ventured to exhibit on Sunday, instead of on Monday, it would have been ruined. It would have been mobbed as it ought to be for its off their exhibition on Sunday. The moral pretensions and weight of character of the circus were not equal to those of Masonry, but in reality the show given up by the circus is not so much worse than those exhibited by the Masons. It would have been equally proper for the circus to exhibit on Sunday and the Masons on Monday, as it was for them to have reversed the order of exhibition, as was done.

An Act was passed at the last three secret societies, Masons, Odd Fellows, and Grand Armies of the Republic, were making their speeches, their mummeries, and their ostentatious show over the resting places of the dead, the Grand Master, Knight of Pythias, and the Three Kings, Most Worshipful, Sovereign Grand Inspector General etc., etc. In renouncing an institution, so antagonistic in sentiment to the Constitution of the United States, treason?

The Constitution of the United States in Articles V and VI of Amendments, declares, "No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury." "In all criminal prosecutions, the accused shall enjoy the right of a speedy and public trial."

The States of Rhode Island, Massachusetts, New York and Vermont found upon resolutions instituted by their State Legislatures, that Masonic oaths are enforced in every degree by the death penalty. And now as Masonry does not submit the accused to a civil trial before a Grand Jury, but a Masonic tribunal, which provides that those exposed to capital punishment shall have, and as Masonry is secret, and will not allow a "public trial," as the Constitution of the United States decrees, we ask if Masonry is not treasonable, even on a presentation which takes human life into its own hands, is treason? Is not Masonry the traitor? Are Senator Pomeroy of Kansas, Wilson of Massachusetts, Ex President Finney and President Fairchild of Oberlin College, and President Blanchard of Wheaton College, and a million other Christians in this country, organized against secret societies, and in favor of the Constitution and Bible, "traitors" and "impostors" Was the Wesleyan Conference foolish for its resolutions?

Yours in all Kindness,
L. N. STRATTON.

—The American Wesleyan.

Sanctimonious Shams.

At length the third demonstration over soldiers graves, by the very Grand Army of the Republic, has come off. The first one, three years ago, in this part of the country (a New England village) was crowded, both by women and men. The second was still pretty largely attended; but the last, and also the least, was made up pretty much of strong minded women and silly men. There were not many present except secret society men, and women spectators.

A band of music led off, then came a band of Knight Templars, thirty strong more or less, each with a militia Colonel's,

The Christian Cynosure.

CHICAGO, TUESDAY JUNE 28, 1870.

Press'r. J. BLANCHARD, Editor-in-Chief.
Rev. I. A. HART, Associate Editor.
Rev. E. FOSTER, Office Editor.

Editorials by the Associate and Office Editors are signed "I. A." and "F."

EDITORIAL CORRESPONDENCE.

DUBLIN, Indiana, June 14, 1870.

Well, the Cincinnati Anniversary is past. Our meetings have been less numerously attended than at Pittsburgh or Chicago; but the Anniversary, as a whole, has been a glorious success. Next year we are invited to Philadelphia, and hopes are given us that the delegates will be entertained in families free of expense. If so, and we can know it before hand, and send out temporary lecturers in all directions, as suggested by Rev. H. H. George, a few weeks before we assemble, we can have an assembly as large as it is desirable should meet in one place. Philadelphia is accessible from the East and from the South, and an anniversary there can lay its hand on the mind of the whole United States.

As this matter was voted subject to the decision of the Executive Committee, I mention it thus early, that all who have thoughts and suggestions to offer us, may write in season.

Prof. Webster of Wheaton College, President of the National Association, unable to leave his college duties, was not present at Cincinnati. Rev. Joseph Travis, a Vice-President, took the Chair in his stead, presided well and spoke effectively. Hon. D. Parish, of Sandusky, Ohio, was chosen President for the current year.

Mr. Carpenter acted as Vice-President, and spoke calmly, clearly, and forcibly on political action. He urged that the National Christian Association should keep to its appropriate work of divorcing the secret orders from the Christian religion; but said he would be glad to see political action inaugurated in the State of New York, where it arose, and where, when Masonry feigned dead, it was laid down. And he would do something to encourage political action if started there.

Rev. J. R. W. Sloane of the Theological Seminary, Alleghany City, Pennsylvania, spoke with great power and effect, on Friday evening. His discourse was requested for publication, and the readers of the CYNOSURE will of course get it.

He was followed by Mr. Charles Albert Blanchard, in a speech of some thirty minutes. His voice was clear and his enunciation distinct, so that every word reached his auditors who received his remarks with delight, and spoke of them with enthusiasm. He was followed by Elder Barlow, in an extempore effort which was well received, and Messrs. Blanchard and Barlow were commended, by vote of the Association, as lecturers for the coming year. Let vigorous preparations be made to welcome, second, and sustain them. They will come only where they are written for. Many applications for lecturers are already on hand.

Our Corresponding Secretary, Rev. I. A. Hart, made a lengthy Report which, instead of meeting the ordinary fate of "Reports," was applauded frequently and approved universally. And Mr. Cook, Publisher of the CYNOSURE, and Assistant Treasurer, gave a good and satisfactory account of the funds. His Report endorsed by Mr. Foster, as correct, produced an encouraging effect.

I formed a personal and very pleasing acquaintance with Prof. Milton Wright, editor of the *Religious Telescope*. The effect of our conversation on my own mind, is such as to fill me with hope concerning the United Brethren Church; and he plead the case of his predecessor, Rev. D. Berger, so well, that I must abate something of the severity of my judgment concerning that brother.

The Glory of the Church of the United Brethren, is its clear testimony, and consistent action against American slavery and secret societies. This church, founded by Otterbein, in this country, has had no martyr age as the Episcopalians, Presbyterians, Congregationalists, and (if media mean martyrdom) even the Methodists have—sprung from the side of Episcopal Methodists. The United Brethren adopted the methods of Wesley, and shunned his followers' truckling to slavery, general worldly policy, and the secret orders. And when I saw Brother Berger, apparently willing to go back on this record of his church, and stimulating the love of sect while he was giving up to the dark orders all that gave value and true glory to his denomination, I honestly feared lest he had "received the grace of God in vain."

The case, as I now understand it, from brethren here in Dublin, is that there is a slippery, palavering preacher, who practised medicine as well, and who joined the Masonic Lodge. Being questioned, he satisfied his Conference by evasive answers, such as that "the church was enough for him" etc., etc., so that his honest and unsuspecting brethren believed he would be true to their testimony against the secret orders.

The result, whose consolance is debauched by Masonic oaths, and others, whose children have joined the temperance orders, have made the opposition; and insisted on throwing out the gold of their church and keeping the dirt, instead of washing out the dirt and keeping their gold.

During our Sessions, we were cheered by an encouraging telegram and greeting from the Wesleyan Conference, signed by Brother A. Crooks.

The question of making the CYNOSURE a weekly instead of a fortnightly paper, was submitted to the Association, and decided in the negative by a strong vote, though many individuals were earnest for a weekly paper. No change will probably be made the present year. If the subscription list of the CYNOSURE as it is, can be put up to 10,000, another Anniversary may think best to have a weekly paper. Our lecturers this year (if we can get them) may change the whole face of the cause by another year.

Let us seek a new baptism from God, and move afresh against these foes of popular government, of goodness and of God.

J. BLANCHARD.

P. S.—Too much praise cannot be awarded to Rev. H. H. George, and the handful of Cincinnati brethren, who have prepared for and given us a successful Anniversary.

"BLINDNESS IN PART"?

I fear is happening to Oberlin as to ancient Israel. I preceeded from my Dublin, Iowa appointment to the Ohio State Conference of Congregationalists, meeting at Oberlin. I found the revered and beloved Ex-President Finney on his knees in prayer, as I had left him a year ago last winter, while on my way East about our Pittsburgh Convention, his health and vigor, and youthful appearance increased rather than diminished by constant pulpit labors ever since.

Oberlin itself was as beautiful as the month of roses and cherries could make it; and the schools moving along flourishing as usual.

The christian public has read, and is still reading President Finney's book on Masonry, and the "long agony" of a six month's discussion in the two churches there, is still fresh in remembrance.

The following resolutions adopted by the First Church, by a vote of 181 to 90, was the result. Similar action, softened, was taken by the Second Church.

Resolutions of the First Congregational Church of Oberlin.

Believing that "Secret Societies," as *permanent* institutions, exert an unwholesome influence in the community; and especially regarding the '*system*' known as 'Free Masonry' to be utterly wrong, and opposed to the Spirit of the Gospel, by reason of its unlawful and unwarrantable oaths, its irreverent titles and ceremonies, as also its general influence as a *secret combination*; therefore,

Resolved, That we earnestly advise any of our members who have any connection with the Masonic organization to withdraw from it; and any who have felt inclined, or may be invited to enter into such connection, to abstain from it.

And furthermore in accordance with the above declaration,

Resolved, That in receiving members, if any candidate be connected with this Secret Organization, we will, in the spirit of Christ use all hopeful endeavors to convince him of his error; but, if after such labor, he shall decide to continue *active* connection with it, we shall regret his decision, but cannot "bid him God-speed," by giving him the right hand of fellowship and entering into covenant with him.

If the thing opposed was nothing less virulent and dreadful than the false worship of the lodge, the above action would have suppressed it, but the Leviathan of idolatry is not so tender and less stringent than Moses' enactment of calf worship will exterminate this root of Upas. Hence, the superintendency of schools, and the lion's share of the municipal offices in Oberlin, I am told, are in the hands of Masons, sworn to idolatry, partiality, and proscription. Leading religionists in Oberlin are to day popular with the lodge; and their "soft impeachment" of the order is smiled at and welcomed as a lover's slap on the cheek!

H.

THE ANNIVERSARY AT CINCINNATI.

The National Christian Association opposed to Secret Societies, assembled according to appointment, in the First United Presbyterian Church in Cincinnati, on the evening of the 9th of June. Thirteen States and eleven Christian Denominations were represented by more than 100 delegates. There was much and fervent prayer, earnest and able discussions; and amidst all the diversity of sentiment on theological questions, with regard to the secret societies of the day, there seemed to exist the most perfect unanimity of opinion. In their prayers that God would interpose to deliver the State, the Church, and the souls of men from the malign influences of the anti-Christ of secretism, there seemed the most perfect agreement, as touching the thing they should ask of Him, who alone is able to put down these colossal powers of darkness. Strong resolutions were adopted. In nothing terrified by the adversary, or the arduousness of the conflict, with one mind and voice, it was determined to press forward and redouble our efforts and persist in them with the firm assurance that, in due time, Christ will manifest the superiority of truth, and his own Omnipotent supremacy over all his enemies; scattering their darkness by his light, and blasting their power by the brightness of his coming.

The Convention adjourned formally on Saturday evening, the 11th; but sermons were preached upon the subject in the morning, afternoon, and evening, in the churches of the United Presbyterians, by Rev. Mr. Faris, President Blanchard, and Professor Sloane, and the impression left, was deep and solemn, and we trust an abiding practical influence will follow the whole. As the minutes will soon be published, we refer our readers to them for further particulars.

H.

LOVE AND JEALOUSY, MURDER'S

McFarland is acquitted, and the press generally are howelling the fact as another proof that the people are as in sympathy with love and jealousy murders, that they are willing by such precedent to establish a common law to this effect, that if husband or wife shall commit adultery, or be suspected of it, the injured party may take vengeance upon partner and paramours in their own way;—and not be called in question for shedding blood to their hearts content, until the rage and fury of jealousy is appeased. For ourselves, we do not believe that public sentiment has reached this degree of barbarous degeneracy. We believe the numerous precedents of this kind which our courts have furnished within the last few years, are the special fruits of secretism. Other causes have united with this, as free love and infidel philosophy, and the pseudo-philanthropy that make no distinction between the victims of justice and misfortune, unless it be to expend more sympathy upon the latter. But these influences alone would not be able to obstruct and neuterlize the power of justice with the uniformity which we witness, were it not for the far more powerful interference of the secret conspirators that seem to exert an almost omnipresent, though unseen influence, wherever a fellow conspirator needs to be "extricated from his difficulties." Why do we think thus? Because this is precisely the work to which a secret order is adapted—just what renders their profound death-enforced secrecy necessary, and it is necessary only for these and such like things; then it is just what the obligations of Masonry and Odd Fellowship by the most literal and common sense interpretation of their terms require of their members towards each other; and more,—in every case where we have been able to get at the facts, we have found secretism actually present. Sickles who shot Key, was a high Mason. So was Cole who shot Hiscock. So was Bailey, who shot Laird. And if McFarland who shot Richardson was not a Mason or an Odd-fellow we shall be disappointed.

What is needed in these cases is the facts. If the press would give us the facts, we could apply the inductive philosophy and ascertain beyond a peradventure the real causes that produce such paralysis and perversion of justice. And if the persons in ten who go where a certain disease exists are soon taken with it; and nine persons in ten who avoid the vicinity do not have the disease, men conclude that certainly the disease is contagious; so if upon careful and extended observation it is found in nine cases in ten of surprising equitable, secretism is found to be actually present in the criminal box and in the courts, and in nine cases in ten where secretism is not thus present law takes its just course, such an analysis would reveal the hidden force that perverts justice, and put an end to all surmising and fruitless speculations. The public should take determined and thorough measures to get at such facts, and insist that the press shall give them; and if editors continue as heretofore derelict, that they be held responsible as *partizeps criminis* in the perversion of judgment and justice in the land. Let the facts be known. Honest men will adhere in secret orders should desire this as ardently as outsiders; for if the orders are wrongfully suspected in this matter, the *fact* will be their surest vindication. If they resent the call for the facts, and frown upon the press for publishing them, that is all one as if they were to plead guilty to the indictment. Give us the facts.

H.

WASHINGTON AND QUANTRELL.

A Word More for the Believer in the Validity of Masonic Oaths.

If any reader of the CYNOSURE is not fully convinced by my argument in the issue of May 17, that Masonic oaths are null and void, and not only may be innocently violated, but cannot be innocently kept; I wish to offer to such an one two more illustrations of the propriety of my position—a fact and a fable.

WASHINGTON.

The fact is this: George Washington, when he espoused the cause of the Colonies in asserting their independance by rebellion against King George of England, was under as stringent an oath as could be expressed in human language to defend the government, person, crown and succession of the British King against all his enemies, by all the means in his power; his purse, his tongue, his sword, his life. He had sworn never to retract this oath; never to allow that he could absolve himself, or be absolved from it by any prince, potentate or government, civil or ecclesiastical; nor by any other man or body of men whatever. Such an oath, to his king and by his God, he had voluntarily taken, and by its very terms without any mental reservation or evasion of mind, or possibility of being absolved from it. And yet, with this most stringent oath upon his conscience, he drew his sword and led the armies of the rebellious colonies through the War of Independence against the government he had so solemnly and irrevocably sworn to defend. And yet, where is the man who will say Washington was a perjured wretch, not fit to be trusted or believed, because he treated that oath as null and void when he saw that keeping it would be supporting oppression and wrong? If Washington was justifiable in casting off his oath of allegiance, in view of the usurpation of the rights of the Colonies by the British Government, how much more will every Free Mason be justified in renouncing his obligations to Free Masonry the moment he is satisfied that, instead of being what it professes to be, it is a corrupt and dangerous enemy of all righteousness! But all men justify Washington on the simple and obvious principle that no oaths which men can impose or take can bind them to do that which is in itself wrong, or exonerate them from doing that which is in itself right. Let them then repudiate this principle and cease to justify Washington, or, for very shame, let them cease their senseless prating about renouncing Masons as self-convicted perjurers.

QUANTRELL.

Now for the fable. Just at nightfall, Quantrell, of guerrilla infamy, with his staff, all in United States uniform, called civilly at a well to-do farm house some forty miles from the city of Lawrence, and requested, as the farmer was a loyal man, that he would furnish refreshments for his squad and their horses. And he added, "We wish to form a league with you of mutual aid and protection in these perilous times that will be of great advantage to you, provided you are willing to take a solemn obligation, which we assure you shall not interfere with your duty to yourself, family, country or God." The farmer, conscious of surrounding perils, assents. They therefore swear him, solemnly, "to bear true allegiance to our hand, to point out our advantage, to warn us of all approaching danger, to furnish us all the aid and comfort in your power, to keep all our secrets, and to stand by us with purse and life, and especially to let no person under the whole canopy of heaven know of our presence at your house at this time, or our destination upon leaving; binding yourself under no less penalty than to have your brains blown out, your family butchered, and your house made a dung-hill. So help you God, and keep you steadfast to perform the same." They then impart to him their passwords and signs of recognition, and enter his name as a member of their clan, and at once cast off restraint and begin to discuss the business of their expedition. The farmer is not long in discovering that they are not Union scouts, but Rebel bushwhackers; and that by the morning light they intend to surprise the city of Lawrence, slaughter the men, sack the city and reduce it to ashes. Now before you go the farmer's perplexity and distress. "What *shall* I do? My father, and my brothers, and my old friends and neighbors are in Lawrence. By a three-mile ride and a ten-word telegram I can save them. But alas! that solemn, dreadful oath! I cannot perjure myself." Did he reason thus? I: ho did, would not all men of sense say he was a downright fool, or something worse? What if he had said, "I was deceived. That oath embraces what I had no thought of; besides, I was in their power, and felt that it would not be safe to decline the oath; I don't hardly believe it is binding." And then a long pause of anxious thought, and afterwards this final conclusion. "But if I betray those terrible marauders, I and my family will be sure to become the victims of their devilish vengeance. I cannot perjure myself. I must preserve unsullied the purity of my honor. Lord preserve my friends! Oh, that I might give them notice! But I cannot—my conscience, my oath, my honor?" You hypocritical coward, you deserve a halter! Had he thus reasoned and acted, this would have been the indignant and spontaneous verdict of mankind. But if there was any reason that made it the imperative duty of that farmer—life or death, oath or no oath—to warn his friends at Lawrence of their secretly approaching foe, reasons of similar nature, but of vastly weightier import, make it the sacred duty of every Mason to warn the world against Free Masonry. But if the Mason sees the counterfeit and dangerous character of Masonry, and whether under the pretenses of conscience, or of honor, or of fear of Masonic vengeance, remains silent, and the fiend prospers, and justice is subverted, and crime colors the greatest immunity, and Morgans, and Frisbaths, and Murdocks, and Hunters, and Konedys are murdered, and apostacy to Deism increases like a flood, as when all Israel went a whoring after the strange gods in the groves and on the high places of Baal, and souls die eternally, by trusting in Masonic righteousness, instead of Christ, the guilt of all those crimes, the blood of all those martyrs, and of all those souls, will be required of that Mason who knew the falseness of Masonry, but gave imperiled men no warning. "His blood will I require at thine hand saith the Lord."—Ezek 3.

H.

PEACE BEFORE PURITY.

Rev Dr. Fowler in his sermon before the Re united Presbyterian General Assembly in Philadelphia, thus expressed his desire for reunion with the Presbyterian Church South. After alluding to the fact that slavery, the distinctive cause of their disruption, "is dead and buried and without a mourner at its grave," he says: "The message of our hearts to them" (the Southern brethren) is, let us be one again. Let the closing of the grave of slavery be the filling up of the chasm between us. No terms of reunion are necessary. No conditions of any kind, no concession or confessions, or pledges. We have none to offer and none to exact." The Bishops of the M. E. Church, have also approached the M. E. Church South, professing reunion in the same spirit and on the same terms. The church South, very coolly repels these advances. And why should they not? If slavery was the sin, the Northern churches have held and declared it to be, those who approve of it, and are restrained from precluding it only by force of law and of arms, are no more fit for Christian fellowship, merely because slavery is dead against their will than they were, when by their will it existed and flourished. To propose reunion and Christian fellowship with ex-slaveholders, with no confession of the wrongfulness of slavery on their part, seems to us, to us to propose reunion and an acknowledgement that the Northern churches were cowardice and oppressive in ever withholding fellowship from them on account of slavery, and would imply a consent that they may restore slavery, if by any means they can get the power so to do. We do not wonder the Southern Presbyterians resent such overtures, and decline to take the hand that is thus extended to them. How can they in the light of such overtures, resist the conviction that their Northern brethren were more politic than sincere, in their former denunciations of slavery, and having heretofore abused them for the sentiments which they still held, are not worthy of their confidence now? How can they confide in those who thus deliberately reverse the Apostolic rule, "First pure, then peaceable," when on every meeting floor the glory of denominational greatness induces to heal the hurt of the daughter of Zion, slightly saying peace, peace, when there is no peace, accepting compulsory outward reformation for repentance, supposing that gain is godliness?

H.

Minutes of the Cincinnati Convention.

It is proposed to publish these in pamphlet form, by volonteer contributions; each contributor to receive copies in proportion to their contributions. If enough is contributed to warrant publishing letters, reports and speech at full, it will make a valuable campaign document. We have as yet, but a small part of the amount needed. If you want the documents, or to aid in printing and circulating them, send in your orders with the cash, to the Publisher, EZRA A. COOK, 88 La Salle street, Chicago.

As soon as the amount needed is received, we shall put the work in print. The more we receive, the more valuable we will make the work; and the sooner the friends send in, the sooner they will get it.

I. A. HART, Sec'y.

A SAMPLE OF GOOD TEMPLAR EFFORT.

We see from the *Prohibitionist* of June 1st that the richest body of Good Templars in our country has just held its annual meeting in St. Louis. It would, of course, in its spirit and doings, present an example for all subordinate branches of the order, and certainly *should* (if the boasting of the order is true) present an example to all of the most effectual temperance effort. In this view, the account of the meeting by the *Prohibitionist* is worthy of notice. We give most of it, connectedly, dropping figures and pointing to our remarks. After planning at the pleasure trip from Chicago to St. Louis, the editor says:

"We had a fine time, but the Right Worthy Grand Lodge did very little that will ever advance the interests of the great cause before us. We heard many earnest members say, 'Why do we meet? we have done nothing except to elect a Right Worthy Vice Templar.'

It is sad, in this day, when there is so much to do, to see a host of old veterans meet to spend session, and do so little work—and worse than so few efforts to the willing, groaning, dying people (1.) Is it a time for festivity? Is it a time for mirth and play, when our nation is well nigh swallowed—swallowed up in drunkenness? When our young men by the thousands are yearly going down to drunkards' graves?

We had hoped to hear the key-note of prohibition ring out from this, the highest branch of our "noble order" in North America, but we came away disappointed. (2.)

We had hoped to hear some word of encouragement about the temperance literature of the day; some acknowledgment of what the gigantic work of the National Temperance Publishing Society of New York was doing; but not one word—or rather, words of discouragement.

In years to come, will not our order blush to know that it has done so little in this direction?

It will take a great many such sessions of this grand body to rid our people of the terrible curse which is the main prop of the rum power. (3.)

The Grand Lodge of Missouri left nothing undone to contribute to the happiness of the delegates and visitors on this occasion.

On the first day of the session we were in need of "Shaw's Garden," the Fair Grounds, etc. About forty carriages, the best in St. Louis, were chartered for this purpose. (4.)

Mr. Kimble, of St. Louis, acting General, mounted on a beautiful horse, commanded the brigade, and made the charge in an admirable manner. All will agree in saying that this was one of the finest rides they ever enjoyed.

The company, the scenery, the grand style in which the affair was conducted, conspired to make this a long to be remembered ride.

In the evening, after this delicious feast of flowers and perfumes, we were regaled with a reception speech from Rev. T. Marshall, of St. Louis. In behalf of the Grand Lodge of Missouri, responded to by J. R. Crue, Right Worthy Grand Templar of North America. Others addressed the audience, among whom was Thomas T. Randall, of Oswego, New York, who gave us two resolutions; one, "The Bells," by Bungay, was loudly applauded.

Mrs. Randall has her voice under good control, and renders her pieces well.

On Wednesday evening there was a union of Kansas and the District of Columbia, by the Rev. Mr. Parkhurst, of Massachusetts, and beseeketh they are to be "one," and that one is to be Mr. Barcom.

After this event, we repaired to the Philharmonic Hall, to enjoy a grand reception, music, strawberries and speeches. * * *

The next session of this grand body will probably meet in California; if so, we shall try to be present as a representative, eligible to the Right Worthy Greed Vice Templarship, in order to spend a little more time on this important part of the business—we had only about thirteen candidates for the office at the session, and took some six or eight ballots without any election. (5.)

1st. But how *could* they, as a secret body, "send forth clarion notes to the waiting groaning, dying people?" To do this they must give up their secretism, and operate upon the old, pagoral plan. But they must together as a *secret order*, and adhering to this disfranchising principle of their organization, they only acted out its true nature. They were perfectly consistent in the course they took.

True, so many prominent and zealous advocates of temperance, gathered from every part of the country, could have exerted a vast influence on St. Louis. There were churches enough in the city that would have been freely opened to them; they could have gathered large congregations in them; could probably have gotten hundreds of drunkards to sign the old temperance pledge and saved them, and added thousands to the prohibition ticket; but that kind of work was not what they came for, as a secret order. They came to exalt their order—to mimic Masonry—"to elect a Right Worthy Vice-Templar!!! No wonder honest secret members among them said, "Why do we meet?"

2. My friend, you ought not to be disappointed; you are to be blamed if you are. When the light is poured about us as it now is; and when we are so solemnly commanded not to hide it; and moreover, when we have had so much temperance experience, and have such wonderful reforms wrought, and so many drunkards saved by the old open and Washingtonian efforts, then to turn round and calculate upon, and expect to diffuse light, and move the masses, and carry on the temperance cause with success, by secret temperance orders, is altogether unreasonable and futile. It is not their nature to produce it. You might just as well expect to gather grapes of thorns, or figs of thistles. It is not only futile to expect it, but it is highly criminal. It is to act aside God's wisdom in his work, for human wisdom—is to stake, and ruin the cause.

3. So it will; and we are glad if any of that grand body are beginning to be sensible of it. Their progress is backward. Look at it in this meeting: its great leaders and exemplers for the nation, met together at such expense, to "elect a Vice-Templar," in their way; and may not wine-bibbers, whiskey-lovers, and saloon-crowds, have a fine time, too, as they understand it? True, this grand order and its friends, profess to be moving on swimingly. Only fall in with us, is their boast, and we will soon carry on the temperance cause to its triumph. Carry it on by this pregress backward, eh?

Hot it must take a nation while,
To get us covered so,
While slipping back a weary mile,
For every rod we go!

Yes, slipping back as at St. Louis.

4. But this, it will be said, was the fault of our Missouri friends and the St. Louians; they took up our time so. We must go not to "Shaw's Garden," and go over that and the "Fair Grounds," and about forty carriages—best in St. Louis, were chartered for the purpose;" and after "this delicious feast of flowers and perfumes," there was an evening grand reception—a reception speech and response, and poetical recitation by Mrs. Randall, who "was loudly applauded," and "had her voice under good control;" and next day there was an oration, or pantomime, or something, about the "Union of Kansas and the District of Columbia;" and then we repaired to the Philharmonic hall to enjoy a grand reception with its musical and feasting accompaniments; and among the rest, "The Right Worty Grand Lodge was excursed up and down the river;" and so with rides and receptions, and pleasure-sailing, and music, and strawberries, and whatnot-all; there was no time to do anything about temperance.

Pity that such an all-important body, that is to save our nation from being "swallowed up in drunkenness," and our young men by thousands from drunkards' graves," should be so cursed away from the very object of its existence. But had not the officers and leaders of such an exalted body as "The Right Worthy Grand Lodge of North America," the time and exercises of their principal meeting at their own disposal? Was its wonderful failure caused by the St. Louians?

Besides, was not the reception they gave to this supreme body of Good Templars, very consistent and natural? They knew what that body, or order, was, and acted accordingly. True, its declared object is to promote temperance, and in some cases (though now becoming rare) it may do it; but it is plainly to be grasping after all the fruits and material of old temperance efforts for its own selfish ends. It is basting up for members, for fees, for combined influence and power—a spuriositog to itself the great names of Grand, and Right, and Worthy, etc., piling them up to the skies; and is earnestly reaching after pomp, display, self-exaltation and self gratification.

Now the St. Louians saw all this plain enough. They are pretty good philosophers—have common sense at least; and they looked right through the thin temperance guise of Good Templarism, to its real workings, sins and self-exalting nature, and prepared to receive and welcome the body accordingly. And while they were driving its members about the city in forty gilded carriages, "the best in the city," and feasting and sailing them, they were laughing in their sleeves at their temperance pretensions! They would forseeth do their part well to honor and gratify the body; while the latter, as a representative of temperance, betrayed the cause. The failure lay in the nature itself, of the order.

5. And now, shall many earnest friends of temperance be called away next year to California, to set over the same farce again? Recollect San Francisco is not going to be out done in her demonstrations by St. Louis! If she learns that the Right Worthy Grand Nabob of North America is coming, she will be ready to give a glorious reception. And then official dignity will run so high in the order, and so many candidates will be fired with ambition for it, that not only eight, but eighty ballottings may be made in vain. And when this is over, and all the parade, display, and exaltation of the occasion is past, then those whose hearts are truly in earnest for temperance, may well ask again in despair, "Why do we meet?"

I. F.

Resolved, That the time has come for a united, wise, and energetic movement among all true disciples of our common Lord and Master, to resist the encroachments of the vicious secret orders as hostile alike to the civil institutions of our land, and adverse to the progress of the Redeemer's kingdom throughout the world.

The above Resolution was adopted by the Illinois State Congregational Association, at their late meeting in Aurora, with one dissenting voice.

The Royal Way of the Cross.

[Intorted by request of MRS. REV. GEORGE CLARK, Oberlin, Ohio.]

We may spread our couch with roses,
And sleep through the summer's day;
But the spot that in sloth reposes,
Is not in the narrow way.
If we follow the chart that is given,
We need not err at a test;
For the Royal way to heaven,
Is the Royal way of the Cross.

II.

To the soul that is reared in splendor,
The Cross is a heavy load;
And the feet that are soft and tender,
Will ache from the thorny road.
But the chains of the soul must be riven,
And wealth must to us be dross;
For the Royal way to heaven,
Is the Royal way of the Cross.

III.

We say we will walk to-morrow,
The path we refuse to-day;
And still, with our lake-warm sorrow,
We shrink from the narrow way:
What heeded the cheer of heaven,
How the fortunes of life might toss:
As they believed their Master to heaven,
By the Royal way of the Cross!

PUBLISHER'S DEP'T.

A WEEKLY CYNOSURE: Shall We Have it?

We refer our readers to the first editorial (second page), for our answer to this question. We thank our many friends who so promptly responded to our request for their vote for a weekly CYNOSURE. Your letters have encouraged us very much.

Minutes of the Cincinnati Convention.

The minutes of the Cincinnati Convention of the National Christian Association Opposed to Secret Societies, are now being put in type and will be printed very soon.

Send on your money at once, for we shall print but a small edition. Price of single copy, 25cts. Five copies for $1.00. 100 copies $15.00.

EZRA A. COOK, Publisher
88 La Salle St.
Chicago.

Aurora Minutes

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the CYNOSURE is published, should read the minutes of the Aurora convention.

The first edition of these Minutes (3,100 copies) was exhausted in a very short time. Of the second revised edition (2,000 copies) only a few hundreds remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement which it contains; it has a clear, racy address from Rev. I. A. Hart, and a powerful sermon on secret societies by Prof. Chas. G. Finney of Oberlin College. Both of these gentlemen are seceding Master Masons. It also contains the history of Masonry by Prof. J. Blanchard, in itself a highly interesting address, which, in another form, appears as the *first*, in the series of CYNOSURE tracts.

Send for a copy of the AURORA MINUTES.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cts. 50 copies $2.00.

(See advertisement in another column.)

☞ We frequently receive letters, saying "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, send us the money, and we will send a sample for every two papers that you want. We will furnish them until our supply is exausted, free of charge. You must allow us to select from these numbers of which we have the greatest supply.

☞ To any one who is too poor to buy tracts and yet would make a good use of them by spreading the light and logic they contain, we will send fourteen tracts on receipt of a three cent stamp, until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fall.

An industrious old man in Eastern Connecticut, whose early education was neglected, has put out a sign announcing, "Gein out white washin done in here."

Correspondence.

Editor Christian Cynosure:

You have received my name to a small club sent by J. B. Logan. I have been an anti-Mason always, and am glad of the uprising against it. I copied a sermon (found among my father's papers nearly worn out) in 1845, and have the old manuscript yet, but a leaf or two of the first of it is lost. It is from Lebeus Armstrong, preached I think, in Philadelphia. I expect there are many such in the land, and I am glad that such a paper as the CYNOSURE is published, so that information on the subject can be obtained. Hitherto, it has been just impossible to learn everything on this subject. I happen to be a Methodist minister, have belonged to the Southern Illinois Conference since 1864, and I think that two-thirds of the ministry of our Conference are Masons or Oddfellows, or both; and it is my settled conviction, after an observation of many years, that a minister's usefulness is fearfully damaged when he becomes a Mason; and if he adheres, his ministry is little more than dead formality. Welcome to the spiritual. Trouble the waters—send them to the bottom—make them boil. Some things can only be purified by boiling.

Please ascertain if you can, whether there are any perfect copies of the sermon above mentioned, by Lebeus Armstrong." It is a good thing; strong and forcible. If I had not lost some of the manuscript, I would forward it to you, and you could do what you pleased with it. Excuse this scrawl.

Yours, &c. OGLESBY.

"We have the sermon, and intend to print it soon in several articles, as it is long. We are glad to hear from our brother down in "Old St. Clair." We used to circulate in that region 25 years ago, engaged in the Sabbath cause, in connection with the brethren in Lebanon College and the Alton Presbytery. We hope brother Oglesby will now stir them all up against these works of darkness in Masonry and secretism. Nor will we forget the Sabbath in our present effort, but still point to its saving, holy light. We shall be glad to hear further from brother Oglesby hereafter. ED.

GOODRICH, Mich., April 15, 1870.

Editor Christian Cynosure:

DEAR SIR.—I have for more than forty years looked upon Free Masonry as a wicked institution, yet I never till of late, saw the necessity of my church and christian duty everywhere, waking up, girding on the armor of righteousness, and in the strength of Christ, commencing an aggressive warfare against that great abomination. I am astonished that I have been so long asleep, and that the church, as a body, is still sleeping, and that the civil institutions of our country are slumbering, while a secret volcano in the shape of Masonry, is now only gathering new forces, and now strength, and is fast arrested, will pour its fires of civil, religious, and moral death over everything that once held dear on earth.

Never there was a time when Zion should arise and put on her strength, and never there was a time when christians should lay aside their denominational bickerings, and unite as one man in the name of their God against their common enemy, that time is now. How great the work! How great the calling! and how can it be accomplished in the present divided state of the church? Our Savior says, "The children of this world are wiser in their generation than the children of light." Before he enters concentrating his forces? On the one hand, see Catholicism, Judaism, and Infidelity uniting their strength to blot out from the world that only sure guide for man, the Bible, and destroy the government of the "United We Stand." This once done, how easily will the civil powers of our country become a spoil and a prey to these blood-thirsty machinations. On the other hand, as I view it, Masonry now holds almost absolute control of the church, and like Simpson, with head shaven, and eyes put out, her strength is comparative weakness. I ask, where is the religious journal, or even the secular press that dare utter a word against this abomination? And yet the church still continues to cherish in her bosom this foul monster, which secretly and almost imperceptibly gnaw, and feed, upon her vitals. In this dark day, in this critical hour, I now ask the church of Christ, is the same of her Lord Jesus Christ, what is to be done? Do you say, "let the monster still live; let him alone and he will die of himself"? Oh, "Tell it not in Gath;"

Is not concentration of action and union of effort, the indispensable pre-requisite in this great work? It seems to me, that it is now time Simpson's hair should be growing; and that a time for him to do? Surely, "the Philistines are upon us." "What meaneth this 0 sleeper? Arise, and call upon thy God if so be that God will think upon us, that we perish not."

A. OLDFIELD.

ED. EDITOR: It is but a few days since I heard there was an anti-secret society paper, published in the United States. Two numbers of the CHRISTIAN CYNOSURE accidentally fell into my hands, and I now send you enclosed two dollars, one to pay for the paper, which you may direct to A. Oldfield, Goodrich, Genesee Co. Mich., and for the other dollar, you may select such tracts as you think most useful and interesting on Masonry, and send them to Daniel Hartwell, directed to the above named office.

Respectfully yours,

A. OLDFIELD.

—:o:—

Testimony to the Point.

LITCHFIELD, Mich., May 5, 1870.

Editor Christian Cynosure:

DEAR SIR.—Some weeks ago I sent you some Anti Masonic documents, and now send others.

I lived in Monroe County, N. Y. at the time of the Morgan outrage, and helped to put money down, politically and morally. I attended the Leroy Seceders' Convention in company with good Deacon Dox. Durnum whose name is enrolled near the commencement of the Western list. Eli Breed, one of the leaders in the Masonic conspiracy, was a cousin of mine by marriage, and Biram B. Hopkins Bruce a deputy, was my cousin, both Royal Arch Masons. Biram B. renounced Masonry soon after and published it to the world. A brother-in-law of mine, a Royal Arch Mason, turned me out of his house because I said, "Cain, where is thy brother Abel? the voice of thy brother's blood cries unto God from the ground." He said, if Morgan's fate will never be known until the day of judgment." I went to Vermont, helped stir up the people there, delivered one address, aided in getting up an Anti-Masonic paper, and sent two letters to two hundred clergymen who were Royal Arch Masons, but got no reply. Vermont soon redeemed herself from the power of Masonry, politically and morally, and the lodges gave up their charters. The serpent did not die, however, but was terribly wounded, lay partially, and the old serpent, watching her opportunity, gathered together, by borrowing or stealing, nearly all the Anti-Masonic documents and destroyed them. This done, and seeding Masons having mostly died off, and a new generation of young men coming upon the stage who knew little or nothing of the Morgan murder, the old serpent again crept out of her den, clothed herself in her finest regalia, and behold, has allured very many of our active young men into her Aesculean embrace; and not only so, but ministers of the Gospel of Christ, and many of their flocks have been bitten by her and are dying spiritually. And is there no help for life? Yes! and blessed be God you have lifted the standard of truth, for their rescue and cure. I bought in Vermont fifty copies of Rev. Moses Thatcher's sermon on Masonry, and distributed them. I sent out, and am sending, nearly all the CYNOSURES away to friends and acquaintances. I gave one copy of Thatcher's sermon to a minister here, and to one deacon also. God has promised that when iniquity seems to be a flood, he will lift up a standard against it. The sword of the spirit will accomplish the overthrow of Masonry in due time, if we faint not. If you can send me a copy of Finney's book, now one of Mrs. Lucia Cook's also, I would like it. Please say how much money I must pay you for them. I am a poor man 71 years old, have pretty good eyesight, am hale and active, and love to read and pray. I pray for the prosperity of Zion, that she may rise and shake herself from the dust and corruption of Masonry, and put on her beautiful robe of truth once more.

Yours in love,

S. HOPKINS.

We hope to hear further from Bro. Hopkins, and want him to give us all the facts he can, connected with the Morgan tragedy. Does he know if Mrs. Morgan is yet living, and if so, where? We thank him for the documents sent. —Ed.

A Humbug Editor

From the Toledo Blade, March 30, 1870.

TO CORRESPONDENTS.—To a subscriber, Fairham, Vt., the editor says: "We have never seen a book entitled "Light on Masonry," by Bernard, about which you inquire. There have been a good many books published from time to time to expose the "secrets and ceremonies of Free Masonry," and we have examined a good many of them, and know them to be unmitigated humbugs, gotten up by swindlers for the purpose of making money out of a credulous public. Who are the "intelligent people," and who are the "swindlers," publishing "unmitigated humbugs," in A. D. 1870?

J. MCLOUSKY.

ANSWER.—They are such editors, and those who believe them. Here we have Bernard's "Light on Masonry," classed with humbugs and presented as such; when the truth is, he was appointed by a Convention assembled to consider the facts about Masonry, to write them out, and hundreds and thousands of Masons testify to their truth; and his book containing them, has gone on to the tenth edition, and yet this redoubtable editor puts it down among humbugs! And all he proves is—that he is a humbug himself.

F.

Editor Christian Cynosure:

DEAR SIR—In the March number of *Maple Leaves*, in the Biblical calendar, I find the following, which I would like to see in the CYNOSURE, with your comments.

Very truly,

W. A. WALLACE.

March 6th—Free Mason's Grand Lodge founded at York, England 926. "So shall God find favor and good understanding in the sight of God and man."—Prov. 3 : 4.

Well—this is put down as a chronological fact, and so is intended to be taken as entirely disinterested and that certain testimony, that the Grand Lodge was then founded in the year 926. But this is proved to be false by Masons themselves. Mackey in his "Lexicon of Free Masonry," declares, and also other Masonic writers, that it began in London, by the union of several working-masons' clubs, on the 24th of June 1717. These lecturers, boasters, and grand orators of Masonry gave it a start any where, and at any time that seemed to them the most noted. Still the greatest number of these declare very confidently that Solomon was the first Grand Master, officiating as such at the building of the Temple; and yet this was some two thousand years before the date given above, so that all this chronological item proves is, that Masons will lie, that they are sworn to do it, and will do it in the most plausible way. Then the passage of Scripture is lugged in as if connected with Masonry, to give it a go off, and cover up its lies.

F.

GIRARD, Ohio.

Editor Christian Cynosure:

The CYNOSURE is creating considerable stirring among the secret orders here. And I am satisfied that I can accomplish more good by circulating such books as Bernard's, Finney's and Levingston's, all of which I have lent out. Many of them read these books without appearing to be committed against secretism, but when the blighting, withering despotism test whips everything into silence, if not into submission! There is here a Doctor, who has been a Mason, Odd Fellow, and Good Templar, and has announced them all: and yet dares not take so decided a stand as to take the CYNOSURE. Some of the Masons, and a few of the Oddfellows are scarcely willing to speak to me when I meet them. I want the inside of Good Templarism, for I think it is doing as much harm here as either of the other orders. It is fast killing out the wholesome prejudices against organized secrecy. I said to an Odd Fellow recently that Templarism had done more for Masonry, than all it had done for itself. Said he, "I do not see how that is, but I know it helps Oddfellowship, enables us to tell who will make good Odd Fellows."

About eighteen miles from here is a church with which I have a nominal standing. Last May I proposed a lecture there, against organized secrecy. Some of the members agreed to lay the matter before the church; none of the resident members were Masons, except the preacher, whom they had just hired, and most of them spoke to be Anti Masons. A few weeks ago I received the respectful answer that "under existing circumstances, such a lecture would do us more harm than good." My first impulse was to appoint a lecture at the school house; but, upon a more prudent, sharp letter, and concluded to wait and see if "existing circumstances" would minister at that utter sext year; and if so, will try the school house.

Yours, D. REED.

—:o:—

NEW GARDEN, Ind., May 31, 1870.

Editor Christian Cynosure:

In accordance with the instructions, I forward the minutes of the Wayne County Christian Association opposed to secret societies. Make such use of them as may best serve the cause. It will be seen that the resolutions are mostly copied. Our time was limited, and we thought as they spoke our views, we could not do better. We gave but short notice, expecting to have only a small meeting, but we had many more than we expected, and are assured that had we given more, many others would have come. About twenty-five signed our Constitution, and others were ready to sign, but left before it was adopted on account of the interference of the hour. I hope we shall move in a kind spirit upon the enemy works.

Yours, H. BOUGH.

We regret that this, and the following communication, have been so much delayed. They lose nothing of their importance, however, by coming after the Convention. We hope the example here given, of organizing auxiliaries in this cause, will be followed in many places. —Ed.

—:o:—

DACHIAS, Ohio, Feb. 10, 1870.

Editor Christian Cynosure:

We frequently find in temperance journals and others which wish to aid secretism, articles condemning those of us opposed to secret societies, because they say we oppose a good reform! Now we warn our readers here that they mistake us when they accuse us of this. It is true we oppose secret societies with whatever ability the Spirit may bring allow us to enjoy; cost so long as Good Templars and others become indignant at us for doing so, so long do they class themselves with one of the greatest evils of this land. I know that the advocates of Masonry and Odd Fellowship are unpalatable to their taste, but nothing that conflicts with the glorious object of temperance. But Templars, Sons, etc., say, "We are no advocates of Masonry." Well, if you are not, why allow yourself to become its decoye and helpers, and why get indignant at as for opposing it? Do you not see that you place yourselves in a bad position in doing this? You cannot be both for secretism and temperance; and if for try for it, you will only be like Esop's man, who fell in with the counsel of everybody and pleased nobody, and lost all at last. As far as temperance is concerned, Mr. Templar, we advocate it to a greater extent than you do, and as total abstinence from all intoxicating drinks. We believe the grand and noble object for which man was created, requires temperance in all things. We look not to enjoy the sweets of life in a proper manner, or to have a pure and proper Christian character, we must discard all intemperate habits, and strive to save others from them. But we cannot effect this great common object by combining together in secret for it. It is ridiculous to pretend such a thing. The only way we can see in this is, that of making temperance an auxiliary room and introduction to the great ruling power in secretism which is Masonry. Therefore, Mr. Templar, consider it our paramount duty to oppose you the same as Mr. Masonry, because you piece yourself on the same ground. [PEREGRI.

Anti-Masonic Organization.

NEWPORT, Ind., May 25, 1870.

At a meeting of citizens of Wayne County, Indiana, convened in pursuance of a call of citizens of Newport, at the Wesleyan Methodist House. Rev. J. L. Fall was chosen temporary Chairman, and Rev. A. E. Evens of the United Brethren Church of Dublin, Secretary.

After prayer by S. Roberts, Free Methodist, the subject of the meeting was stated by the Chair to be, to organize a Christian Association opposed to secret societies, auxiliary to the "National Christian Association opposed to secret societies," and to send delegates to the Convention to be held at Cincinnati, on the 6th of June.

On motion, Rev. S. Roberts, Free Methodist, Hiram Hough, Friend, Rev. J. Craner, United Brother, Rev. J. W. Johnson, Wesleyan Methodist, and Philip Venard, Episcopal Methodist, were appointed to prepare business reported at the meeting; also a Constitution.

Rev. A. E. Evens, United Brother of Dublin, was called upon to address the meeting in the absence of the Committee, to which he responded appropriately in a short address; A. Butler, J. L. Fall, J. Huddleston, and E. Roberts, also spoke briefly in favor of the anti-secret enterprise.

The Committee to prepare business, reported as follows, and also, the following preamble and resolutions:

WHEREAS, Christianity in its origin, is an emanation from Christ, and in its experience, is a union with Christ, and admits of no rival in the hearts of his subjects, and,

WHEREAS, Masonry with its kindred systems, neither emanates from Christ, nor consists in union with Him, but adheres to rites and ceremonies not defensible from the Bible, and imposes obligations upon men's consciences, often inconsistent with that word, therefore

Resolved, That it and they, sustain a relation of rivalship to our common Christianity, and are therefore anti-Christian.

Resolved, That permanent social secrecy is a badge of all associated evil doers: and we are commanded to shun the very appearance of evil.

Resolved, That the history of secret benevolence orders, for the last twenty years, publicly demonstrates that organizations operating secretly for good objects, are easy stepping stones to the more mystic and dangerous orders, and therefore, as the earnest friends of the temperance reformation, we ask for it an open field and free discussion, believing that it is impossible to reform men by ceremonial obligations, but only by the creation of a right feeling and principle, through the truth, unclouded by rites and ceremonies, and unimpeded by the suspicion which always follows secrecy; and we therefore deem it unwise and needless a stilling with, or in any way to countenance such secret organizations.

Resolved, That we believe our duty to be plain, viz: First, to religiously abstain from any affiliation with these societies; Secondly, to testify truthfully, and lovingly expose their antichristian character; and Thirdly, by all legitimate means, to oppose their progress and influence amongst us.

On motion, the report of the Committee was received.

The Constitution reported by the committee, was then considered and adopted.

On motion, Craner, S. Roberts, and J. Clayton, were appointed to propose to an adjourned session of the Convention, names to fill the offices provided for in the Constitution. The Convention then adjourned to 7½ o'clock this evening.

Convention met pursuant to adjournment.

Prayer by J. Craner.

The Committee on permanent organization reported for President, A. Butler, of Dublin, Indiana. Vice-President J. L. Fall. Secretary, Hiram Bough, New Garden, Indiana. Treasurer, J. Clayton.

Executive Committee, David Wilcuts, S. Roberts, Dr. Herbart, E. A. Evens, Dr. Kessel, E. Stibbens.

On motion, the report on officers was adopted; whereupon, A. Butler took his seat as President of the Convention, and proceeded to address a few appropriate remarks, assuring the audience of his firm resolve to do his part in the work in which we are engaged, to the best of his ability.

The resolutions were then taken up separately, and while under consideration, S. Roberts, J. L. Fall, and J. Craner, made appropriate remarks, showing the insidious workings of secret societies, and how secret temperance societies are stepping stones to higher orders. The resolutions carefully considered, the Resolutions were all adopted.

On motion of S. Roberts, *Resolved*, That it be the judgment of this Convention it is unconsistent for any orthodox church, to receive into its communion any person who may belong to any secret organization.

On motion, A. Butler and J. L. Fall, were appointed delegates to the National Christian Convention, to be held at Cincinnati, on the 6th of June. The Secretary was instructed to furnish the CYNOSURE with a copy of the proceedings. The Convention then adjourned to meet at Mount Vernon meeting-house, near Williamsburg, Ind., on the second Wednesday in August, at 10 o'clock A. M.

HIRAM HOUGH Sec'y. A. BUTLER Prest.

—:o:—

ORRVILLE, OHIO April 25. 1870.

Editor Christian Cynosure:

DEAR SIR—I take the liberty to send you the enclosed, clipped from our "Lorain News," published in this place, and which is under the influence of Masons and their jacks. It appeared in the first issue after our Charter Election.

The Mayor and Marshal are Masons, and were scratched out.

The following reply was sent to the "News" but has not appeared. Will you please give your views of the same and reply, a notice of the exercise. The "News" says,—"Here's Rule Mules," "I vote for no Free Masons, nor their leforeal oaths to violate law, and commit murder. I vote for no drunkeries or other devilish rum. The solemn protest was entered on the side of a ticket and deposited in the ballot-box, at our local election on Monday. Three names on the ticket were scratched, two of which belonged to Masons. The man that deposited the ballot is evidently laboring under a severe attack of dyspepsia, and in all Christian sympathy we would suggest that he try the healing powers of some first-class hydropathic institution, so that he bodily vigor may be restored, and the hideous monster that stalks at his side by day, and troubles his dreams by night, may be for ever exorcised.

"Thus our "News" speaks in kindly, gentle tones. Now Mr. Editor, will you please, for the special information of your readers, to solve the following problems?

1st. If it makes one a mule to kick against Free Masonry and its frightful bloody oaths and blind candidates, stripped hoodwinked and cable-towed; what is the proper zoological names by which those editors and others should be known, who bray so lustily for Masons and their institutions?

2nd. If in the abounding "Christian" sympathy of the editor of the "Lorain News," he would prescribe first-class hydropathy for the stubborn "mule," what would be an appropriate prescription for unsightly long ears, and their natural perversity and big-headedness?

Please solve, Mr. News, to the best of your ability and ripe training, to cause and cure; and while you are fresh among us in your editorial chair, in order that the patience of the "News" may understand and know how to apply your doctrine.

A NEWS READER.

—:o:—

Free Masonry an Imposition.

Free Masons, so called, are imposing on the people both in Church and State. First, they impose on the State by working corrupt, unprincipled men into office. This they do through their dark machinations, thus corrupting the very vitals of our free government. In the second place, they impose on the people by allowing out-throats and villains of all grades to escape justice, because said villains are Masons; thus jeopardizing the lives and all the interests of good citizens. Then again, they impose on the church, by allowing men to be ruler, or in other words, more benevolent and more religious than the church, and yet it is true they are Christless, so far as their institution is concerned. Further, they claim that the Bible was kept by them during the dark ages, and handed down by them to the church, in the reformation, which is nonsensical and false. Also, Masons impose on the church, when delivering orations as they often have at the laying of corner-stones in church edifices lauding the institution of Masonry far above the church for which Christ died; and they impose on the Bible itself by carrying it in their funeral processions in such parade, and by such persons as they do. For example; in the town of O——, in Iowa, there was a Masonic funeral. The man who had died, being a Mason, was an infidel, and the majority of the men that went in the procession at his funeral as Masons, were drunkee, profane men; and yet the Bible was carried in the procession, notwithstanding the fact that one whom remains they were paying such honor to, had been a rejector of the Bible. Now are not such things the highest blasphemy?

D. MURDOCK.

—:o:—

The Cynoxure A Necessity

BURSON, Marshall Co., Ind.

Editor Christian Cynosure:

SIR—Send me the CYNOSURE. Here is the pay I cannot think of living without the paper. We read it in our family, and teach our children to honor the principles therein taught. Then we tried to get our neighbors, and not withstanding secrecy has a strong hold in this place, it is awakening something of an interest in the minds of the people; and I think ere long I shall be able to send you a list of subscribers. Yours for light and liberty,

T. T. LINN M. D.

—:o:—

Gentleness.

While the teacher must aim to exert a powerful influence over the children, and the most important, too, which they will ever feel, let him remember that he must do this, only by being gentle. Yes be it his to mould the temper to gentleness, to patience and forbearance. The passions are to be repressed and disciplined, the affections, the sympathy, and the tenderness of the soul are to be drawn forth, and the teacher will not expect to take these children and subdue them by the rod; you expect to be able only to tend them. Your own temper and feelings must, then, be under absolute command, and the child must never feel that his teacher is provoked to be gentle. Let us quote a passage from the beautiful pen of Henry Martyn. "I walked," says he, "into the village where the host stopped for the night, and found the worshipers of Call by the sound of their drums and cymbals. I did not speak to them, on account of their being Bengalese. But being invited to walk in by the Brahmins, I walked within the ruling, and asked a few questions about the idol. The Brahmin, who spoke but little intelligence, departed with great acct, and his tongue ran rather faster than I could follow, and the people, who were about 100, shouted applause. But I continued to ask my questions without making any remarks upon their answers. I asked, among other things, whether what I had heard of Vishnu and Brahma was true, which they confessed. I forbore to press him with the consequences, which he must draw from it, as God to him was not my belief. The man grew quite mild, and said it was schula kal, (good words), and asked me seriously, at last, what I thought—was idol worship true or false? I felt it a matter of thankfulness that I could speak to them the truth of God, though but a stammerer. And the also I learned, that "the power of gentleness is irresistible."—*Selected*

—:o:—

Acknowledgement of Receipts.

J. Renville, 25 cents; J. N. Loyd, 24 cents, S. D. Green, T. Collin, Rev. L. E. Curts and R. A. Fowler, 50 cents each. John M. Williamson, John Coleman, John E. Gessman, and Farnum Sprague, 60 cents each. T. J. Bander and E. B. Rendall, 70 cents each.

Chas C. Higgins, Clerk Ford, Mrs. M. A. Pierce, John Snider, S. Stark, Reuben Bell, A. W. Dunber, Mrs. Sarah M. White, Cyrus Dingman, Thos. D. Kelsey, S. Buck, Alfred Kelsey, J. L. McLean, Albert Ford, Philip Grimsha, J Means, B. Willis, R. T. Woodie, G. W. Wright, E. G. Marks, C. F. A. Gantzekow, Jesse Evans, A. T. Hoshaw, P. Postle (1 dollar is evidently short), C. Buck, Alfred Ayers, Aaron Phipps, Daniel Vse Fleet, A. W. Curtis, Nory Hooker, Israel Sovereign, C. R. Hagerty, H. Meyer, D. Oglesby, Alexander Qua, Rev. William McDaniel, W. D. Adams, Mrs. C. Fowler, Mrs. W. Cotton, I. A. Hart, D. F. Waldo, S. Chrimes, Walter M. Beden, Hiram Velzey, D. F. Pratt, L. D. McMillen, S. Smith, Peter P. Barnard, C. M. Oupel, S. D. Green, James Gosselin, C. B. Arnold, Rural Home, James Cossitt, C. A. Blanchard, J. N. Moore, C. C. Whipple, I. B. McMillen, Alexander Collins, Rev. J. Griffith, William George, Rev J. G. Carson, A. Butler, John T. Pressly, James Gessinger, H. T. Bawley, D. Koehl and A. J. Ford, $1.00 each.

George Cowley and A. J. Neungent, $1,20 each; H. A. Fischer $1,20 President Blanchard, Rev. G. G. Nickey, H. W. Beach, Luther Chapin, D. L. Stoddard, B. Reed, T. B. Wilcox, I. M. Howard, G. N. Davidson, Rev. J. B. Freeland, Isaac Hurlburt and Daniel Stuck, $2,00 each; Bennet Chalfant, $1,60; Wm. Shaw, A. C. Hamilton, A. D. Sapple, J. C. Cochalonsew, J. M. Raine and J. R. Cowey $3,00 each; Otis Brigham, William H. Reed, and N. Thornburg, $4,00 each; Robert Anderson $4,20; John L. McLean, Mrs. M. M. Ames, Rev. J. Craner, Richard Bond, and Benjamin Nicholson, $5,00 each; Dr. Bridges, $5,50; Knapp, Stout, & Co., and J. Logan, $7,40 each.

Paid on Pledges—Isaac Preston, $25,00. J. H. Ross, I. R. B. Arnold, Mary E. McPherson, and John Gardner, $10,00 each.

Donation—C. V. Dyer, $8,60.

Received on Pledges made at Cincinnati $60,00. For Tract Fund—J. E. Gates. $5,00.

—:o:—

MINUTES

OF THE

CINCINNATI CONVENTION,

The Minutes of the Cincinnati Convention of the National Christian Association

Opposed to Secret Societies, are now being put in type and will be printed very soon.

Send on your money at once, for we shall print but a small edition.

PRICE of single copy, 25cts. Five copies for $1.00. 100 copies $15.00.

EZRA A. COOK, PUBLISHER,

88 La Salle St., Chicago.

MINUTES

OF THE

Aurora Christian CONVENTION.

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, Hermon of Rev. O. C. Pin ney, with resolutions letters, etc.—a permanent work much value and power.

Single copy, paper covers, 25 cents. Five copies $1.00.

Single copy, bound in muslin, 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

EZRA A. COOK, Publisher,

88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A new 8 vo. Pamphlet of 24 pages. It treats'

1. Of Secretism in General.
2. The Higher Degrees of Masonry.
3. Secretism is opposed in the Church of Christ.
4. Secretism Inconsistent with the Safety of the State.
5. Free-Masonry is a Secret Despotism.
6. Selling Secrets.

This work is now published. Send in your orders at once. Price, single copy, 15 cents. $1.00 per dozen, post free Address orders to

EZRA A. COOK,

88 La Salle Street, Chicago.

Light on Free Masonry,

BY ELDER D. BERNARD.

To which is appended a Revelation of the Mysteries of Odd-Fellowship, by a member of the craft.

The whole containing over Five Hundred Pages. Lately revised and republished. Will be sent, post paid, to any address on receipt of the retail price, $2. A discount of 33 per cent, allowed to the trade.

DAVID J. SWEET,

Telescope Office, Dayton, Ohio.

Ezra A. Cook & Co.,

88 La Salle St., Chicago,

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS,

Manufacturing Stationers.

Paper, Envelopes,

BLANK BOOKS, STATIONERY,

&c., &c.

Special attention paid to

Job Printing, Lithographing

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY.

Send for Samples and Prices.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.,

of our own make always in stock.

Western Tract and Book Society

DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS.

[Non column on 4th page, headed

Campaign Documents.

THE

Broken Seal;

OR

Personal Reminiscences

OF THE

Morgan Abduction and Murder,

BY

SAMUEL D. GREEN,

a Master Mason who was a member of Batavia Lodge to which Morgan belonged; and an intimate friend of Morgans', and was at the time of the abduction, Mayor or President of Batavia and a member of the Presbyterian Church.

This narrative in its truthful detail of this terrible tragedy by one who had such an intimate and exterior knowledge of the whole subject has a wonderful facination about it.

Sent by mail at $1.50 each, by the Publisher of the CYNOSURE—Ezra A. Cook, 88 La Salle St., Chicago.

Power with God and with Men

By Rev. Jobe Levingtee.

A work of great value. Price $1.50. Also

CHRISTIAN BAPTISM

By the same author. Price $1.25.

Both for sale at the CYNOSURE office.

Light on Masonry & Odd-Fellowship,

By ELDER D. BERNARD.

A book of over 500 pages well and neatly bound. Also, H. L. Valence's collection of the music of Masonry. The above book and pamphlet will be sent postfree, to any address by sending $4 to the subscribed at Hoddenville, Iroquois County, Illinois.

JAMES S. HICKMAN.

National Sunday School Army,

COMMISSIONS.

A System of Rewards for Sunday Schools,

Approved by the Best Sunday School Men.

Intended as rewards for bringing in new Scholars, by the use of which every one can be rewarded according to their service at a small expense; at the same time they create an interest in the work which never flags if properly managed. The Commissions are got up on the same plan as those used in our Volunteer Army Service in the following System:

FIRST:

All Pupils are reckoned as privates until they have gained promotion.

SECOND:

They are promoted as soon as they have performed any service as follows:

For bringing in 1 scholar, a Corporal; 5 scholars, a Sergeant; 10 scholars, a Third Lieutenant; 15 scholars, a First Lieutenant; 20 scholars, a Captain; 30 scholars, a Major; 40 scholars, a Lieutenant Colonel; 50 scholars, a Colonel; 75 scholars, Brigadier General.

THE COMMISSIONS

are fine Lithographs, those below Major, in one colors, and all above Captain, in two colors. The form reads as follows with a slight change, (leaving out the Company) in those above Captain.

This certifies that.....having recruited.. Scholars for the.....Sunday School in hereby appointed a Corporal of Company ..... Regiment of the.....Brigade.....Division.....Corps Recruiting in the service of the National Sunday School Army, to rank as such from the .....day of.... One Thousand Eight Hundred and..... and to be obedient to the orders of Superior Officers and Teachers, and to be diligent in keeping.....recruits in punctual attendance

Given at [.....this.....1871.

.....Secy.

And when filled out read, *e. g.*, thus:

This Certifies that Miss Mary E. Warner, having recruited 20 Scholars for the New England Church Sunday School, is hereby appointed Captain of Company A of the Third Regiment of the Chicago Brigade, Methodist Division, Illinois Corps in the service of the Union of the National Sunday School Army, to rank as such, from the 15th day of November, One Thousand Eight Hundred and Seventy, and she is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping her recruits in punctual attendance.

Given at Chicago, this November, 15th, 1870.

E. G. RAYMOND, Sec'y. A. B. MORRIS, Sup't.

There is no connexion existing between different Schools, with respect to the particular Regiment, Division, &c. But the name is suggested by the Church, Place, Stand, &c., same as in Commissions filled out.

PRICES OF COMMISSIONS.

In one Color on fine paper, $6.00 per 100.

In one color on Card Board, $9.00 per 100.

FOR HIGHER OFFICERS.

In two Colors on paper, $10.00 per 100.

In two Colors on Card Board, $14.00 per 100.

SAMPLES SENT FREE.

EZRA A. COOK & CO.

PUBLISHERS,

88 LA SALLE ST., CHICAGO.

The most Popular Juvenile Magazine in America.

THE

Little Corporal

has a larger circulation than any other juvenile magazine in the world, and is better worth the price than any other magazine ever published. It is

Entirely Original and First Class.

THE LITTLE CORPORAL is the most entertaining publication for the young that we have ever examined. We cannot see how it can be afforded at the price. If it could have, how the young folks could possibly wish for anything better.—*The Pennsylvania Teacher.*

NOW IS THE TIME TO BEGIN.

Back Numbers can always be sent.

Splendid Premiums are given for Clubs.

TERMS: One Dollar a year. Sample copy, containing Premium List, 12 cents, or free to any one who will try to raise a club. Address

EZRA A. COOK,

88 La Salle St. - - - Chicago, Ill.

Cynosure & Little Corp'l

For $1.75, we will send the CYNOSURE AND LITTLE CORPORAL for one year.

For five CYNOSURE subscribers and $5.00 we will send the LITTLE CORPORAL as a premium.

THIS IS A RARE OPPORTUNITY FOR THE CHILDREN TO DO GOOD AND BE AMPLY COMPENSATED FOR IT.

Sometime.

It is a sweet, sweet song, warbled to and fro among the topmost boughs of the heart, and filling the whole air with such joy and gladness as the songs of birds do when the summer morning comes out of darkness, and day is born on the mountains. We have all our possessions in the future, which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one or our ears hear the other. But, oh, reader, be of good cheer, for the good there is a golden "sometime;" when the bills and valleys of time are all passed; when the wear and fever, the disappointments of life are over, then there is the place and the rest appointed of God. Oh! hopeless, ever whose roof fall so short over or even clouds, and over whose threshold the voice of sorrow is never heard; built upon the eternal hills. Standing on thy spires and pinnacles of celestial beauty among the palm trees of the city on high, those who love God shall rest under thy shadows, where there is no more sorrow nor pain, nor the sound of weeping "sometime."—*Selected.*

Ancient Astrology and Modern Masonry.

WHERE'S THE DIFFERENCE?

Valerian, a Roman General, was informed by an Egyptian Astrologer that he should one day succeed to the Imperial throne. Until this he had been forcibly inclined to be a Christian; but as soon as he reached the throne, he took upon himself the patronage of the whole tribe of soothsayers and prognosticators. They had given him office; and he was grateful to them for it; and, to show his gratitude, he persecuted the Christians. And so it must be with every ambitious, political aspirant of the United States, who looks to the black art of Masonry to help him into office. He cannot help but persecute Christianity; his very act of accepting the assistance of pagan mysteries is an act of persecution against Christian principles. What, therefore, must we think of that sleek, fat-witted man, who does everything "decently and in order," and accepts of the services of Masons to help him into the office of Bishop, or into a good salary as a clergyman.

Diocysius, a prominent Christian, and, therefore, especially exposed to the wrath of the politic Valerian, was brought before the Prefect Æmilian, to give reason why he should not be condemned for not worshiping the pagan gods and goddesses, just as a man is persecuted at the present day for not worshiping the fetiches of Masonry.

Dionysius gave the following answer: "All men do not adore the same divinities, but each worships those whom he considers to be gods. We reverence and adore one God, the Maker of all things, who gave the empire into the hands of Valerian, and Gallienus, beloved of God, and to Him we pray continually, that their government may remain unshaken."

To this the Prefect Æmilian replied: "Who hinders you from adoring Him also, if, as you say, He is God, together with those that are by nature Gods?"

Now, here is the point to which we would call the reader's attention. The Prefect Æmilian, entertained the helplessly foolish idea that God, the Maker of the Universe, could be worshiped together at one and the same time, and by one and the same soul, with pagan gods, such as dogs, cats, crocodiles, Roman Emperors, etc. The great God of the Universe was something that might be set up in the Pantheon as with the other Gods of Rome. Such was the idea of Æmilian—there was no difference between the divinity of God and that of the Emperor Nero; both were to be worshiped, and both were alike obeyed.

It is needless to say that Dionysius could not accept such a partnership of divinity as this, and that he preferred to meet the consequences. His sentence was much more limited than it would have been were he accused of a great an offender. He was not crucified, burnt, or beheaded; he was merely banished into a desert; that was all. He was not dealt with half so severely as Morgan was; nor indeed, much more severely than many are now, every thing considered, who incur the displeasure of the worshipers of the subtle arts of Masonry.

Now, here is a case that occurred sixteen hundred years ago, where a Christian, simple as such, consented willingly to suffer martyrdom rather than to admit into the Christian worship the foul corruptions of paganism made up of myths, symbols, mysteries, etc.; while at the present day, we see even some friends of the religion of Christ, the especial guardians of its purity, without the fear of martyrdom, and only with the inducements of temporal advantages—willingly admitting the divinity of Masonry, and becoming devotees at its shrine. It is vain for them to pretend that there is anything more sacred in Masonry than there was in soothsaying, astrology, prognostication, secret mysteries, and the emporership of Rome; or that there is anything essentially or greatly different between them. They are both mere man-worship; making a religion out of the craft and cunning of man.

We have before now, in a former article, alluded to the wretched spectacle that was presented to the sun, when an illustrious Roman, under the influence of his pagan gods, stopped down to examine the entrails of an ox, in order that, through that divine source of prognostication, he might read the fate of mighty Rome. But is this in reality a more sickening spectacle than to see at the present day, a prominent politician stopping after the Presidency through the darkling, collusive, conspiratorial practices of Masonry; or even pretending, or conceiving, that an auspicious fortune for a Christian Republic can be attained in that way? Is it half so sickening and lamentable, as it is to see a Christian Bishop engaged in the mystical mummery of pouring out corn and salt, and wine upon Masonic altars?

Now, as we of the CYNOSURE are lifting the veil from such characters, and exposing them to public view, in the whole entire indecency of their attitude, it is in vain for them to quibble, shuffle, mystify, and surround themselves with a blare of signs, myths, and symbols; the only way for them is to come out, like true men; and talk plainly, and fairly, and

ON THE SQUARE.

A good woman who had been to the house of God, was met on her way home by a friend, who asked her if the sermon was done. "No," she replied, "it is as all said, it has yet to be done!"

Stealthy Approaches.

The child is marked by its parents. Mason-ry shows all the traits of Jesuitism, its dear mother; and one of the most prominent features of Jesuitism is its constant, uncontested, stealthy efforts to increase, perpetuate, and extend its power and influence. But Masonry is far more dangerous than Jesuitism. While its principles are equally unmanly, unchristian, and detestable; its organization is much more formidable, and its powers for evil are very much greater.

The most effective organization which the people possess against the covert machinations of the Jesuits, is that of our public schools. These are, perhaps, sufficient to oppose, with success, their foreign resultism; but that far they have proved impotent against the more wily arts of Masonry; whose fascinating allurements threaten to behead the integrity of the country, destroy its manly truth and sincerity, and bear the gory locks of the murdered nation upon a golden platter, as the exultant tribute of its craft, and an offering acceptable to its mother, Jesuitism itself. The germs of Masonic principles, like the poison of the trees in the African ox—in our very schools themselves. Our colleges are made the niduses, the nurseries for preparing plants for the broader fields of Masonry; and under the specious name of temperance, and with the title of Good Templars, it invades even the sanctity of the domestic Circle, destroying its truth and simplicity, by inculcating sly, secret, and unworthy arts.

The CYNOSURE has already pointed out some of the sly arts of Masonry. The slime of the serpent's trail has been plainly exposed upon the sacred monuments of Plymouth and Bunker Hill; it has been seen glistening in the sunlight of popular display, at the solemn mockeries and unmanly farces practiced over the corner stones of public edifices; and is clearly traced even upon the doors of our National Capitol. It is time that all were concerned for the purity of religion and the safety of our morals and our liberties, should take the alarm. From the lodge the wily serpent has crawled into our pulpits, into our courts, into our legislative halls, into the army and navy; and now it is coiling up its baneful folds within the sacred precincts of our legislation itself; poisoning, blighting, and withering everything that it touches. Our once free, grand, independent spirit, from being open, manly, sincere, generous, frank, is now interfused with political dishonesty, sore-itiveness, duplicity, meanness and knavery. Our national life is already tainted with a leprosy that must be cleansed, stained and expiated. The CYNOSURE is not the more simple one of averting evil; but we must purge the body-politic of a disease that has already become deeply seated, and which is as foul and loathsome as it is deadly.

One of our first duties will be to purge our schools from the secret venom with which they have become infected; and of these schools, the first to claim our attention, are our Theological Seminaries. We must permit no secret or so-called stealthy influence to exercise except those of Greek roots and Hebrew verbs; and the planner these are made the better. Neither the square nor the compass, nor the sheepskin apron, can be of any service in these logical studies; however ready they may at first take, as substitute with an unsuspecting people.

Beginning with our schools, we may expect in course of time to extend our abstergent process to the capitol of the nation, where the bite of the snake in exceeding its poison rapidly. The CYNOSURE has already given repeated evidences that the folds of the serpent are twining rapidly around the Lioconio strength of our American character. The other day it pointed out the Masonic symbols that had been wrought upon one of the heavy brazen doors of the capitol, as if Masonry were one of the institutions of the country. These symbols will probably be referred by some day, to show that Masonry is "ancient and honorable." Of course, there is no more propriety in putting Masonic symbols upon the doors of the capitol than there would be in putting the *phallus* there, as the characteristic symbol of the brothel, or female secret society of our cities; but they are there, upon the brazen doors, and threaten to become as deeply rooted upon the brazen fronts of those who sit within them.

One of the earliest numbers of the CYNOSURE called attention to the fact that a Republican Congress—yea, we repeat it—a *Republican* Congress, had given its countenance to Masonry by chartering a secret association for the District of Columbia. This was before the days of Ku-Kluxism; and hence, Ku-Kluxism can lay claims to a precedent set by Congress itself. If a Republican Congress can charter one secret association, it was right for the people to follow the example, and organize themselves into another secret association. It is true Ku-Klux are common murders; and so had the secret association which Congress had chartered gave a charter. The CYNOSURE protested against this act; but what are the protestations or prayers of a free people, against a reckless abuse of power by an unprincipled, partizan Congress, sustained by the hidden powers of secret societies? Who can assure us that Ku-Kluxes, even, are not originated and sustained by Congress in order to give them a pretense to the exercise of extraordinary powers? When men once commence the practice of villainy where will they stop?

The act of chartering the "Masonic Hall Association" of the District of Columbia, by Congress, in 1864, was the first step, since the perfect slavish and unblushing submission to the dictates of secret societies; but since that period, the voice of public opinion begins to be heard, and to scotch the snake is being made among the people; and the reptile, hissing the alarm, bugins to take to its sly holes, to its darkling passages of subtlety and craft. Resolved to have the influence of Congress, Masonry, in 1864, made its application, and, as a

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 2. CHICAGO, TUESDAY JULY 12, 1870. WHOLE NUMBER 50.

The Christian Cynosure.

EDITOR—"The Christian Cynosure" is devoted to opposing secret societies, but no great exposition of reform will be issued from our columns. As the "Cynosure" is but a seven columns folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents. Postage, six cents per quarter, but on clubs of twelve, sent to one place, it will cost seven cents per year, payable in advance. All business communications should be addressed to the firm, Cook La Dow & Co., Chicago. The number at the end of the address to which your subscription is printed, is designed to show when your subscription runs out, but in case of non-receipt of paper quickly number unchanged allows print a new list.

The following from the Lutheran *Standard*, is worthy of all acceptation. Worthy of the followers of Luther; and of the serious consideration of all who deprecate the agitation of the secret society question. We bespeak for it a careful and candid perusal. H.

Secret Societies.

In her opposition to the numerous secret societies which have spread over our land, and which, as they appeal to the feelings of natural man, are constantly on the increase, the Evangelical Lutheran Church does not stand alone. A very large majority of Christendom has declared itself against them; and the opposition is growing, even among those Protestant denominations which have exhibited a lack of doctrinal discipline and a certain degree of indifference to the claims of the Church. Christians of every name are beginning to see that these societies are antagonistic to Christianity in their principles; and many who have not yet perceived this antagonism in the principles themselves, are at least becoming alarmed at the results which they lead in practice.

There are some, however, even in the Lutheran Church, who think that these humanitarian societies should not be opposed by the Church, especially as the agitation of the subject gives rise to unpleasant feelings in the breasts of their members, and leads to the disturbance of the peace of congregations. We do not doubt that this is frequently the result; and if our ultimate aim was to have peace and quiet among professing Christians, we certainly would ignore these persons that it is not expedient to agitate the subject But Christians should have a more glorious object in view than that of having people, even though they should profess to be the disciples of Jesus, entirely undisturbed. The preaching of the Gospel would have to be abandoned if this were their end and aim; for this preaching never fails to arouse opposition and induce contention. The kingdom of darkness is battle to the kingdom of light, and disputes its progress at every step. If truth and right be abandoned there will be no strife, because all will be harmonious in sin; but if these be maintained, there must needs be discussion and divisions. Our aim must be to have the *truth of God*, and then peace, as much as is possible, and as much as lieth in us, with all men; but *the truth*, whether men will hear or forbear, whether they will love or not, is of no consequence. Let no one think that the discussion of a subject is unwise because there are some who shrink from controversy and deprecate disturbances of the peace and quiet of congregations. If there be a wrong principle it must be put away. This can be done only by opposing it *as a wrong*; and those who are *unwilling* to have it opposed, are *abettors* of the wrong. Whether secret societies be wrong in principle and practice may be a question with some; but it cannot be a question with those who are taught of God *that it is right* to examine the subject and seek to ascertain whether they be wrong or not. The *sensitiveness* of the members of these associations at so raising the question and examining it, is not at all an indication that they are right, or that they have any *profound conviction* that they are right. Those who have satisfactory grounds of assurance need not fear scrutiny, and usually do not. Generally those who have misgivings about their own principles or policy dread examination into the character of these.

We have a settled conviction that the Church has suffered at the hands of these associations, and that, in the very nature of the case, she must continue to suffer injury in proportion as they flourish. They are antagonistic to the Church, and impede the spirit with which she is called to perform. We do not say that every member of these societies is an enemy of Christ or of Christianity. This were doing injustice to many who seek to be faithful to the Church notwithstanding their connection with it so unchurchly, and as we think, anti-churchly organization. What we say is, that they, however honest may be their intentions, are in a wrong position and are working, although they may not know it, in opposition to the blessed truth unto salvation which they profess to love. An evil thing may be done with no evil purpose, nay, even with a good purpose. That is treason is evil, no within can be doubted; design with which it may be committed, is certain; for a principle or act is not made right by our thinking it is right. Men may be deceived. And this is just what we are convinced is the case with those who love the Church, while they still inconsistently adhere to unchurchly secret societies' They know not what they do. This very statement may be offensive to some of them; but it is the construction which the charity of Christians must put upon the conduct of those whose acts seem inconsistent with the Christian profession, while otherwise there is reason to think their profession sincere. If they would calmly consider, they would, in the exercise of Christian candor perceive that their opponents, although they condemn the wrong, have the most kindly tenderness in reference to the wrong-doers. The Church would save them from the evil which besets them, and which they are assisting to spread to the injury of others, though they may not know it. That these societies are evil in principle and tendency, the Lutheran Church is convinced; and when she so declares and is ready to give a reason for her declaration, instead of growing angry and rolling against her as if she were doing them an injury, she is not called, those of a different opinion should bear her patiently and dispassionately, and examine her reasons in the light of the word of God. This surely is the Christian course, and its adoption would lead to peace.

The fact that these associations are secret, in many cases furnishes the ground for an unreasonable prejudice against those who oppose them. It is supposed that we cannot be sufficiently acquainted with them to oppose them intelligently, and that all opposition must on that account be arbitrary, if not malicious But these secret orders have published enough to the world to enable all who have a desire to investigate, to understand their principles; and enough has also been made public of their transactions to throw light upon their practice. Respecting the most prominent of these orders, volumes which are approved by the lodges themselves, and which give explanations of their systems, can be had of almost any dealer in miscellaneous books. Some are published for the instruction of their own members, and some are designed to glorify the institution and attract others to unite with them. It is from publications of their leaders that the Church has derived her information, and it is principles and practices which they themselves have made known and sometimes gloried in that she condemns as inconsistent with Christianity and dangerous to souls. No one need think that the Church is so fond of trouble that she opposes a popular delusion without sufficient ground. The evil is not imaginary, but constantly exerts itself to cripple her influence and her glorious work; and as she has known the evil, she cannot do otherwise than testify against it, and warn her members against the snare, lest they unwittingly perish in it. No doubt if many of those who think that such secret associations should be let alone, had taken the pains to inform themselves of their teachings, and had compared them with the word of God, they would regard it as sinful to say nothing. The evil is real, not imaginary, and its encroachments upon the church are manifest. We repeat it, if any person thinks that he can be sincerely devoted both to the Church and such secret societies he labors under a delusion.

Unchecking Innocence.

A bill has been introduced into the legislature of Pennsylvania, which according to the newspapers, provides for

"The examination of nunneries or religious houses of whatever name, where females are kept in seclusion, twice a year, by three examiners appointed by the Governor of the district where situated. The examiners shall have power to demand the presence of each and all the females in the establishment visited, and to them, one at a time, "unaccompanied by any one," propose the simple question, "Are you content and satisfied to remain here? And if the answer is in the negative, at once set her at liberty. The bill also provides for preserving no distinct on account of the money fee, of every inmate, which has been received by the institution, that, on the discharge of any one, it may and shall be restored with interest."

We make the above extract from a journal whose editor appears to be fondly devoted to Masonry; and we make it for the purpose of pointing out the apparent unconsciousness of that editor, that while he is thus concerned for on Romanist nunneries, the same style of comment, precisely, is applicable to Masonry. This Masonic editor advocates the interposition of the law in the secrets of the nunnery, but neglects, as do all good Mason, to have the law interpose for preventing the secret impositions practised by the lodge. Yet the interests of society and humanity, demand the application of law in one case, just as much as in the other.

A young women parts with her womanhood on entering a nunnery, just as a young man parts with his manhood on becoming the member of a lodge. Both surrender the full right of their own personal control to a set of shrewd, designing, crafty men.

Masonry and Jesuitism are one and the same thing; the only difference being that they are adapted in operation to different, for differently interested parties of men; but both are equally unfair, knavish, and demoralizing to the community.

The vow imposed upon a nun by a set of cunning priests, is not a whit more objectionable than than the horrid oath which is imposed upon a young man by a set of hard-headed, empty-hearted Masons; and the vow is not less blighting upon the character of the nun, than the oath is upon that of the young man.

The Pennsylvania plan for inspecting nunneries, proposes that those secret institutions shall give an account of the monies which the examiners have been juggled out of; and it would be an excellent measure to apply to the Masonic Lodges of the country. Every lodge ought to be required by law to show what it does with the sums which it gets by tempting upon the credulity of young men. Wherever money is taken from men in secret, under false pretences, as is done by Masonry, the law ought to interfere to stop it. And never should there be a public institution of any kind, that is not perfectly open to the supervision of the law.

But what are just, fair-minded men to think, of an editor of a newspaper who advocates the inspection of nunneries, but opposes that of the inspection of the Masonic Lodges? Are we to infer that the said editor is laboring under unreflecting innocence; or is this a fair specimen of Masonic equity and even-handed justice?

The reader can better answer these questions when he is informed that the same paper, and we believe the same copy of the paper that favors the interposition of the law with nunneries, contains an article going to show the great antiquity, and therefore the great respectability of Masonry. This Jesuitical trick of claiming respect for an institution because it is old, is still practised by Masons, who for the purpose of imposing upon their dupes, prefer to have publicity rather than secrecy; and this editor alluded to, still tries to keep up the imposition, while he claims that the law shall interfere with that other imposition which is kept up by the promoters of nunneries!

Now whence arises this want of fair, equal justice; is it from obtuseness, ignorance, unreflecting innocence, or is it from that blinding effect of Masonry, which, while its votaries are aiming to be very wise, cunning, and full of craft, renders them, at first, proud, conceited, selfish, intolerant, easily deceived, revengeful to outsiders, and unjust?

The comity of the Masonic Lodge against the nunnery, is very natural; for while the hidden principle which animates the nunnery is a very high and noble one, the principal sentiment of the lodge, on the other hand, is detestably low and vile. The objection against the nunnery is, that it is an abuse of a lofty sentiment, while the objection against the lodge is, that it is a low and villainous use of a vile sentiment. The first comes short of God by abusing too high; while the latter extrudes God by looking for strength in a secret collusion of crafty men. The first, in seeking to regards fired upon the *stars*, falls into a pit, while the latter prefers to burrow in the pit as a matter of choice: it prefers to look upon man from below rather than from above; regards its own position as higher than the higher ones

It is wrong for a Republican country to permit young men to sell their Independence, their perfect integrity, and their self-reliant manhood, as they do when they become Masons a man who parts with his Independence, integrity of character, becomes an implacable enemy of all those who have preserved theirs The Republicanism requires the devotion of independent hearts, and it cannot be maintained by any other. The unindependent man who binds his conscience with an oath to serve his masters, dethrones his manhood, and becomes a fit instrument for the schemes of despotism. Many of the members of secret societies have declared to destroy—as Louis Philippe, little dreamed that they were thus aiding to establish a military despotism; but so they were, and so will secret societies always do, no matter how sactimonious they and their individual members may seem to be.

We have no objection to nunneries being subject to examination by the ministers of the civil law but the Cynosure—especially insists that Masonic Lodges be subject to such examination also, and that no oaths shall be administered therein without the sanction of the law.

No one has a right to unfit himself to be a just and righteous juryman, as he does by becoming a Mason. CATHOLIO.

A Warning Voice.

Editor Christian Cynosure:

DEAR SIR.—My sands are well nigh run out, and I have been fighting the Secret Monarchy for more than forty years. I saw its downfall in 1836, and now I see its deadly wound healed, and all the world again wandering after the beast. (Rev. 13: 3.) I wish there were while I live, and before I lay down my pen forever, to place on record a brief warning, especially to the young men of our land, against the insidious but destructive foe, Masonry. They are greatly exposed to its influence, its deceptive aspect, as to its real malignant malevolence To such then I would say, most seriously, and solemnly, in view of all your dearest interests in this life, as well as that which is to come—in view of your safety and your duty, your happiness here, and before I lay down my pen forever, to warn you against

The Christian Cynosure.

CHICAGO, TUESDAY JULY 12, 1870.

Pres't. J. BLANCHARD, Editor-in-Chief.
Rev. L. A. HART, Associate Editor.
Rev. L. FOSTER, Office Editor.
Editorials by the Associate and Office Editors are signed "L. A. H." and " F."

The editorials of the present number give place to the minutes of the Cincinnati Convention.

Minutes of the Anti-Secret Association.

The National Christian Association opposed to Secret Societies, held their annual convention, in the First U. P. Church, Cincinnati, on Thursday, June 9, 1870. at 7½ P. M.

The Association was called to order by the Vice President, Rev. J. Travis, of Ills, who read the call for the Convention. The meeting was opened with devotional exercises: readlog of the second Psalm, by Moderator, alogiog of the hymn, beglnlng,

"Why rage the heathen etc." ,

prayer by the Rev. L. Barlow, and others, with singing interspersed. Revs J. G. Carson, and J. A. Mack, on request, assisted the Secretary to making the roll. (*See appendix, Article* 1.)

A letter from Professor Webster, President of the Association, was read, explaining his absence, etc. Rev. H. H. George, made an address of welcome to the Convention; to which the Chairman responded, at some length, and in a manner that elicited applause.

President Blanchard offered prayer, and made some pertinent remarks.

The roll was now called and corrected.

The Convention voted Mr Stephen Brownell twenty minutes to-morrow morning in which to relate his experience in Masonry. Association took recess till to-morrow morning at 7½ o'clock.

Friday morning, June, 10. ; The Association convened; Vice President in the chair. Opened with reading of the Scriptures and prayer, by Bishop Edwards. Mr. S. Brownell made his statement. Mr. Hart then read the annual report, which was accepted and adopted, and referred to the Committee on Resolutions. (*See appendix. Article* 2.)

The following named gentlemen were appointed a committee to nominate the various committees: Rev. J. Travis, Ills.; Rev. A. Butler, Ind.; Rev. Gilmer, O.; Hon. Philo Carpenter, Ills.; Rev. J. L. Post, Pa.; J. G. Fee, Ky.; Dr. N. Brown, N. Y. city; Mr. Hylton, Wis.; Mr. O. Gorath, Minn.; Rev. J. Levington, Mich.; Rev. R. A. McAyeallo, Iowa; Rev. J. McCracken, Mo.

On motion, the Association decided to proceed to the election of permanent officers.

Hon. E. Parish, of O, was elected President; Messrs. Philo Carpenter of Ills and Rev. H. H. George of O., were elected Vice Presidents; Revs J. G. Carson, and J. A. Mack, were elected Secretories The Roll was called and corrected.

Letters were read by the Secretary, from the following gentlemen, viz.: Gen. J. W. Phelps, Brattleborough, Vt.; Rev. L. Foster, Rev. Vernon Cemetery, Ills.; Hon. Samuel D. Green, Chelsea, Mass.; Mrs M. M. Amee, Menamonie, Wis.; this last was referred to the Finance Committee. A letter from Senator S. C. Pomeroy, at the Senate Chamber, Washington, was read and referred to the Committee on Church Action.

Rev. L. Hart, and Bishop Edwards, were appointed a Committee on Correspondence, to which is to be referred all communications from absent members.

Professor Milton Wright, editor of the *Religious Telescope*, Dayton O., now took the platform, and addressed the Convention, speaking of the strong points of Secret Societies, and giving strong reasons why we should do battle against them. The Committee on Nominations presented their report as follows:

Resolved, That we recommend the re-election on the Executive Committee of last year, and that they have the power to fill vacancies. Names of the Committee, President J. Blanchard; Rev. L. A. Hart; Hon. Philo Carpenter; Rev. J. Travis; J. W. Wallace Esq.; Rev. A. Waite; Rev. H. H. George; E. A. Cook, Esq., and J. Parks Esq.

Committee on Finances. Hon. Philo Carpenter; Rev. 1. A. Hart; Rev. Joseph Travis.]

Committee on Cynosure, books, and publications. Pres. J. Blanchard; Rev. I. G. Fee; Rev. John Levington; Rev Joseph McCracken; Ezra A. Cook.

Committee on General Agents and Secretary, Hon. Philo Carpenter; President, J. Blanchard; Rev. J. Travis.

Committee on Political Action. Rev. J. G. Fee; Rev. R. A. McAyeallo; Rev. A. L. Post.

Committee on Church Discipline, on relation to Secret Societies. Rev. N. Brown; Rev. W. Wilson; Rev. David Edwards.

Committee on Resolutions and general business. Hon. Henry J. R. W. Sloane; Rev. Milton Wright; Rev. D. S. Little; Rev. I. A. Hart; Mr. Charles A. Blanchard. On motion the Association took a recess till 2. P. M.

At 2. P. M., the Association convened; President in the chair. Opened with singing and prayer.

Resolved, That Messrs. Peter Gibson, Philo Carpenter and Henry Martin, be a Committee to make application to the Railroads for reduced fares for delegates.

Letters were read from Rev. G. I. Stearns, Clinton, N. Y.; L. N. Stratton, Mexico, N. Y.; Mr. Chalfant, of Pa.; Mr. Nessel, N. Y.; Rev. John Agnew, of Ills, and referred to Committee on Political Action. A letter from the Vineland, N. J. Auxiliary Society, was also read, together with one from Rev. Elisa Beesling, of Cleveland, O. Eleven letters were referred to the Committee on Cynosure, and publications; two to the editor of the Cynosure, and four to the Executive Committee. After miscellaneous discussions, the Committee on General Secretary reported as follows:

Your committee recommends the following: In view of the enlargment and pressure of the work of this association,

1. *Resolved*, That our Executive Committee be instructed to open correspondence at once, with Rev. A. M. Milligan, of Alleghany city, Pa and if possible, to obtain his services as Secretary and general Agent, and if this be found impracticable, to take further action for securing a Secretary.

2. That our Executive Committee be further instructed to take immediate measures to secure coo or more Lecturers, in behalf of this Association, to go into the field as early as practicable. The report was accepted and adopted. The President being necessitated to vacate the chair for a time, at his request Rev. H. H. George, Vice President, served as temporary Moderator.

The Committee on Political Action reported, which report was accepted and adopted, as follows: Your Committee has considered the subject, and the letters referring to it; and recommend,

1st, That in view of the controlling and corrupting influence of Secret Orders, in the politics of the nation, we are fully convinced that the integrity of our Republican Institutions, demands political action against all such orders; and we do, therefore, earnestly recommend to all friends of political righteousness and fair dealing, to take into consideration the importance of such action, and prepare to aid it, whenever it may be inaugurated.

2nd. That when such a movement is made, it should also embrace decided opposition to the liquor traffic.

The Treasurer, Mr. Ezra A. Cook, made his report, which was accepted and adopted, and placed on file. (See file 4.)

The Committee on finances, reported, recommending.

1st. That pledges now be taken from the members of this body, to carry into effect the measures of this Association.

2nd. That the Executive Committee be instructed to appeal to the community at large, by lecturers, through our paper, and by personal solicitations, for ample means to sustain the operations of this society in this body, and that they report their success through the Cynosure. The report was accepted, and pending its adoption, the Association took recess till 7½ o'clock.

7½ P. M. the Association again came together; Rev. H. H. George in the chair. The meeting was opened by devotional exercises, led in prayer by Rev. R. A. McAyeallo. The question on the adoption of the report of the Committee on finance being resumed, was decided in the affirmative.

Professor J. R. W. Sloane, of Alleghany City now addressed the meeting upon Masonry, as being Anti-Christian, subtle, profane, a false religion, tyrannical and oppressing.

Professor Sloane was followed by Mr. C. A. Blanchard, of Chicago, in a spirited and forcible speech upon the evils of Freemasonry, and blinded institutions. On motion—voted, that Mr. John W. of Round (Ohio), be invited to address the meeting to-morrow at 3 P. M.

Rev. J. L. Barlow, of Ills. was called out and made us forget that the hour was late. Rev. J. Levington spoke briefly after which the Association took recess till 8½ A. M. to-morrow.

Saturday, 8½ A. M. The Association met. President Parish in the Chair—spent a short season in devotional exercises. The attention of the Association was first for a short time to the raising of funds to meet incidental expenses, and raised $64.35. The Secretary read a letter received from Dr. J. H. Bingham, District Secretary of the Western Tract and Book Society, which was referred to the Executive Committee.

The Committee on Cynosure, recommended that the Association now consider the question whether our paper shall be issued weekly or monthly in future. The question was after-argued, and after discussion, was adopted without opposing votes, as the sense of this Convention, to the effect that for the present the Cynosure should; be issued fortnightly, or thirteen.

The Committee on Church Discipline made a report; which, after a leegthy and animated discussion, was adopted as follows:

1st. The Secret Societies to which this Association is opposed are essentially immoral and anti-christian in their character, and thus injurious to the whole social fabric, whether they are tested by the light of reason, or of Divine Revelation.

2nd. They are, (especially the oath-bound order of Free and Accepted Masons,) of heathen character. They have their prototypes, their mysteries, and their mystogogues, their rites and their ceremonies from the world, and not from God.

3rd. They generally ignore the Christian religion.

4th. Their prayers are offered to "the unknown God," without any reference to sin, Christ or redemption.

5th. They wantonly desecrate the Christian Sobbath, in parading the streets, with their bands of music, while burying their dead.

6th. They practice to send their dead to heaven, however they may have lived or died on earth.

7th. They are insubordinate to the Church of God.

8th. They are the rivols of, and mobitators for the Church, and would blot her out of the world.

9th. They are a seare to the young, who are inveigled into them, and made to promise or swear to conceal that of which they are totally ignorant.

10th. As eleemosynary institutions, they are fallacious and deceptive.

In view of these considerations, with others that might be enumerated, your Committee unanimously recommend the adoption of the following resolution:

Resolved, That membership in such Secret Societies, is deserting of the discipline of the Church, in the case of any of her own members, and that the Association, persist in clinging to ther fellowship. Signed: Wm. Wilson, Nathan Brown, David Edwards.

☞ Two letters were reported by the Committee on Correspondence, as received from gentlemen at a distance, and referred to the Executive Committee. On motion, the Association took a recess till 1½ P. M.

1½ P. M. The Association convened—President in the Chair. The following resolution on sloging, was passed unanimously:

Resolved, That in future Anniversaries, it is the sense of this meeting, that such singing only shall be practiced, as all can conscientiously unite in, as at this present meeting.

The question of the next annual Convention coming before the meeting, and there being a free interchange of views concerning places etc, it was declared by vote, to be the judgment of this body, that it is expedient that the next meeting be held in Philadelphia, subject to the discretionary action of the Executive Committee.

The Committee on Resolutions made the following report: Whereas, we have witnessed the recent alarming increase of Secret Associations in our country; and whereas, we believe these organizations to be fraught with the elements of danger to our Republican institutions, and common Christianity, Therefore,

Resolved, 1st. That in the judgment of this Convention, the time has come for earnest and united action on the part of all Christian men, against these dark and dangerous errors—the idolatry of modern times

2nd That we will, by addresses, tracts, newspaper communications, and other legitimate and honorable means in our power, confront, oppose, and seek the annihilation of these secret organizations,

3rd. That in the conflict inaugurated with this stupendous evil, we will go forward in the strength of promised grace, assured that victory will eventually be upon the side of truth and righteousness.

4th. That the thanks of this convention rea due, and hereby tendered to the Christian people of this City who have entertained members, to the congregation which has provided us with a place of meeting, and to the press, for their candid reports of our meetings that they have furnished.

Report accepted and adopted.

Rev. R. A. McAyeallo, of Iowa was added to the Executive committee; and it was decided by vote of the Convention, to add three to this Committee, at the discretion of the committee itself.

Attention being called to the recommendation in the report of the Finance Committee, the Convention voted that we now proceed to take pledges of the members. After remarks from President Blanchard and others, pledges were given as follows:

Hon. Philo Carpenter	$1200 00
Rev. D. Farris, (Paid)	10.00
Mr. John Farris, (Paid)	10.00
ten more, in all,	20.00
Mr. Beery Kessler, (during the year)	20.00
Rev. A. Butler	10.00
Rev. Hilton Wright (Paid)	5.00
Mr. William George (Paid)	5.00
Mr. Stephen Brownell	25.00
Dea. J. L. Burrill	25 00
Rev. Thos. Cross	25.00
Dea. E. Cillett, of Aurora, Ills	25.00
Dea. Wilson	10.00
Rev. D. T. Lettell (Paid)	5.00
Rev. H. H. George	25 00
Rev. J. Livington (hopes to pay)	10.00
S. Brownell (work)	2.00
Mr. G. J. Payne, Pine Grove, Callin Co	10.00
Mr. W. B. Frosch	5.00
Mr. Levi Coffin	5.50
Mr. H. George	5.00
Mrs. G. Coffin	2.50
Mrs M. Boyd	5.00
Mrs. Mary McKenney	5.00
Mr. C. D. Watts	5.00
Mr. A. Boyd	5.00
Mr. H. George	5.00
Mr. A. Robinson, of Round (Ohi)	5.00
Rev. O. W. Fast	5.00
Mr. Arthur Robinson	2.00
Mr. Wilson Milligan (Paid)	1 00
Mr. Ezra A. Cook	10.00
	1,407.50.

As for yesterday's order, Dr. N. Brown, editor of the *American Baptist* N. Y., oddressed the Convention at 3 o'clock, upon the evils of Freemonory.

Upon invitation Mr Henry George Senmade remarks, condemning Freemasonry from their own publications.

The following paper was adopted by vote of the Association: *whereas*, The Freemasons have placed in the corner stone and inscription of their order on our National monument at Bunker Hill, and on other public monuments and corner stones of State Houses, and other public buildings, etc.

Resolved, That to the judgment of this body, the known principles, titles, and despotic government of the secret orders, renders the obave practice justly offensive to the American people; and we thereby pledge our influence to secure the proper efforts to remove such inscriptions from our monuments and public buildings.

On motion, Convention took a recess till 7½ o'clock.

7½ o'clock, P. M. The Convention met. President in the Chair. The minutes were read, corrected, and approved.

On motion, it was decided that the gentlemen who have addressed the Convention during these sessions, be requested to furnish reports of the same, to the Executive Committee for publication.

The Convention on motion, decided that our minutes be published the first in pamphlet form.

The following paper, after some discussion, was unanimously adopted.

Worship. That Man who exert a molding influence in Church and State, first learn to favor secret societies, while at school, in connection with the secret organizations that exist in most of our Colleges.

Resolved, That we condemn all such organizations, as unchristian and bad in their effects upon students; and that we earnestly call upon Christian Trustees, Professors and Students in all our colleges, to use their influence against the organization, and the continuance of secret college societies.

Moved and carried, that this Association recommend to the Executive Committee, that they endeavor to secure as lecturers in this cause, Rev. J. L. Barlow, and Mr. Charles A. Blanchard.

The Convention voted, notwithstanding its previous action, that discretionary power should be given to the Committee, as to the publishing of our minutes.

We now listened to remarks from Rev. J. Levington, after which the Association adjourned without date.

J. A. MACK, Secretary.

THE SITUATION.

Many promises of Masons, and with-out doubt, some of them love Masonry.

Most members of the order are ignorant of its true character, and retain their standing only as a means of temporal success; of course the class of men will desers the institution when it ceases to promote their interests.

In the whole United States, there are about half a million of Masons, and about eight millions of voters. Any one can see that if the men who stand outside the lodge were united, the power of the order would be really insignificant. As it is, by concentrating and concealing their forces, they have succeeded in monopolizing the offices of the country, and are now taxing the people for their own benefit, at their own pleasure.

Grant is a Mason, and orders his Secretary to permit a lot of clerks (Gentiellows) to attend a celebration at Philadelphia, the people foot the bills Sickles is Grant's brother Mason, and by virtue of this fact, we must pay him one salary as General, and another as Minister to Spain.

About ten years since, one Jumperix was convicted of killing his wife, cutting up her body, and sending it to New York in a barrel of brine. He was a Mason, and after two or three trials, was turned loose on the community by his brethren.

Vanderpool who has been once convicted of murder in Wisconsin, will probably escape the gallows by Masonic influence, which has already procured for him a new trial. The exposoes of these trials, are borne by the people, justice is becoming a thing of the past, and Masons are crawling into place and power, as the lice of Egypt filled the bread troughs of the land.

On the other hand, the Christian people are waking up to the evil of this state of things, and it is fast growing disreputable for men to wear white aprons about the streets.

The respectable members of the order are many of them disgusted at the silly ceremonies, which one has compared to ewlers sucking each other's ears, and alarmed at the wrongs which are perpetrated in the name of Masonry. The only ones who will fight for this secret abomination, are men like B. C. Reynolds of this State, who live on it, and others who need its protection.

What is wanted, is an advance along the whole line. The voters of America, must assert their rights, or lick the boots of an insolent, minority, who climb into notice at every corner-stone, as boys who have no money, steal rides on the steps of an omnibus.

The Cynosure needs 10,000 subscribers, and can have them in a week, if those interested will move.

What say the people?

THE TROWEL'S QUESTION ANSWERED.

The *Trowel* asks, "If, supposing Masons do take the oaths ascribed to the order by anti-Masons, and we had taken those oaths, would we violate them?" We answer most deliberately, and with all our souls, yes; unless heylog thus rashly and unwittingly in the form of an oath, hound ourselves to the devil, we should make up our minds to make ourselves over to him knowingly, body, soul, and estate forever; and to do all we could to swindle others into the same condemnation. If any Mason wishes to take this desperate leap into perdition, after being convinced of the sinfulness of Masonic oaths, let him deny their sinful obersator, and confess himself bound by them, and give no warning to those for whom these snares of hell are set.

But if he wishes to recover the lost liberty of his soul, and attain to salvation, let him remember that pardon is offered to the repenting; that repentance implies confession and restitution; that he who expects to be rescued from the snares of death, must warn his fellow, who is exposed to them; and if he refuses to warn them, he will be left to perish with them. "If thou speak not to warn the the wicked, he shall die in his wickedness, but his blood, will I require at thine hand." H.

A SENSIBLE EXAMPLE.

The corner-stone of the Hahneman Medical College in Chicago, was laid recently without the assistance of the Fraternity, of the so-called Freemasons. The stone was laid, so far as the mechanical part was concerned, by a real Mason, and a Free one, without any sham, or the bondage of any profane obligation.

The speaking part of the ceremony, was by the President of the college, and the prayer by a Christian minister. So should it always be. Let Governors lay the corner-stones of State Houses; Generals, the corner-stones of arsenals and fortifications; Judges, those of court houses; church officers, the corner-stones of church edifices; and leading educators, those of all buildings devoted to purposes of education; and let the public acts of devotion be performed by the properly accredited ministers of the Christian religion, unless we are infidels or pagans. The ostentatious presence on such occasions for mere advertising purposes, of an order that has absolutely nothing to do with ony kind of science or knowledge or art, except the art of humbuggiog, that is perfect drone respecting every kind of useful human activity, and worse than that, a positively anti-Republican and anti-Christian conspiracy, is becoming daily more and more offensive and disgusting to a large portion of the American people. We commend the above example of the Homeopathic College, as striking self-respect and consistency with the eminent common, we believe to them and the regular Allopathic faculty, that those who profess to have valuable secrets, and withhold them from mankind, are either false pretenders, or so utterly and basely selfish, as to be unworthy of recognition, as members of their learned and honorable professions. H.

Whipping them in. The *Trowel* for May, 18, contains the following:

"Now, without delay, is the time to square up dues. *No Member can be suspended for the non-payment of dues, without charges, copy, notice and trial, unless residence is unknown.* Every lodge having cases that demand discipline, should have charges preferred in June, and pressed to decision, for the lodges must pay for every brother who is a member, on the 31st. day of August next."

The Grand Lodge evidently wants some money to pay twenty dollars clearly next year, and as there are about forty thousand Masons in the state, and the tax on each one is seventy-five cents, making from this source alone about thirty thousand dollars, we hope the Grand Lodge officers will be able to pay the twenty dollars, and yet retain enough from the thirty thousand dollars, to meet their necessary expenses in managing this gigantic benevolent enterprise.

It would be too bad to have the beneficiations fall short of the *twenty dollars* this year.

Lecturers—A Card.

At a meeting of the Executive Committee of the National Association, arrangements were made by which the undersigned goes into the field as agent and lecturer for the next year.

Those who will want lecturer during this time, are requested to note these items:

1st. You can have them by paying the expenses of your lecturer, and doing what more is possible, be it little or much.

2d. You will do well to see about arrangements at once, house, and expenses, and so soon as this is done, write to your lecturer.

3d. Endeavor to have at least two, 8 positive three lectures in the same place on successive evenings, or days, and try also to secure as many places to the same county as possible.

4th. Be sure and have notice widely extended.

Let all friends of light more in this matter at once, and make the next year's work tell for God and humanity. Address

CHAS. A. BLANCHARD,
88 La Salle St, Chicago, Ill.

THE MASONIC TROWEL.

We perhaps should ask pardon of our readers for speaking of this sheet, which amuses itself, and we suppose its readers, by firing pigeon shot at all who happen to think Masonry wrong, but as the organ of the Grand Lodge of this State, it has a prominence, and deserves a notice to which its own importance would not entitle it.

This paper has been arguing as well as it can, for the oath by which its editor and his son live, and it is lairly wonderful to see how little it has been able to scrape up for this purpose.

For instance, a few months since, the editor published an article assuring the people that Masonry was doing much for the interests of the country, because, *when a lodge was organized, furniture was purchased, and employment found for all classes of the community!* As if knowing, that the reader would be inclined to laugh, he solemnly adds, "This is the dryest form of statement."

He has also secured a number of articles from one Wm. Rounsville, of Peoria, which are designed to show, that a secret clique which shuts out from its membership, nine tenths of the human race, and refuses to admit the other tenth, except they "go for it, is the only institution in the land which is truly charitable; that its members are men of broad, generous minds, and its opponents are narrow-minded bigots, all of which is refreshingly cool with the thermometer at 99 in the shade.

We would be glad to have the editor of the *Trowel* do one of two things: either consent to come before the people, and argue this question, where both sides can be heard, or cease to deceive his inferiors in the fraternity, making them believe that there is some valid argument in, support of the lodge, when he knows that there is none.

He is living on the earnings of poor men, and he should come out and defend their institution, or release them from the tax which he now imposes.

Not only should he do this, but he *must*, for the men who support the subordinate lodges, are getting off both hood-winks and cable-tows, and will not consent to pay blindly in the future as in the past.

There are plenty of men who will in a Christian way, discuss the subject without any pay whatever, and if Mr. Reynolds cannot do anything but touch off little squibs in the *Trowel*, he should resign, and let some man (or woman) who can do something else, into his place and pay.

WHEATON COLLEGE.

The annual Commencement of this institution, in which all the readers of the Cynosure are interested, because of its principles, took place on the 29th of June.

The exercises of the graduates seemed to give satisfaction to those present. Two of the young gentlemen, Messrs. Hart and Fischer, spoke plainly on the subject of Masonry; the first, showing that it (Masonry) has every distinctive mark of false religions in general; and the latter, that it is a despotism like in character to those tyrannies of olden time, which have once and again deluged the earth with blood.

The essays of the two young ladies, to matter and delivery, seemed well-nigh perfect, and were enthusiastically cheered.

The inaugural address of Elliot Whipple, Prof. of Natural Science, was excellent, while the address of Dr. Blackburn, Prof. in the Presbyterian Theological Seminary, Chicago, was a rare combination of profoundness and brilliancy.

The levee in the evening at President Blanchard's was, as it always is, crowdedly pleasant.

It is the determination of the officers to make this college inferior to none in the country for educational advantages, and also, a bulwark for Christ against the many anti-Christs which are abroad in the land.

History of the Church of the United Brethren.—We have just purchased and read this book of eight hundred and thirty-six pages. We advise every theological Seminary, every minister, and every person who wishes to understand American religious history, to do as we have done; purchase and read this book. If we could give columns, instead of a "brief editorial" to the subject, we would give the reasons why. The work might be abbreviated by omitting the details of Conference, formation and action. But even as it is, it has a power over us like fascination. Get and read the book. You can buy it of agents, or get it by writing to brother Wright, of the *Telescope*, or brother Shuey, of the Book Room, Dayton O

Not long since, a young man, shoemaker by trade, joined the lodge in Wheaton, paid his money, was (we suppose) duly and truly stripped, bollered and led about; entered, passed and raised.

Friends remonstrated, but no; he thought that to be a Mason, would help him among strangers, and a Mason he would be and was.

He soon left town and went to St. Charles, where he remained about a week, going thence to Elgin. Here for some reason he could not get along well, and he left for Chicago. Once here he moved, and is now working on a gravel train in Central Illinois.

If he had gone into the thing unwarned, we should advise him to bring suit against the Wheaton lodge for obtaining money under false pretenses. As it is we say "So mote it be."

PRAYER.

There is no way in which a reform like the one we are engaged in, can be successfully prosecuted without prayer.

If the cause is of God, He should be consulted in every step taken,—should be praised for every encouragge gained, and his over-ruling care should be always acknowledged.

If we do thus honor Him, the cause of truth will be advanced, and those now endeavoring to secure the abolition of all secret associations, may speedily receive the reward of their labors, in a saved nation, and o purified church.

If, on the contrary, we smile in our own strength, smile in anger and sar, "Must we bring you water out of this well," God's Israel will indeed enter Canaan, but those who ignore Him who alone can make the truth prevail, will die without crossing the Jordan.

What we want is a spirit which shall lead us to lay the whole matter in the hands of Christ, trust him to manage it in his own way, and show our trust by the work we do.

There are now about 4,000 subscribers to the Cynosure. If these four thousand men and women, will pray in secret, and in public, daily and hourly, that God may glorify himself, and set up his kingdom in our midst now, wiping out all rivals and substitutes, synagogues of Satan, there is no power on earth that can resist them.

But we want prayer, earnest prevailing prayer, that God may come, and come quickly.

Will every one who reads this, go at once and pray for the cause of truth, especially asking that the Holy Ghost from heaven may guide those who are connected with the Cynosure, covering their heads and hearts in the day of battle?

On St. John's day, a Sir Knight at Sandusky, Ohio, secured the audience, "that Masons use the Bible as their guide in the walk of life, though the order know no clime, creed, or color"; "Masonry will not uphold anybody in any immoral action of any none or nature."

At the close of the entertainment, the Sir Knights attended a ball. Commend us to this man for a display of ignorance and stupidity. When here in the street know that not half those who go in Masonic processions, pretend to believe in the Bible, and *men* certainly know that the lodge shuts out black men, and that those who pretend to live by the Bible do not commonly attend promiscuous balls.

Auxiliaries.—We wish a complete list of town and county societies opposed to secretism. We now know of the following:

Wayne County Indiana; Chautauqua County New York; De Kalb and Dupage Counties Illinois. If there are others, let us hear from them at once.

Let our friends who have no home organization, move at once. The work presses, and now is the time to work If we hope to accomplish anything. There should be at least a thousand societies organized by October next. Seven men can form a lodge, collect money, and swindle the people. Don't he slow about moving, because pronounced anti-Masons are few in your vicinity.

Don't drift with your circumstances, but if they are bad, make some that are better.

We received while at Oconomi, a note from Enoch Honeywell, of New York, enclosing several tracts which he proposes to distribute gratuitously. Owing to press of business, we did not lay the matter before the Convention as we intended, and so take this means of saying to Mr. Honeywell, that we will carefully distribute any number of tracts which he will forward to us; and to our friends, that they can secure them for distribution by application at this office.

The Grand Masonic Temple at New York.—Twenty thousand people attended the laying of its corner stone. The leaden box or chest, in the heart of this stone, contains some twenty or thirty articles, Masonic publications, Declaration of Independence, etc. etc., but no recognition of Christ, or Christianity, or the fall of American slavery. It is to be a temple of Dagon, five stories high, and put to the same use for which Dagon's temple stood; and the same fate awaits its worshipers.

Secret Order Left in Chicago *Tribune*. It is instructive and suggestive; we shall now see more such.

The following notice was posted in the North Brookfield (Mass.) Post Office, on Tuesday last:

K. C. E. C.

"All members of Lodge No. 28, who are dissatisfied with the workings of the lodge, are requested to meet at the salesmen's rooms this evening."

The one-her assembled in obedience to the summons was about 100, filling the room and entry. The meeting was quite spirited, and passed resolutions to the effect that those members withdraw from the order, and will pay no more money into its treasury, or have anything to do with it, after the first of July next.

Notice.

"At a meeting of the Dodge Baptist Association, held at Hebron, on the June 15th and 16th 1870, the following resolution was offered by J. W. Wood, of Kilbourn City.

Resolved, That Masonic oaths and penalties do violate the plain teaching of God's word. After a spirited discussion in which the speakers were limited to three minutes each, the resolution was laid on the table by a very decided majority."

We ship the above from the Wisconsin Mirror. We are not surprised that such a vote should be taken in the present state of ignorance on this subject.

We predict however, that the time will come, when the men who tabled that resolution, will be as much ashamed of the act, as the Methodists now are of the pro-slavery resolutions which they passed thirty years ago.

Note.—J. C. W. Bailey of this city, advertises in the *Masonic Trowel*, a pamphlet said to contain a debate between Mrs. DeGeer and O. A. Blanchard, on the subject of Freemasonry. Inasmuch as the pamphlet does not contain a word from Mr. Blanchard, Mr. Bailey is requested to change his advertisement; and since the pamphlet has four or five distinct falsehoods on its title page, he is requested to cease his religious pretentions, or the circulation of the aforesaid pamphlet.

PUBLISHER'S DEPT.

Aurora Minutes.

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the Cynosure is published, should read the minutes of the Aurora convention.

The first edition of these Minutes (3,500 copies) was exhausted in a very short time. Of a second edition (3,000 copies) only a few hundreds remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement in secret societies, it has a clear, very address from Rev. I. A. Hart, and a powerful article on secret societies by Prof. Chas. C. Fuuey of Oberlin College. Both of these gentlemen are seceding Master Masons. It also contains the history of Masonry by Pres J. D'aschard, in itself a highly interesting address, which, in another form appears as the *first*, in the series of Cynosure tracts.

Send for copy of the Aurora Minutes.

Single copy, (paper cover) 25 cts. Five copies, $1.00.

Single copy, (bound in muslin) 40 cents. Six copies, $2.00.

(See advertisement in another column.)

☞ We frequently receive letters, saying "I wish I had extra copies of the Cynosure for distribution." If you want extra copies, tell us how many, and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

EXPLANATION.

Owing to business engagements, the Editor-in-Chief has requested the undersigned, to assist in the editorial work for a short time. Articles from the Assistant, will be designated thus: †. CHAS. A. BLANCHARD.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHERS

Opinion of Free Masonry (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry. (1832.)

Both of these letters to one copy 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted.*

TRACT NO. 7.

Satan's Cable Tow.

A 4 page tract @ $4,00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowdoes Co., Miss

O. C. FREMSER, }
BEI TAPLEY, } Ex. Committee.
P. B. PEEMSTER, }

Correspondence.

Murder of Captain Ariel Murdock.

Editor Christian Cynosure:

DEAR SIR—As the Masons charge us with making Morgan's murder a "hobby," I will therefore, point to some particulars of another case, and give you some account of the murder of Captain Murdock, as I have letters in my possession written by his own son at LeRoy N. Y. Sept 15, 1827, and also other papers connected with them. He first writes to the then Editor of the *National Observer*, printed at Albany. S. Southwick Esq. and I here give his letter.

Yours,
J. H. COLEMAN.

Editor, National Observer.

DEAR SIR—Permit me, although a stranger, to call on you for information which I believe you can give me, and which nearly concerns me. I saw an extract sometime last spring, in the *Rochester Balance*, stating the number of persons who had suffered death by Masonic vengeance. You mentioned one in the County of Albany, and town of Rensselerville, by the name of Murdock, that was murdered some eighteen or twenty years ago. The said extract was accompanied with a promise of more on the subject in future. Since that I have had some expectation of your truly useful paper, and of late have become a subscriber. But I find nothing further on the subject till the 7th. of the present month, when you barely mentioned the murder of Captain Murdock of the town and county above mentioned. Now, sir, he was the man I was proud to call Father. He was a Mason, and in the month of October, 1803, he was found dead in the woods, with the marks of infernal obligations upon his body, recorded by the martyr, Morgan. He was found by Masons; for they that hide can find. If my father is the man to which you allude, and you are in possession of any facts respecting his death, you will confer a great favor by communicating the same to me, and my aged mother who resides with me. If you knowledge on the subject is such, that you are not willing to communicate it through the press, please do it by a private letter, which will be gratefully received. If any further communication on my part is required it shall be promptly attended to.

Yours with respect,
ELISHA LEE MURDOCK.

The following answer was returned by Mr Southwick:

ALBANY, Sep. 22. 1827.

DEAR SIR—I have received your very interesting letter of the 15th. inst, and your friendly favor was undoubtedly the man to whom I have alluded as having been murdered by Freemasons. I had my information from a person who was well acquainted with Dr. Murdock, your father's brother. The statement made by this person is as follows;

"He said that the brother of Dr. Murdock, (meaning your father) was a worthy, industrious man, not given to liquor, or dissipation of any kind; that on a occasion occasion, he went to be returned him at eight from the lodge, (being a Freemason) in rather an uneasy mood, and that in this mood, he confided to his wife, certain secrets of the lodge; that Mrs. Murdock immediately disclosed what he had told her, to one or more of her intimate female friends; that they in turn reported it about the village among their associates, and consequently it became generally talked of. A short time afterwards, Captain Murdock disappeared, and the people in the vicinity were much alarmed at the event, as he was in good circumstances, and generally respected and esteemed. After he had been missing a few days, a printed notice, but a distinguished and active Mason, whose name I need not now mention, absconded from Rensselerville, and carried off with him money belonging to one or two Freemasons, who nevertheless made no out-cry after him or any attempt to follow him or recover their money, but said to several persons, with apparent indifference, "He has gone with my money, but let him go." A day or two before this profligate absconded, the lifeless body of Captain Murdock was found in the woods. His throat had been cut from ear to ear, and his body was placed in an upright, sitting position, with his back resting against a tree. In his left hand was grasped a large shoe knife with the which apparently his throat had been cut, and near the tree the ground was thrown up, or disturbed, and some bushes stripped and broken or hacked, as though there had been, on the spot, a violent struggle between two or more persons, and a quantity of blood was visible on the surface of the broken ground. The inference from these appearances must be, that he was killed on the spot thus mutilated; and then the question arises, how came the body when found, to be sitting against the tree? The Mason, or rather some Masons gave out, that he had killed himself in a fit of remorse of conscience for having violated his Masonic oaths, in telling his wife the secrets of the lodge. This was the Masonic story, but my informant, who is a very shrewd observer of men and things, and in whose veracity I have full confidence, assures me, that in the first place, Captain Murdock was certainly a right handed man; and here it is passing strange that the knife was found in his left hand. In the second place, it is not probable that any man who had cut his own throat, would be found in a natural, sitting posture, with the back resting against a tree; for those who thus die by cutting the throat, from the shock imparted to the whole frame by the stroke, start off and run, or stagger away till they fall to the ground nearly or quite lifeless. Those who have been seen to cut their throats in a sitting or standing posture, have run off a few paces, staggered and fell, struggling convulsively on the ground, till they became lifeless. This I presume is invariably the case in such extremities. In the third place, my informant recollects perfectly, conversing with Dr. Murdock after the Captain's body had been found, and that he declared himself deeply impressed with the idea that there had been foul play in the case; or in other words, that the Captain, his brother, had been murdered. These my dear sir, are the facts which I have learned from a person of candor and veracity, and who at this distant day, can have no possible interest in misrepresenting them. The inference from these facts is obvious. But your worthy mother, who you say is still living, may I presume, if you do not yourself possess a lively recollection of all the circumstances which came to light connected with the awful fate of your respected and beloved father, from his being associated mysteriously with men who have been led by the worst and most puerile folly and fanaticism, if not by diabolical malice, to commit the foulest crimes. I therefore request you to write to me as soon as possible, and I hope you will not neglect to afford me all the light in your power, on a subject so deeply interesting, not only to the surviving connections and friends of the unfortunate and lamented father, but to every friend of law, liberty and humanity, in the United States; for I solemnly and firmly believe your father owed his untimely exit from life and all its endearments, to the hand of Masonic assassins. This fact in connection with others of a recent date, and of a similar atrocious character, is calculated to increase and extend the existing virtuous, patriotic, and holy excitement against all secret, self-created combinations, the existence of which may peril the safety of our civil, religious, and political liberties. I wish you to answer me as soon as you can, the following questions:

Did your father shortly before he was missing, reveal to his wife the secrets, or any secrets of the Lodge? If so, did she reveal them to others? Immediately after the revelation was there a special meeting of the Lodge called to deliberate on important business; or was there a meeting called excluding your father? Then immediately, or rather a day or two after it was generally known that he was missing, did any Mason or Masons abscond from Rensselerville? and under what circumstances was the body of your father found, or rather pointed out by Masons? After he was found, did any Mason or Masons, give out their remorse of conscience for what he had done to his wife, had driven him to the desperate deed of killing himself? Was his body found in a natural posture with his back resting against a tree? Were there not such marks on the ground, and on some bush or bushes near the tree and the dead body, as might have proceeded from a violent struggle between two or more persons? And was there not a quantity of blood on the spot where the ground was marked or disturbed? Was the knife with which he had apparently been killed, found grasped in his left hand? Was he a right, or left-handed man? Was the knife which was found in his hand his own property or that of a third person? If the property of a third person, did the person execute a deed absolutely for its being found in the lifeless hand of your father? Was he not, the day before he was missing, or at the time he was last seen above, as cheerful and as rational as at any period of his life? I have taken the liberty of putting these questions to you individually, yet I expect your answer will contain all that your mother can recollect, as you might at the time alluded to, have been too young to have, at this day, a perfect recollection of the facts which then came to light in the melancholy affair. If your uncle, Dr. Murdock, is still living, please inform me, as I would like to learn from him the grounds of his suspicion that there had been foul play, as he expressed it in the case of his brother. I am resolved to exert myself to the utmost of my power to develope the truth, not only in this case but in every other in which the conduct of the Masonic order has been at war with the rights and liberties of the people. For this task I am prepared to go through evil or good report, to encounter calumny, persecution and every ill that the opposite party can inflict. I shall give them no quarter, and I shall ask none; I am prepared at all points. As to the honest individuals who belong to the order, many of whom entered it young and knew not since reported of their folly, though they may not wish to own it, I will say, I am the last man who would wish to injure any one of them, in his feelings or his fame. But all such, however, owe it to themselves as well as to their country, to quit the institution; for they must be aware by this time that it is inimical to the public good, having become a wide spread and pernicious source of political intrigue and corruption. They must see too, on the part of the oaths they have taken are immoral, blasphemous, and unlawful in the sight of God and man, as they are bound by them to conceal the crimes of their brethren against the laws of God and society; and to the institution never had in it, any thing intrinsically or inherently valuable, all its professed principles being borrowed or stolen from other sources, well known to every classical and well read man, before one in a thousand of the present day, any man of sense or learning to continue a member. "Masonic Lodges," says a learned member of the Glasgow Medical Society, "are the genuine nurseries of Vitpiligo." And our city editors however, in republishing the essay of the Glasgow Professor, omitted the sentence I have quoted; fearful I presume, of offending Masons. And this circumstance, trivial as it is, shows independently of a thousand stronger circumstances which have occurred in the Morgan affair, that Free-masonry cramps the liberty of the press, especially where the press is in the hands of Masonic or mercenary editors. It is not to be denied, very alarming fact to the real friends of civil liberty, that there are hundreds of editors in the United States who have never yet informed their readers of the simple facts that Morgan and Miller were carried off, that Morgan has not been permitted to return, (Miller having the good fortune to escape from his kidnapers,) and that Miller's office was set on fire and He to have been burned down, involving at the same time the destruction of the whole village of Batavia? and that all this was done too, by Masonic conspirators, rioters, incendiaries. Is it not, I say, a most alarming fact that we have a secret combination among us which can exercise such control over hundreds of editors, as to prevent them from announcing facts of so much importance? And yet during the whole year since these facts transpired, this subject has not been once mentioned, that mysterious silence respecting them, have not failed to announce every other crime that has been committed in the Union, down even to the robbing of a hen-roost, or the passing of a one dollar counterfeit bill? Had Morgan been engaged in any other business than that of exposing Masonry, and been therein kid, naped and murdered, would the editors have been silent? No! the whole world would be ringing with their clamors. This shows conclusively the predominating influence of the secret law, and the secret oaths of Freemasonry on the minds of those editors, over and above the allegiance which they owe to the laws of their country, and over the oaths which some of them, at least, have taken as civil officers, to support those laws. I can indeed easily account for the murder of your father by some myrmidon, or myrmidons of the order, as well as for the concealment of the crime, when I reflect that there are so many, including public officers of every description, who are sworn Masons—sworn to conceal the crimes of their brethren, and who have bound themselves by this infamous oath, to keep the secret, or Masonry, under the penalty of having their throats cut from ear to ear, their tongues torn out by the roots, and their bodies buried in the ocean! But the great wonder is, after independently submitting to it, that a single man possessed of common sense and common integrity, should have been found weak enough to be unmanned by it—to think it for a moment binding upon his honor and conscience, seeing that it is grossly, and wickedly violates every principle of humanity, and the social compact, that it blasphemously sets at defiance the law of God, as well as the law of the land. And still more wonderful is it, that so many deluded and wicked fanatics should have been found to not fully up to it, to the enlightened country—so many as must have been engaged in the several murders, of Smith of Vermont, of Morgan of Batavia, and of your unfortunate father at Rensselerville. Hint there were about one thousand, of the original conspirators in the case of Morgan, is clear from the records of the courts of Ontario and Genesee counties; and how many in the other cases, it is impossible to conjecture at this late day. Smith was the unfortunate man who first published the book called "Jachin and Boaz" in this country. It was published at Rensselerville where I then resided. About a week after it came out, that Mr. Smith was missing. The Masons gave out that he had absconded, and as nobody at that time excepting Masons, knew or suspected the contrary, the whole matter was speedily dropped, and thought no more of. Now however, since Morgan's palpable murder, some of the most respectable and Intelligent men in Vermont, as I am well informed, are satisfied that he was murdered, for having published Jachin and Boaz; for they say, on looking back and reflecting on the case, that there was no reason for his absconding, as he was in good circumstances and well respected in society. He had been in the habit of since, immediately after the publication of Jachin and Boaz, there was a communication held between all the lodges throughout the Union, and the words were transpired (to prevent the intrusion of book Masons as they are called) from Jachin and Boaz, to Boaz and Jachin. The same transposition had previously been made in England, where the book originated, and where the author was found in one of the streets of London, dead and cold. I have been led to ear, in conformity to the horrible penalty, to which, by his Masonic oaths, he had subjected himself. I should fear that this communication would harrow up and severely wound in your feelings, but it is not the case, the great soother of afflictions has, I hope, fortified your mind to survey the past, however gloomy the retrospect, without agitation, as well as to look serenely towards the future. We have many a bitter cup to swallow in this life, and it is no doubt, wisely ordered by Divine Providence that it should be so Heaven tries our virtue in the furnace of affliction; and happy indeed are they who possess the cardeal triumph-antly, with the approbation of their own consciences, and a well founded hope of acceptance at that higher and more perfect tribunal which penetrates the secrets of all hearts, and with an unerring eye distinguishes the worker of iniquity from the good and faithful servant.

Please present my compliments and good wishes to your worthy mother, and accept them also for yourself.

E. MURDOCK. S. SOUTHWICK.

The reply of Mr. Murdock (son of the man murdered) to the above letter of Mr. Southwick, will be given in our next issue. We cannot forbear saying, C that we had such editors of our National papers now, as was this editor of the *National Observer* in 1827! Yes, such editors as could say with him, "I am ra, solved to exert myself to the utmost of my power to develop the truth, and repel these works of darkness. For this task I am prepared to go through evil, or good report, to encounter calumny, persecution, and every ill that the opposite party can inflict. I shall give them no quarter, and I shall ask none." And yet this editor could point that bereaved son, and mother, to the tenderest consolations of religion. Were this spirit and principle, and this determined defence of truth against all the works of darkness, adopted, even by our professedly religious papers, how quickly would the secret workings of Masonry be put away, and temperance, and truth, and God's authority and Sabbath, and justice and judgment, would triumph in our land. May heaven in mercy speed on that time.

We hope brother Coleman will still forward any documents he may have on hand connected with the case above; and that others who have convincing facts and documents of the past will send them in.—En.

LELAND, Leland Co., Mich., } June 7, 1870. }

Editor Christian Cynosure:

DEAR SIR—I wish to correct an impression in the public mind, caused in part, by words in the CYNOSURE of April 5th, 1870, which you quote from somebody's "private letter", viz.: "This Mr. Hatch has forfeited principle for pay and popularity." I have before me a private letter from brother Hatch, complaining of injustice done to his character by this imputation. He utterly disclaims all such feeling or motive, in signing the paper, which disapproved of the course pursued by the seceding Masonic, and talks against Masonry, has does not feel called upon to go into a settled warfare against it as a church.

When the "resolutions" were being discussed, he was much occupied with other business, and did not fully understand their import as dealing war against Masonry by our churches, but impressed with the idea that they were to have no effect, or tendency by conference, against secret societies, he voted for them. But after considering more fully the nature of the resolutions, he honestly and conscientiously believed, (without any regard to "pay" etc.) that the action of conference was "unwise, unfortunate, a mistake, a blunder." This being so, it is but just and proper, your readers should know it, and the impression relative to his motives, be corrected.

As Christians, we must give him the benefit of his protest. So please publish. Though I do not approve of his course any more than you do, yet, claiming to be conscientious, we must take back the charge of worldly policy "pay," etc.

Nothing now of late, in the progress of the war. May God give triumph to truth and right.

GEORGE THOMPSON.

Going along Madison street, among the other interesting things to be seen, is a Masonic furnishing house.

On the right hand as you enter, are hats, swords, pictures, etc., while on the left, tobacco and pipes are exposed for sale. On the right hand wall, near the door, hangs a chart from Shorer of Cincinnati, which is well worth seeing.

In the upper left hand corner, is an alter surrounded by eight men, entirely naked, with wings at the shoulders. On the opposite corner, there is a lion, an ox, a priest and an awkward eagle.

Above the figures, is an alter with two naked men, with wings, standing on it. At each side, stands a half man and half goat, naked like the others, with wings. Below the whole, is a crown, a turban, a breast-plate, a tiara, etc.

Of course there is some great moral lesson taught by these Masonic emblems; but to an outsider, they very much resemble the oro-meots with which heathee are accustomed to decorate their persons and their houses.

If we would have powerful minds, we must think; if we would have faithful hearts we must love; if we would have strong muscles, we must labor.

Masonry.

From the Reform Investigator, Morrison, Ills.

A series of free lectures on Masonry as it was and is, by Rev. J. R. Baird, is announced on the 28th, 29th, and 30th, at Concert hall in this place.

The subject of Freemasonry is one that is at the present day exciting a good deal of interest and serious investigation. To which is done in the secret chamber is being proclaimed on the house top, and as Freemasonry is an stupendous humbug, made up of its "secrets," "dark sayings," and "mysterious symbols," its existence depends upon guarding these with a zeal and a perseverance that is worthy of a nobler and more Christian cause. The extreme sensitiveness of Masonry to the light, indicates plainly the nature of the institution. Its midnight orgies in the light of the 19th Century are as unnecessary as they are unchristian. The "intense zeal spirit" of Masonry is simply a compound of heathen idolatry, and of symbolic Christianity. It was begotten in the superstitions and mysticism of the dark ages, and is now a heathen institution in the midst of a Christian land. It is Jonadism gone to seed. It makes high sounding pretensions to morality, and the cardinal Christian virtues, but its practical workings, are to corrupt and demoralize society. There are thousands of good men who adhere to Masonry, and believe it to be a handmaid to religion, but these would no doubt be even better men if they were free from its influence. The "secrets" of Masonry, which alter all, Masons tell us are no secrets, are the foundations on which it rests. These disclosed, and Masonry ceases to exist. Therefore they are guarded with such Argus eyes. For publishing these, Morgan was abducted, and the Masons of the present day, non-committed as they are, are sometimes heard to say, "served him right." But Masonry, like other forms of Fetiolism, is not losing its hold on the minds of the honest or and better part of mankind. But the strongest argument against the institution, and one that would of itself prove it corrupt, is that it will not bear the light.

Hope is the sweetest friend that ever kept a distressed soul company; it beguiles the tediousness of the way—all the miseries of our pilgrimage.

ROLL OF DELEGATES

ATTENDING THE ANNUAL MEETING OF

THE NATIONAL CHRISTIAN ASSOCIATION,

Opposed to Secret Societies, at Cincinnati:

With Denomination, and Place of Residence.

Names.	Church.	Body.	Post Office.
Rev. A. Butler,	United Brethren,	Wayne Co., Association,	Beblin, Ind.
" J. L. Fal,	West Methodist,		New Paris, Ohio.
" C. R. Puddock,	United Brethren,	Franklin Circuit,	Liberty, Indiana.
" C. W. Miller,	"	Miami Class,	Dayton, Ohio.
" W. Dilloo,	"		Eldorado, Ohio.
Philo Carpenter,	Congregational,		Chicago, Illinois.
Rev. Wm. Nelson,	United Brethren,		Cincinnati, Ohio.
" Milton Wright,	"		Dayton, Ohio.
" H. Kumler,	"		Portsmouth, Ohio.
" C. H. Underwood,	Free Methodist,		Aurora, Illinois.
Wm. Geroge,	Free Methodist,		Concord, Ohio.
Rev. J. Richard,	Congregational,		Wheaton, Illinois
" Rev. J. G. Fee,			Berea, Kentucky.
" Joseph Travis,	Free Methodist,		Chicago, Illinois.
Rev. A. Scott,	Congregational,		" "
Rev. J. Excell,	United Brethren,	Independent,	Limaville, Ohio.
" A. A. Mack,	Congregational,		Ponera, Illinois
" C. A. Blanchard,	Baptist,	Free Will Society,	Wheaton, Illinois.
" A. I. Post,	"	" " "	Montrose, Pa.
" W. Brown,	"	" " "	New York.
" J. Buen,	"	" " "	New York City.
H. Chamberlain, Esq.,	"	" " "	Brooklyn, N. Y.
Rev. R. Oliver,	"	" " "	Perry, New York.
" J. Jones Esq,	"	" " "	Phoenixville, N.Y.
" R. Whitier	"	" " "	Greenwood, Ill.
" D. S. Littell,	United Pres.,	Church Pre.	Cloker, Pa.
" J. Patterson,	"	" "	Thompsonville, Pa.
" W. O. Moorehead,	"	Xenia Pre.	Xenia, Ohio.
" J. G. Carson,	"	" "	" "
" J. H. Ross,	United Brethren,	Westfield Church,	Westfield, Ill.
Dea. A. Darrell,	Congregational,	Oberlin Association,	Oberlin, Ohio.
Rev. Theo. Goss,	"	" "	" "
Rev. E. Gillett,	"	Congregational Church,	Aurora, Illinois.
Rev. J. R. W. Sloana,	Ref. Presbyterian,	New York Pres.,	Allegheny, Pa.
" B. A. McAyeallo,	United Pres.,	Des Moines Pres.,	Coalsboro, Iowa.
" H. Bannor,	"		Spring Hill, Ind.
Rev. W. H. Wilson,	Ref. Presbyterian,	General Synod,	Cincinnati, Ohio.
" J. F. Morton,	"	"	Cedarville, Ohio.
" Jas. Griffith,	United Brethren,	Upper Wabash Conf.	Perrysville, Ind.
" J. L. Barlow,	Baptist,		Bloomingdale Ill.
" H. E. George,	Ref. Presbyterian,	Lake Pres.,	Cincinnati, Ohio.
" S. Sterrit,	"	"	Cedarville, Ohio.
" J. McCracken,	"	Illinois "	St. Louis, Mo.
" D. J. Shaw,	"	"	Bloomington, Ind.
" W. W. McMillan,	"	"	Olathe Kansas.
B. Reed,	Baptist,		Girard, Ohio.
Asa. Brez,	Ref. Hyslop,		Xenia, "
M. H. Britton,	Baptist,		Vienna, Wis.
Rev. M. Gerond,	United Pres.,		Oxford, Ohio.
" John Stewart,	"	Chillicothe Pres.	Chillicothe, Ohio.
" J. Lovington,	Meth. Episcopal,		Marion City Mich.
" F. B. Farish,	Methodist,		Sandusky, Ohio.
" L. S. Chittenden,	United Brethren,	Lower Wabash Conf.	Westfield, Illinois.
Hon. B. Hickney,	Free Methodist,		Aurora.
" Marcy,	"		Little Rock, Ill.
Rev. J. C. Boyd,	"		Mt Lebanon, Pa.
" A. E. Osmond,	Ref. Presbyterian,	R. P. Congregation,	Sharon, Pa.
H. Gonsales,	Methodist,		Cincinnati, Ohio.
S. Brownell,	United Brethren,	Prairie City Circuit,	Irvine, New York.
Rev. A. Betton,	Presbyterian,	Pine Grove Academy,	Westfield, Ill.
Geo. J. Payne,	Methodist,	"	Porter, Ohio.
C. H. Fairchild,	Western Meth.		" "
Rev. W. H. French,	United Pres.,	First Cong.	Cincinnati, Ohio.
" B. S. Faris,	Ref. Presbyterian,	R. P. Synod,	Sparta, Illinois.
Walter Edgerton,	Friend,		Spiceland, Ind.
Eliza Edgerton,	"		" "
Levi Collins,	"		Cincinnati, Ohio.
Catharine H. Collin,	"		" "
H. F. Fisk,	"		" "
Mrs. B. N. Cravath,	United Pres.,		Troy, Minn.
" M. Boyd,	"		Cincinnati Ohio.
" Mary McKenney,	"		" "
" S. J. Watt,	"		" "
Rev. Cyrus Mahoney,	"		" "
Alfred E. Laird,	"		" "
A. Bryant,	"		" "
Robert Allen,	"		" "
George "	"		" "
Miss. Anna B. Shiller,	Baptist,		Lexington, Illinois.
Rev. Nath. Nuce,	United Pres.,		Springfield, Ohio.
Henry Reed,	United Brethren,		Sacramento, "
Rev. David Edwards,			Lexington, Illinois.
" Chas. McFarland,			Springfield, Ohio.
" E. Thompson,			Sacramento, "
A. Boyd,			
E. Sterrel,			
Rev. J. Richardson,			
H. Gisagow,			
Lavinia Purlieu,			
Thomas Gilmore,			
T. L. Findlay,			
Wm. L. Taylor,			
Jas. L. Bonipby,			
R. R. Fitchingor,			
W. J. Shirley,			
Wm. Mitzendorf,			
John M. Bound,			
Rev. G. W. Fast,			
" Rev. T. P. Bysart,			
" B. Andrew,			
John Deer,			
Peter Minton,			
Wm. "			
Rev. L. Parry,	Meth. Episcopal,		Dayton, Ohio.
Arthur Robinson,			" "
Rev. L. G. Atkinson,	United Brethren,	Cor. Sec. Miss. Society,	" "
	Meth. Episcopal,	Summerfield Association,	Cincinnati, Ohio.
	United Brethren,	Grand Rapids Annual Con	Woodland, Mich.
	United Pres.,	Shiloh Conference,	Burrelth, Ind.
	"		Argyle, N. Y.
	United Brethren,		N. Y. City.
	"		Melville, Ohio.
	Baptist,	Free Miss. Society,	" "
	United Brethren.		Brooklyn, N. Y.
			Lunsland, Ohio.
			Mt. Healthy, "

MINUTES

OF THE

Aurora Christian CONVENTION.

OPPOSED TO SECRET SOCIETIES!

Containing speeches of Rev. L. A. Hurt, President J. Blanchard, secretary of State of N. Y., with resolutions, letters, etc.—a permanent work much wanted by the people.

Single copy, paper covers, 25 cents. Five copies $1.00.

Single copy, bound in muslin, 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

EZRA A. COOK, Publisher,
84 La Salle Street, CHICAGO.

JAMES S. HICKMAN.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A new 8 vo. Pamphlet of 94 pages. It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism Imperilleth the Safety of the State.
5. Free-Masonry is a Secret Despotism.
6. Selling Secrets.

This work is now published. Send in your orders at once. Price, single copy, 15 cents. $1.50 per dozen, post free. Address orders to

EZRA A. COOK,
84 La Salle Street, Chicago.

Light on Free Masonry,

BY ELDER D. BERNARD,

to which is appended a Recitation of the Mysteries of Odd-Fellowship, by a member of the craft.

The whole containing over Five Hundred pages, neatly printed and well published. Will be sent, post paid, to any address on receipt of the cash price, $3 A discount of 33 per cent. allowed to the trade.

Rev. J. W. SHUEY,
Tolescope Office, Dayton, Ohio.

Ezra A. Cook & Co.,

84 La Salle St., Chicago,

BOOK SELLERS,

PUBLISHERS

JOB PRINTERS,

LITHOGRAPHERS,

Manufacturing Stationers.

Paper, Envelopes,

BLANK BOOKS, STATIONERY,

&c., &c.

Special attention paid to

Job Printing, Lithographing,

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY.

Send for Samples and Prices.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.

of our own make always in stock.

Western Tract and Book Society DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS.

See column on 4th page, headed

Campaign Documents.

THE

Broken Seal;

OR

Personal Reminiscences

OF THE

Morgan Abduction and Murder,

BY

SAMUEL D. GREEN,

a Master Mason who was a member of Batavia Lodge to which Morgan belonged; and an intimate friend of Morgand, and was at the time of this abduction, Mayor or President of Batavia, and a member of the Presbyterian Church.

This narrative in its truthful detail of the terrible tragedy by one who had both an interior and exterior knowledge of the whole act is not—has a wonderful inclination about it

Sent by mail at $1.50 each, by the Publisher of the CYNOSURE—EZRA A. COOK, 84 La Salle St., Chicago.

Power with God and with Men

By Rev. John Lovejoy.

A work of great value. Price $1.50. Also

CHRISTIAN BAPTISM

By the same author. Price $1.25.

Both for sale at the CYNOSURE office.

Light on Masonry & Odd-Fellowship,

By ELDER D. BERNARD,

A book of over 500 pages well and neatly bound. Also, H. L. Vaughan's picture of the murder of Morgan. The above books and pamphlet will be sent post free, on any address by sending $4 to the undersigned at Leddenville, Coshocton County, Illinois.

JAMES S. HICKMAN.

AN Inquiry into Free-Masonry, By Elder J. G. Stearns

Seventh Edition, price 60 cents. Letters on Masonry, price in paper covers, 50 cents.

A new chapter on Masonry addressed to Churches that hold in fellowship adherents to Masonry. Price 20 cents. This tract bound in one volume, price $1.50. Sent free of charge on receiving the price. A liberal discount to the trade. Address the author, Clinton, Oneida Co., N. Y., or T. W. Sewall, Utica, N. Y., or J. S. Hickman, Leddenville, Ill.

National Sunday School Army, COMMISSIONS.

A System of Rewards for Sunday Schools, Approved by the Best Sunday School Men.

Intended as rewards for bringing in new Scholars, by the use of which every one can be rewarded according to their service at a small expense; at the same time does not create an interest in the work which never flags if properly managed. The Commissions are got up on the same plan as those used in our Volunteer Army Service in the following System:

PRIVATE.

All Pupils are considered as privates until they have gained promotion.

SECOND

They are promoted as soon as they have performed any service as follows:

For bringing in 1 scholar, a Corporal; 5 scholars, a Sergeant; 10 scholars, a Second Lieutenant; 15 scholars, a First Lieutenant; 20 scholars, a Captain; 30 scholars, a Major; 40 scholars, a Lieutenant Colonel; 50 scholars, a Colonel; 75 scholars, Brigadier General.

THE COMMISSIONS

are fine Lithographs, those below Major, in one color, and all above Captain, in two colors. The form reads as follows with a slight change, (filling out the Company) in those above Captain.

This certifies that.....having recruited..... Scholars for the.....Sunday School is hereby appointed.....of Company.....of the.....Regiment of the.....Brigade.....Division.....Corps Recruited by the Secretary of the National Sunday School Army, to rank as such from the.....day of.....A. D. One Thousand Eight Hundred and.....and is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping.....Scholars present.

Given at .....this.....187..

.....Secretary. .....Supt.

And when filled out would read, *e. g.*, thus

This Certifies that Miss Mary E. Warner, having recruited 20 Scholars for the New England Church Sunday School, is hereby appointed Captain of Company A, of the First Regiment of the Children's Methodist Episcopal Division, Illinois Corps, Recruiting in the Service of the National Sunday School Army, to rank as such from the 1st day of November, One Thousand Eight Hundred and Seventy, and she is therefore to be obedient to her Superior Officers and Teachers, and to be diligent in keeping her recruits in punctual attendance.

Given at Chicago, this November, 18th, 1870.

E. G. REYNOLDS, Sec'y. A. D. MORGAN, Sup't.

There is no other connection existing between different Schools, with regard to the particular Regiment, Division, &c. But the name is suggested by the Church, Town, State, &c., same as in Commission filled out.

PRICES OF COMMISSIONS.

In one Color on fine paper, $6.00 per 100.

In one Color on Card Board, $8.00 per 100.

FOR HIGHER OFFICERS.

In two Colors on paper, $10.00 per 100.

In two Colors on Card Board, $14.00 per 100.

SAMPLES SENT FREE.

EZRA A. COOK & CO.

PUBLISHERS,

84 LA SALLE ST., CHICAGO.

The most Popular Juvenile Magazine in America.

THE

Little Corporal

has a larger circulation than any other juvenile magazine in the world, and is better worth the price than any other magazine ever published It is

Entirely Original and First Class.

THE LITTLE CORPORAL is the most entertaining publication for the young that we have ever examined. We cannot see how it can possibly have a superior, or if it could have how the young folks could possibly wish for anything better.—*The Pennsylvania Teacher.*

NOW IS THE TIME TO BEGIN.

Back Numbers can always be sent.

Splendid Premiums are given for Clubs.

TERMS: One Dollar a year. Sample copy, containing Premium List, 12 cents, or free to any one who will try to raise a club.

Address

EZRA A. COOK,
84 La Salle St. - Chicago, Ill.

Cynosure & Little Corp'l

For $1.75, we will send the CYNOSURE and LITTLE CORPORAL for one year.

For five CYNOSURE subscribers and $5.00 we will send the LITTLE CORPORAL as a premium.

THIS IS A RARE OPPORTUNITY FOR THE CHILDREN TO DO GOOD AND BE AMPLY COMPENSATED FOR IT.

FOR YOUNG FOLKS.

Frankie's Dream.

BY MRS. H. M. DANIELS.

Frankie did not like to wait upon any one. He thought sister very selfish if she asked him to run up stairs for her, and mother almost nerved for calling him in from play to go on an errand. "I don't see," he said, "why every body cannot do their own work, without bothering other people to help them do mine." Frankie's work was—to play!

One evening, when he had been particularly disobliging, his mother gave him for his verse to recite at prayers the next morning:—"And the eye cannot say to the hand, 'I have no need of thee,' nor, again, the head to the feet, 'I have no need of you.'"

"I don't see any meaning in that; of course hands and feet cannot say anything;" said Frankie.

"They never refuse to help each other," replied his mother; "what should we do if they did?"

Frankie studied his verse a little; "I should laugh to hear a man's foot talking," said he; and he laid his head down on his arms to think more at his ease how funny it would sound.

"If you are sleepy, Frankie," said his mother, "you had better go to bed."

"I am not sleepy mamma; I am only thinking." Then Frankie tried to remember what he had been thinking about. But though the idea seemed to be swimming all around him he could not quite get hold of it; and his eyelids were certainly growing very heavy indeed; when all of a sudden, a queer, sharp, little voice spoke up: "There me is!" it said, "how stupid of you, Brain, to go to sleep! I am in a very uncomfortable position; do here me moved at once."

Frankie's eyes opened wide; and well they might, for it was his *left toe* that spoke!

"Move yourself, you great lazy thing; I have no nerve force to spare; do let me be, I snapped out a cross voice from the top of his head. Just then another voice began to speak. It was his palate. "Right Hand," it said, "there is some taffa in Frankie's pocket; it is sweet and good; please to give me a taste of it." "What nonsense," growled the head, "I am disgusted with taffa; sticky uncomfortable stuff. I have always to be washed after touching it. If it was a top or a marble you asked for there would be some sense in getting it for you, but I am not going to get myself into hot water for any such nonsense as taffa."

"So hands and feet can talk," thought Frankie; and he wanted to ask his mother to listen. So he tried to speak—mamma. "I don't want to say that," said the tongue. "Oh dear," thought Frankie, "I want to call my mother." "Call her, then, if you want her; I would call her if I wanted her; but I don't," said the tongue.

Frankie was horrified. Was he never to be able to say except when his selfish tongue wanted something? Oh what was he to do! It was too dreadful to think of; he began to cry.

"There now," exclaimed both eyes, "we won't have any more of that. No matter how nice and bright we are, whoever wishes to do so can spoil our good looks without as much as saying—I beg your pardon! A too gotts trodden upon, or a finger pinched, and at once we are drowned in warm salt water. It is most uncomfortable; and entirely destroys the clearness of our complexion; red is a very unbecoming color. If anybody pokes the end of a stick in us, do we ask any of you to cry? Of course not; so let it be understood —hereafter no one is to draw any more water from our cisterns, on any account whatever"

Frankie was in despair. To his so overwhelmed with misfortunes, and not even to cry about them! Surely that was trouble! At that moment Dido, his pet terrier, came running into the room. What was Frank's amazement to hear the dog's eyes say, "Oh dear, there's me's dere little mastah; Dat's me." "I don't see why I must always wag," whined the tail; "you might tell the legs to wag sometimes." "Well, legs, do run up to him" said the nose, "I want to love him a little he looks sorry." "Oh, we are tired, we are going to lie down," answered the legs, and down they lay, and poor Dido upon them.

Just then a little mouse came creeping out of her hole; she smelt a bit of apple which Frankie had dropped on the carpet. She trotted along quite fast, for she was hungry all over; her tail alone seemed discontented. "What a miserable world," it murmured, "true merit never is appreciated. All but me are carried about by the feet wherever they go; while I, though much longer than any of them, and, of a far more graceful figure, am obliged to drag along through the dust at the very end of the procession. I believe it is because I have not insisted upon my rights as I should. I will begin to carry myself a little more stiffly." So the tail stuck itself straight out, like a little stick. The mouse looked around in surprise to what had happened, and at that moment caught sight of Dido. "Oh, there is a dog!" she squeaked, trembling with fright. "Little Fort do hurry back to my hole." "We don't see any dog," said the feet, "you two Eyes are always seeing things. Still if there should be one he might bite us instead of you; yes, we will go," and away they scampered.

"Oh, I am glad to get safe home," said Mousie, as she crept safely into her hole; just as Dido gave a hound in pursuit. "That great dog cannot get me here." But Mousie did not know that an indignant tail was standing straight up behind her. "Ah," said the tail, "now is my opportunity. Go into that miserable hole? Never! You may pull all you please; here I stand and nothing shall move me."

Dido had no reverence for such heroism. He seized the dignified tail, with his teeth, and for once, it *led* the procession, as he drew enchanted out of it; the next minute—the tail was ended!

Carry out yer mouse, Dido," cried the cook, who just then came into the room.

"Come, legs, we must go," said Dido. "We won't," shouted the legs! "We like to to pounce upon mice, but we don't like to go out in the cold with them, and we won't."

"Get out," said Cook rather crossly. "Legs," said poor Dido, "do help me up; Cook looks as if she were going to beat me. Come now, I must go, quick."

"Go then; nobody asks you to stay, we are sure," replied the legs, stretching themselves out comfortably before the fire.

"Well now!" exclaimed the Cook, "the supereece of that dog! I tell him to go out, and he lies down all the more! It's Master Frankie that's spilin' him. Out wid yer," said Biddy, tapping him with the poker.

"Ow, Ow," cried Dido's afflicted back, "now legs you will surely take me away; don't you see how she hurts me?"

"Oh," said the legs, "you always come to us to get you out of a scrape. You ought to learn self-reliance." "I wish I could. O Biddy, you hurt me when I don't mean to be naughty."

Frankie could not stand that. To see his precious dog treated so ill, was more than he could bear. His *most* speak, tongue or no tongue. Making a desperate effort he started up, shouting—"He Can't—it is Bad Legs!"

Mother and sister burst out laughing. Dido, who had been lying asleep on the hearth-rug, up, and beat an affectionate tatoo, on the floor, in answer to his master's voice. Biddy and the mouse were nowhere to be seen.

Frankie rubbed his eyes in amazement.

"You were asleep; what were you dream ing?" asked his sister.

"I wasn't asleep; at least I guess I wasn't; at least if I was I won't forget what I saw. I have found out it is the best plan to help each other all we can. And I'll always run of errands when ever you want me to," said Frankie.

And he was as good as his word.

—*S. S. Scholar.*

Masonic Influence.

Some one has sent us the following slip from a Boston paper, without the name or date. We know however, that the "Imposing Gathering" referred to, was a late thing, under Johnson, and that he is the President referred to in this account. We give it now, not as a matter of news, but to meet the declaration which is often made, that we are giving "far too much attention to Masonry"—that it has no such influence and control, as to call for a national movement against it, but is merely an isolated affair of no public concern.

Now we can see, from the account here given, whether it has any influence or not. It has one of its pseudo-sacred days to celebrate, and a temple to dedicate there in Boston—yes in Boston, that "hub of the nation which keeps its place when everything else is on the whirl, and which has old Harvard there close by it, with all its logic and learning to keep it regular—and yet, on this Masonic occasion, Boston is all ag-og, all on the run! Business is deserted, public schools are suspended, the offices of State are closed, and every window, doorway, balcony, and house-top, is filled with her population, eagerly paying their respects to the great Masonic demonstration." Even old Harvard pours out her students and Professors to honor and exalt it, and "flags are flying on public and private buildings in Boston," and her streets are crowded with strangers from the surrounding country, drawn together at the beck of Masonry. And more than all this, the Capitol of our nation feels its draft. Our President is there, with members of his Cabinet, with Senators and high officers of the army, to honor Masonry—to sanction its rites, dedicate its temple, and so worship at its shrine. And will any pretend that Masonry is an isolated affair—that it has little or no public influence? How false the pretension! What other combination of men on earth could have wielded such an influence?

And then we see too, what that influence is, its nature, and tendency. It is to favor Masons, put them first, here exercises and honors in which none but Masons participate.

And more, we can judge whether Masonry is a political institution or not. We are assured by the presiding genius of the day, that it is not. It draws into its service our Presidents, his counsellors, the Heads of Governmental Departments, and our national legislators, thus controling the very embodyment of all our politics, and yet, it is not political! Oh no, it rises far above politics—is universal. Yes, it rises above politics, just as the Inquisition did, by controling those who control politics.

Its morals likewise are brought to view in this article. Its devotees can attend Divine worship very sanctimoniously on Sabbath morning, and then devote the remainder of God's holy day to visiting places of note—to feasts, banquets etc. But here is the article, let all read and judge for themselves. F.

BOSTON.

Imposing Gathering of Free Masons from All Parts of the Country.

THE DEDICATORY CEREMONIES.

&c., &c., &c.

BOSTON, June 24.

The Presidential party, here, ever since their arrival in this city, been treated with the utmost kindness and respect, and unbounded hospitality. The Secretary of State, accompanied by Maj. Gen. Rousseau and Maj. B. B. French, of Washington, spent Sunday at Quincy, attending church in the morning, and afterwards visiting the old family mansion of John Adams, John Quincy Adams, and the present Minister to England, Charles Francis Adams. The Secretary dined with Hon. Samuel Hooper, in company with Senator and Mrs. Sumner, Professor Agassiz, Mr. Longfellow, Mr. Dana and General Reed, of the Governor's staff. At an early hour this morning the streets were crowded with citizens and strangers from the surrounding country. It was with the greatest difficulty that many of the corporation could afford sufficient accommodations to many who had come long distances to witness the grand Masonic demonstration of to-day, although they had made every preparation to meet the expected demand.

Flags were flying on public and private buildings in Boston and all the neighboring cities. All along the route of the procession every window and doorway, and balcony and house-top from which the display could be seen, was pre-engaged and occupied at an early hour. The school's, the State and Municipal offices, and nearly all places of trade and labor were closed, the people seeking in general a holiday. Grand Masons from all parts of the country formed a procession, and under escort of the Boston Knight Templar, proceeded to the new and beautiful temple.

The dedicatory ceremonies commenced at 4 o'clock, and by some means or accounting Masons participated. The President of the United States, Postmaster General Randall, Major General Rousseau, and Surgeon Basil Norris were present at the ceremonies.

After the ceremonies had been closed, and the bell dedicated in the name of the whole fraternity to universal benevolence, the President of the United States expressed the sincere and profound gratitude he experienced at being present with so full lodge on the most interesting occasion. It was one of the events of his life to be remembered, for its remembrance would only expire with the close of his existence. It had been one of his boasts, though a modest one he owned, that he belonged to an association that was not political, and which embraced principles not confined to any locality. It was a source of pleasure to him to feel that the world was his home and all honest and intelligent men his brethren.

The procession then proceeded through a number of the principal streets and squares. It consisted of eighteen divisions, and was commanded by William D. Streiton, Grand Marshal. In addition to the encampments of the Templars were encampments from Rhode Island, New York, New Hampshire, Maine, Pennsylvania, New Jersey, and the District of Columbia, together with Knights from other States. The lodges of the State were headed by St. Andrew's Lodge, of New York, instituted in 1751. It carried its old Washington Bible, open which George Washington took his first oath of office as President of the United States.

Lodges from Maine, Illinois, New York, the city of Washington, and other cities and States were in line, with a strong representation of various organizations in England and the British Provinces. It is thought that upwards of 10,000 Masons were in the procession. Crowds lined the streets, and the air was filled with flags and banners. Great enthusiasm was exhibited, and the pageant was most brilliant.

It was five P. M. when the procession reached Boston Music Hall, where the oration was delivered by Rev. W. S. Studley, Past Grand Chaplain of the Grand Lodge of Massachusetts. The ceremonies were brought to a close with prayer, after which a banquet was held in the new Temple.

Added Counsel.

Editor Christian Cynosure:

I am sorry that I shall not be able to attend the convention. My soul is with you to the great conflict, and I pray God, abundantly to bless all your deliberations, touching the accursed thing, Freemasonry. Having read the subjects for discussion, I feel like adding a mite to the interests of the occasion, if possible by prayer, (for if you deem it best) and to submit the following remarks.

It may be superfluous and savoring of impropriety for me to say, that in all our discussions of the subject, we should be "wise as serpents, and harmless as doves." To say or do too little, is better than to say or do too much. Extremes, when effecting our individual selves, are always obnoxious. Action regulated on the golden rule principle, is ever the most consistent, and agreeable. Departing from this, counteracts the more righteous design. If we would be successful, we must be governed in our conduct towards others, by a course which would command itself to us, and influence us, were we in their circumstances.

We are never for one moment to forget, that all that is human errs; and that some of our dear brethren who are Masons, have been ensnared by the artfulness of designing men, and up to this hour, are not fully undeceived We are to prove to them, by sound arguments, couched in the most loving and sympathetic utterances and expressions, theirdeed delusion. Though they may not immediately see it, they will need help to see distinctly. Those who do not discover their low estate, are much to be pitied; those who do, are more. To win them back is our Herculean task. How shall it be done? If in an error or fault, meet them not as an equal; come to me with kind, persuasive words—show just cause for dissent—use hard arguments, but soft words. Take me by the hand and call me brother; weep over my folly and show me my danger; approach me as a man having an equal right to think, act, and judge for himself. Institute no arbitrary rule by which to govern myself subject to the dictation of another's will, or to the law that will adopt any measure that savors of dictation. Prove to me that you are merely seeking my good. Let me be made to understand that the purest motives actuate you. Then you win me. You have converted a brother, and hid a multitude of sins. But adopt an opposite course, and I remain fortified in my blindness.

Now what is true individually, is so collectively. While we are in daily fellowship with Masons, we may not affiliate in heart, or practice; yet we must not utterly denounce or condemn them. Doubtless noble men who are now with us, heart and soul against Masonry, have been won from its baneful grasp by kind, persuasive, that otherwise would have remained until this day, its votaries. As Christ par. took with Judes of "the supper," and to the last called him friend, so would I, though surrounded by men in church fellowship, with affiliate with a Masonic Fraternity, worship with them in the temple of God, and call them brethren.

To these, I would conduct myself as aforesaid; and though they should prove my bitter enemies, yet are we in duty bound to love them, pray for them, using our best endeavors in the spirit of Christ to reform, not to destroy them. We are also to take into the account, that ours is a moral, and not a political work, or must be, if we succeed. To institute a political basis, will be to constitute a faction, which will not commend itself to the judgments of many of our wisest and best men of all parties who sympathize with us, or might be won anew. Make it a political consideration, and division, and distressful enemies, and we shall lose vastly the support of those Christians and ministers so essential to reform.

I may greatly err in this; but it seems to me, at the present day, where Catholicism is so rife and dominant, that it might be successfully met by an organized Protestant secret political power, as it was in Italy; but would not the same power that arrests it, also arrest and maintain its dominancy? We should not form a distinct political Party, but meet the great evil, Masonry, by intensified moral force.

Suppose such a party were formed, and eventually successful—which indeed if not impossible, is exceedingly improbable—what is gained by it? We have then only shown that Masonry is a political and not a moral evil; but we can see of a ghost, into what a dilemma we should be brought.

But make the question a purely moral one, and it elicits help from all sources not Masonic; and in many instances gains assistance from those—at least from conviction. And we should remember, that united we stand, but divided we fall. If a political issue is introduced, it makes at once a division in our ranks. Though we may differ on points of theology, yet we are a great unit on the single question touching the corruption of Masonry. But turn into a political channel, and the stream is divided—our force is broken—our power is gone. I speak thus because of my experience for the success of our organization, so plainly begun in the fear of God. I am most happy to be counted one of a number whom the *Valley Sentinel* so courteously compliments, and shall ever be so, so long as the vital question under consideration is kept in view.

Yours in the bonds of common Christianity, and one with you in this righteous warfare against Masonry. W. POST.

A political Party is by no means a secret society.

It is both, inherently and deeply, both.

The dilemma, of having to cast the works of darkness out of our politics.

So will a political party. But give up politics to Masonry as it now has them, and it will lest and rule, as long as our nation laste.

—Ed.

Masonry and Murder.

Editor Christian Cynosure:

A judge who badly administers his office may be impeached; and the advocate may be dismissed from the bar with disgrace; and is there no punishment for a recreant jury? Are twelve men, chosen to execute the law, the only men who are above the law, and can make the civil law the sport of their whims, caprice, ignorance, or ruliee passion, for the gratifying of their love of notoriety and power?

A jury have no more right to shield a murderer from the penalties of the law, than they have to defeat the law in any other case. We all know that Sickles, Cole and McFarland are deliberate murderers, and that the juries have proved false to their trust in acquitting them. They have set at nought the law of the land in order to defeat the law, is among the worst of crimes. It subverts society, and destroys all its safe-guards. The institution of the jury was not designed for the purpose of empowering twelve worthless men to shelter and protect crime. Its object was not to invest a set of men with the despotic power of defeating the law. That was not the object of the institution of the jury; but it was to execute the law.

Duth the law and the decalogue are opposed to murder, and the coveting of a neighbor's wife; but the operation of the law is made to be to let off the murderer, and to punish only the coveter with death. The coveter will be at the bottom of the whole mischief, is allowed to go free; as if she were not a moral being, but a mere bag of tresaure, likely to excite men's bad passions!

Such action on the part of juries subverters neither the pert of justice nor of law; while it tends to plunge society into barbarism. The jury who tried McFarland is guilty of being accessories to his murder after the fact; they have proved wholly recreant to their trust, their verdict was simply false; and a brother, father, son, sister, or daughter of Richardson, would have just as much right to hunt out and kill the juryman who let off McFarland, as McFarland had to kill Richardson. It would be quite easy for a relative to be wrought sufficiently into "a frenzy" to pass as "a madman," and kill the men who robbed him, and of protection.

Let us suppose that McFarland's jury were to be tried as accessories after the fact, could a just jury do less than and them guilty? and could a just judge fail to give them the extreme penalty of the law?

How far Masonry may operate to induce such loose notions of law in the decisions of juries, we cannot precisely estimate; but we feel quite assured that it operates through its influence to the encouragement of juries in such treacherous proceedings against the interests of society. We know that the present party in power has granted a charter to a secret society in the District of Columbia, at the seat of government, where it can covertly act upon the politics of the country; and we know that this party has bestowed government offices on both open Sickles, and Cole. What more could it do, either to strengthen Masonry, or to encourage murder, recreancy in juries and irresponsibility in women, than to bestow another office upon McFarland? Why not offer Richard to the command of St. Louis, or make a Postmaster, or Custom House officer of him in New York? Bow could the sainted memory of a Stanton, the beauties of Masonry, or the recreancy of juries, be better substantiated and maintained?

The present power has deified a Stanton (Mr. Seward called him "divine"); has bowed itself down to other old Democratic leaders who had nothing more to give to Masonry than themselves; nothing but an unhallowed alliance with Masonry and slavery;—it has favored Masonry even more than the democracy, and has given countenance to vulgar murder, to subvert our chief safety, the law. Under its sway the laws have been relaxed, and our morals have become demoralized. We leave the leadership as we do the Masonry and murder which it fosters, but still remain

A STANCH REPUBLICAN.

MINUTES OF THE

Aurora Christian CONVENTION.

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, sermon of Rev. O. G. Fiske, with resolutions before, etc.—a permanent work much value and power.

Single copy, paper covers, 25 cents. Five copies $1.00.
Single copy, bound in muslin, 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

EZRA A. COOK, Publisher,

88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A new 8 vo. Pamphlet of 24 pages. It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism Jeopardizes the Safety of the State.
5. Free-Masonry is a Secret Despotism.
6. Boiling decrete.

This work is now published. Single copy, 25 cts. Price, single copy, 25 cents. $1.50 per dozen, post free. Address orders to

EZRA A. COOK,

88 La Salle Street, Chicago.

Light on Free Masonry,

BY ELDER D. BERNARD,

to which is appended a Revelation of the Mysteries of Odd-Fellowship, by a member of the craft.

The whole containing over Five Hundred pages, lately revised and republished. Will be sent, post paid, to any address on receipt of the retail price. A discount of 33 per cent. allowed to the trade.

Rev. J. W. SHUEY,
Tolescopo Office, Dayton, Ohio.

Ezra A. Cook & Co.,

88 La Salle St., Chicago,

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS,

Manufacturing Stationers.

Paper, Envelopes,

BLANK BOOKS, STATIONERY,

&c., &c.

Special attention paid to

Job Printing, Lithographing,

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY.

Send for Samples and Prices.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.

of our own make always in stock.

Western Tract and Book Society

DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS.

[See column on 4th page, headed

Campaign Documents.

THE

Broken Seal;

OR

Personal Reminiscences

OF THE

Morgan Abduction and Murder,

BY

SAMUEL D. GREEN,

a Master Mason who was a member of Batavia Lodge to which Morgan belonged; and an intimate friend of Morgans', and was as the time of this abduction, Mayor or President of Batavia, and a member of the Presbyterian Church.

This narrative in its tenpthel detail of this terrible tragedy by one who had both an interior and exterior knowledge of the whole subject—has a wonderful fascination about it.

Sent by mail at $1.50 each, by the Publisher of the CYNOSURE—EZRA A. Cook, 88 La Salle St., Chicago.

Cynosure Tracts NOW PUBLISHED.

TRACT NO. 1,

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College, Ill. 12 pg tract @ $12.00 per 1,000 or $1.60 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN, DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. BADO, of Pleasantville, Pa., a Seceding Mason, who has taken IT degrees.

A 2 page Tract @ $3.00 per 1000, 25 cts. per 100.—*Second edition published.*

TRACT NO 3,

MASONRY.

A View from Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 32D DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 5,

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $4.00 per 1000.

This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6,

Hon. John Quincy Adams' Letter,

GIVING HIS AND BIS FATHER'S

Opinion of Free Masonry (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted.*

TRACT NO. 7.

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Easton, Mass.

S. C. FEEMSTER,
ELI PALFREY,
F. S. FEEMSTER, } Ex. Committee.

CAMPAIGN DOCUMENTS,

CONFESSION OF THE

MURDER

OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,

FROM THE LIPS OF MR. WM.

HENRY L. VALANCE.

PRICE, 20 cents. $12,00 per 100.

For sale at the Office of the,

CHRISTIAN CYNOSURE,

88 La Salle Street,

CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns,

Seventh Edition, Price 60 cents.

Letters on Masonry, price in paper, covers 80 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,

By Rev. DAVID MACDILL, and Dr. E. BERGER, and J. BLANCHARD.

This is a thorough and discriminating discussion of the subject, PRICE 40 cents.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS,

We respectfully invite the Christian public to examine the appended list of our Books, feeling that the qualities of these books will bear an honest criticism. All of our tracts are published at the lowest rates, tastefully executed and supported by such testimony as to their value as will warrant us in saying that they are not exaggerated in sentiment, practical and powerful in their influence.

The Pioneer History of Illinois, by John Reynolds, with old settlers' Reminiscences and Biographical Sketches. 12mo. 400 pages, cloth, $1.50.

Bonaparte and the Jesuits, a History and Philosophical Development of the Principles, Character and Movements of the Order. 12mo. 400 pages, cloth, $1.50.

Life of Abraham Lincoln 12

Life of Gen. Grant 12

Life of Schuyler Colfax 12

Life of Henry Wilson 12

Life of Thomas Jefferson 12

Life of Thomas Jefferson, Popular Edition 12

Life of Thomas Jefferson, Paper 12

Life of Thomas Jefferson, Boards 12

BERNE'S WHITE CHICKEN, by Pansy. Illustrated. 12

THE CHOICE: THE WAY OF FREEDOM. Highway, Crank, Illustrated. 16 mo. A thrilling narrative. 12

Always do right. 156 pages; 12 mo. 12

Stories for Children. 145 pages; 16 mo. 12

The Child's World. 384 pages; 12 mo. 12

The Hard Test. 172 pages; 12 mo. 12

A series of Lectures on Masonry, admirable, able and unanswering, sound moral and religious principles in a popular style. 12

HUNTER, a story for Young Men. 172 pages, 12 mo. 12

CARROLL DOUGLAS, or Outward and Inward Adornment. 12 mo. 172 pages. 12

ADDISON, by Pansy. 12 mo. 172 pages. Illustrated. 12

Considers Christ in relation to Business. 12

MAN OF HONOR, by Pansy. 12 mo. 172 pages. Illustrated. 12

Other Bible Text Books in one 12

THE CHRISTIAN BRIDEGROOM. 171 pages; 12 mo. 12

A 100 question prize Essay. 12

THE CHRISTIAN BATTLE IN THE TEMPLE AND SANCTUARY. 84 pages; 18 mo. 12

THE CHRISTIAN'S DAILY HOUR OF PRAYER. 12

Fourth of Thrasher Mound. 76 pages; 18 mo. 12

ANCIENT LANDMARKS OF THE NORTHWEST. 96 pages; 12 mo. Illustrated. 12

JOCAL'S JOURNAL. 180 pages; 12 mo. 12

Bible Lessons for Every Day. Illustrated. Only copies. Indeed, a new or Jewels Wells. 12

SONG OF PEACE, with 16 choice special selections for Young men in College. 200 pages; 12 mo. 12

This is a book of rare merit. 12

EDMUNSON'S FAMILY, or Captives of the Prairies. By Rev. W. H. Brown. 84 pages; 18 mo. 12

REDEEMING TIME, or Thoughts and Counsels for Young Men. 12

ZACHARIAH PHOMBS RE. By J. H. Macdill. 12 mo. 12

ANCIENT LANDMARKS AND FAITH ONCE DELIVERED TO THE SAINTS. Fourth Thousand copies of this work now 12

THE FIRST LESSONS IN THEOLOGY. 12

ARCHIBALD HALL, or The Newspaper Carrier. 12 mo. 180 pages; Illustrated. Truth is stranger and 12

Rev. Dr. Nevin's Tract Mission. 12

HANT KILLER, or Dr. Hollis on all hard Fight. 12

Rev. Dr. Nevin's Tract Mission. 12

One of A. L. O. E.'s best productions. 12

Tract Mission. 12

Tract Mission. 12

Tract Mission

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 2. CHICAGO, TUESDAY JULY 26, 1870. WHOLE NUMBER 51.

The Christian Cynosure.

[From "The Christian Cynosure" is devoted to opposing secret societies, but no great agitation of reform will be attempted in its columns. Each issue will contain but a seven column folio paper, and published once in two weeks—every alternate Thursday—commencing June should be as short as possible. Terms invariably in advance. Single copies, 5 cents. Ten copies, Twenty-five copies, Fifty copies, and One Hundred copies, Subscriptions may commence with any number. Back numbers can be had to the 1st of March when your subscription runs out; but in case of receipt of the 1st no regularly remains unchanged unless prior notice is given.]

What Do Honest Masons Say to This?

As is well known, Masons often charge anti-Masons with dishonest misrepresentation, or ignorance and prejudice, in their statements respecting the senseless and unmanly mummery of Lodge work. Below we give out the random statements of the untaught non-initiate, but the following is the product testimony of a Masonic writer, published in the American *Free Mason* of May 15, 1870, a Masonic Journal. What do honest Masons answer? This writer says:

"As at present conducted, our grand lodges have become exclusively oligarchic; and our Grand Masters, with a few honorable exceptions, despotic. [Italics ours.]

Are we to receive the first statement as truthful? If irony were allowable, we would be inclined to ask, how it fits the feeling of free American citizens to adjust their necks to despotic or autocratic rule. The above statement is made by an intelligent and devoted friend of the fraternity.

But we are often willing to subject ourselves to torture and despotism for the sake of the "good genius of the order." Let us see what is said upon the treasures of knowledge imparted to the lodge. This writer says:

"In our lodges neither art, nor science, nor politics, nor religion, find a congenial home; they tolerate mankind has a place, or is discussed, the twelitzer are denied, while the two former are ignored, although Masonry has been said by our brethren as a progressive science! The members of these lodges, as a class, are conserved anything that can distinguish men as possessing minds superior to the brutes which perish, might as well be without it, for all the good, dumb, blind and lame, to the last member that occupies their floors. The babbling of a ritual, at variance in its every feature with facts, with dates, and correct names, anachronistic to the most ordinary degree, and confined to a parrotism of diction that would bring a blush to the cheek of a school-boy, or the look of intellect exhibited by the repeaters, occupying without cessation, the meetings, whether weekly, by-weekly or monthly, of every lodge in the United States; and these alone are the men of satisfaction, causes them to be neglected by every member who believes his life-time to be a gift of God, not to be wasted or abused."

This is rather an unloving compact, surely. No question that interests mankind," has any place in their lodges. The members, "so far as is ascertained, are those which only distinguish men as possessing minds superior to the brutes that perish, might as well be deaf and dumb, if not blind and lame." "A ritual at variance in its every feature with facts, and dates and correct names, anachronistic to the most ridiculous extent, and confined to a parrotism of diction that would bring a blush to the cheek of any school-boy." What a friend to the fraternity has dwindled into "argument men, and Doctors of Divinity!" And these, without cessation, occupy the meetings of every lodge in the United States.

But I may be asked, is not the tie of brotherhood existing in these lodges, and between Masons the world over, so sweet, strong, pure and universal, as to make Masonry heaven's fairest child and earth's greatest blessing? This author answers in relation to American Freemasonry, as follows:

"After listening to the most solemn assurances of the duty every member of the fraternity owes to every other brother, night after night, meeting, after meeting, the great assembly is rounded to kind, tender and fraternal, which all these words should imply. The landed of all other, the Masons being but one family of brothers the world over, the whole world of American Freemasons once and mark these assurances falsified on every hand." Here again, hope is lost, but to die!

But it may be asked again: are not these statements strictly applicable to the lower degrees of Masonry, and is no wise true of its very illustrious and sublime "higher degrees?" Our writer answers again:

"Our grand legislation, as Freemasons, has been to confine men of every nation, of every phase of thought, of every degree of culture, to the blind mill-horse trend of our mummies and rites; and to one single right for the degrees of Freemasonry which we know among us no change or reconstruction, but so much as will cause it in a mere intense degree, to be enchained and machine like in its uniformity of word and thought, motive, movement and action. This manner, more than all intellect, we have paid their money for bread, and been solemnly presented with a stone, who has brought his gold for bread, and received muddy water, in their anger at the church put them down. And since religious display, Masonic mummery, and horse racing. The military part of the show is to be sustained by some half dozen commanderies, or more, of redoubtable Knights, whose uniform promise to be very splendid; each Knight being in the modern regimentals of a militia colonel, with corded, hat, long plume, silk sash, drawn sword, etc., etc. The Knights, thus accoutered, and with intrepid bearing, are to, as well as long processions, which is to be the grandest ever exhibited in New England, except that which was got up for the dedication of the Masonic temple in Boston, by Andrew Johnson.

The religious part of the performance is to come off at the monument, where the ceremonies are to be opened by a grand invocation, by the Grand Chaplin, to be followed by an eulogy on Masonry by a minister of the gospel of Christ, one Henry W. Rugg; then a prayer by the Grand Chaplin, and then an invocation by the Grand Master, the whole to conclude with a hymn and benediction.

These religious observances are to be interspersed and alternated with Masonic mummery, such as a proclamation by the Grand Marshal; reading of the invitation of the General Assembly by the Grand Secretary; command to the craft by the Grand Master; reading of the contents of the casket by the Grand Secretary; deposit of the casket by the Grand Treasurer; distribution of the working tools by the Grand Marshal; laying of the corner stone by the Grand Master; trying of the stone by the Deputy Grand Master, Grand Senior, and Grand Junior Wardens, (a very important ceremony indeed) declaration by the Grand Master; distribution of the emblems by the Grand Marshal; pouring of the corn by the Deputy Grand Master; pouring of the wine by the Grand Senior Warden; pouring of the oil by the Grand Junior Warden; etc., etc.

When this blasphemous mixture of religion, military, and mummery is over, the majority of the lodges are to attend the races at Narragansett park and this is to conclude the ceremonies of erecting a monument to deceased soldiers and sailors!

We would call the attention of our readers to some of the more prominent features of this Masonic display. It will be seen by the programme which we have given, that a not in significant part of the ceremony is to consist in eulogizing Masonry. The occasion of erecting a monument to the honor of the patriotic defenders of the country, is selected upon by the sly brethren of the craft, for extolling themselves. And this work is to be performed by a minister of the religion of Christ, who is thus made to sing the praises of an institution that is regarded by a large class of Christians as infidel and paganish in a religious point of view, and as exceedingly puerile and unmanly in all other respects.

What could be more dishonoring to the real manliness, purity, and dignity of the Christian religion, than to mix it up with the absurd mummeries of Masonry? Or how could a teacher of the Christian religion more thoroughly disgrace his profession, than by so doing? Just think of a minister of Christ being present, and consenting to—nay, taking an active part in ceremonies where men, under strange attire, make a heathenish libation of corn, and wine, and oil!

Let us dwell, too, for a moment on the eulogizing of Masonry. The occasion is one that calls for honor to patriotic devotion as exemplified by those who fell while fighting for the country; but with characteristic cunning, shyness, selfishness and modesty (!) the Masons wrest it from its legitimate purpose, and claim no small share of the respect and admiration for Masonry! And this in an excellent illustration of the way the secret orders of Masonry and Oddfellowship have seized upon the efforts of the country during the war, and perverted them to their own interests. Instead of serving the country, they have, through the force of their organizations, working in the dark, compelled the country to serve them. Their secret operations have tended to demoralize the army, the navy, and every branch of the public service; like ugly cancers on the body politic, they absorb all the vitalities of the system into their own fungus like structures.

We see here at work a secret power that is noting the country to its hurt, and which makes use of religion, the military, and mysterious mummeries for carrying out its ends. And organized power that combines religion and politics, and which is thus dangerous to liberty, especially where its action is secret and totally irresponsible. By pretensions to religion, Masonry hopes to conciliate all religions; by the long array of its secret knights, it may hope to command the respect of the unorganized masses, the rich as well as the poor; and by its clitherich, and signs, and symbols, it is well calculated to operate powerfully upon the imaginations of the ignorant and superstitious.

We do not suppose that the members of the legislature of Rhode Island, who, forgetting the previous character and good name of that body, invite a secret society to perform a ceremony that is peculiarly and appropriately done by themselves, or by the clergy, or by the militia, (if there is any,) or by school children. We do not suppose that these members even seriously thought what they were doing; that they were lending their influence to build up a secret power hostile to religion and liberty; and that in the eyes of all sober minded, thinking men, they were rendering themselves ridiculous. No one can possibly give a higher estimation to the present legislature of Rhode Island than to that which honored the State forty years ago. One of the two bodies must be wrong, and which is it? Shall we fear to say that the present legislature instead of imposing their example upon the world as something grand, solemn, and peculiar, have merely disgraced themselves? But if we suppose that this legislature is not trifling, unthinking, and ignominiously permitting itself to be made a parrot of for singing the praises of Masonry, then we must infer that it is made up of an unscrupulous set of politician, who in order to maintain their power, do not scruple to make use of secret societies, however dangerous to liberty, and to make party capitol even out of the sacred memory of the dead.

A. L.

June 21st, 1870.

St. John.

There are three St. Johns whom the Masons have blunted as their patron saint, not knowing perhaps, that they are three different persons. Some few leading Masons may possibly know that St. John the Baptist, St. John the Evangelist, and St. John the Almoner, are three very different persons. But it is no doubt true, that many less Masons, infidel Masons, Universalist Masons, Buddhist Masons, and heathen Masons, as well as numerous ignorant Masons, among Christian nations, neither know nor care any thing about either of these three St. Johns. Yet, great stress is laid upon St. John's day, St. John's character, and upon St. John's teachings. One reason why the sly chiefs have hit upon St. John the Evangelist as their patron saint, doubtless is because of his more express inculcation of the doctrine of brotherly love, which doctrine the Masons very readily believe in, so far as the love in question extends to a brother Mason; but in other respects, there is probably no writer of the New Testament, who furnishes more clear indubitable texts against such works as those of Masonry, than St. John the Evangelist.

Let us take for instance, the 20th and 21st verses of the third chapter of St. John, where he says that the workers of evil hate the light, and come not near it, because their works would be reproved by it. Could there be any thing more explicit against the practices of Masonry, working as it does in darkness and secrecy, and binding men "to conceal and never reveal" the knowledge of its mysteries, than these two verses? Lest the reader may not have a copy of the New Testament at hand, we have given these verses entire:

20. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

We are assured by the Masons, that "Masonry includes within its circle, almost every branch of science, morality, and religion, and its mysteries is comprehended a regular system of science."

Now we have read a considerable number of Masonic books, have conversed with many Masons, and have observed their ways; but we have failed to discover any trenes in them of this "polite learning" beyond what is possessed by other folks, and if there is any "regular system of science," unless it is the science of humbug and imposition under the veil of its secrecy, we have never been able to get a view to it. If it exists, therefore, it must be hidden from the view of ordinary mortals, and the privileged plenty to light, so that a common intellect could see and understand it, and the reason of this darkness and pointedlightly is given by Masons themselves, in the following words, to-wit: They "adopt the method of inculcating the tenets of their order by typical figures and allegorical emblems, in order to prevent their mysteries from descending into the familiar reach of the untutrive and unprepared novices, from whom they might not receive due reverence." That is, the Masons prevent this "polite learning" and "regular system of science" from being brought into the light of an ordinary understanding, lest they might not receive a proper appreciation.

Is this in accordance with the spirit of St John's writings? Does that saint any where teach us that voluable knowledge, and above all things knowledge upon which the salvation of souls depends, should be hidden from the light, should be concealed from novices and common test they might not give it the due consideration? Does not the saint rather attribute those darkling practices of the Masons to the true cause, which is because their works are evil and will not stand the light?

We have never yet seen a Masonic book that would stand the test of a scholarly examination of its principles. Their teachings are, in fact, from exhibiting polite learning, science, or religion and moral instruction, appear to us a perfect jumble of ignorance, charlatanism, and imposition; and the only wonder is, that sensible men can ever themselves to be taken in by them. The Mormon bible is not a less clever attempt at fraud and deception than the general run of Masonic rituals; yet there are thousands of Masons who would seem to believe the Morman bible, but at the same time, they put a serious face upon their own books, which are not a whit better.

We think that a preacher of religion might as well draw his texts from the Mormon bible, as to lend his name and influence for the support of any other form of Masonic imposition. The minister who would smell the show of a Masonic demonstration on St. John's day, can never have much weight in inculcating the divine sentiments of St. John the Evangelist.

A. L.

The Grand Master's Charge.

Editor Christian Cynosure:

On going to the Post Office for my mail, after my return from the Cincinnati Convention, I found among my papers *The Masonic Trowel*, edited by H. G. Reynolds Esq., Past Grand Secretary, and Grand Master of the Grand Lodge of Illinois. On opening the paper, I noticed an article which the polite editor had marked, occupying nearly two columns of space, and discovered, much to my astonishment, that it was there to help that subject. Before going further, allow me through your columns to thank Mr. Reynolds for his kindness in sending me his paper, and say to him, that I will send it on for the year, I will send him the subscription price.

The editor, among other things said, practically calls me a liar, and adds largely to the offence and the injury inflicted, by trying to prove it.

Now Sir, I *never did* like to be called a liar, and since I have been a Christian and a minister of the gospel, I quite naturally feel sensitive about the matter. If I am a dishonest man, Mr. Reynolds works hard to prove it, and then I am unfit for the position I occupy to a denomination to which Mr. Reynolds himself belongs, and in the councils of which, he is supposed to exercise some influence. He edits the "Trowel," which is doubtless read by many of my brethren in the ministry, as well as by the members of our churches, who are unfortunately connected with the Order over which he presides. With these ministers and members, I am wont to meet in our religious gatherings. If Mr. Reynolds is to be believed in this paper, I am a guilty man, and my brethren believing this will, and ought to avoid me and treat me as such, and doubtless will do so. Indeed they are now casting out my name as evil. To allow this to go on without a protest, would be unmanly, and an outrage on the denomination to which I belong, the church of which I am the pastor. A review, then, of this article in the "Trowel," becomes a duty.

The immediate cause of this diatribe against me, is my action at Dundee, in refusing to baptize a Mason, and my article in June paper of May 3rd. He says, in reference to my action: "In Baptist and Congregational Churches, the voice of one is as good as another." Here he utters a fact, as to the perfect right of every member to the exercise of his own judgment in all matters of doctrine or polity, and then goes on with the following statement, which, if I understand, entirely overthrows what he has just said: "In this matter, Mr. Barlow violated a fundamental doctrine of his denomination, which is, that the Church is the judge, and set up his own judgment in the face of the Church."

Here is the question: "The judge of what?" Of my duty, and of my conscience? The Catholic Church may claim that, and Mormony may claim the right to say what her ministers must do, but the Baptist Churches exercise no such right, and claim no such power; if they did, I would resist it unto blood. If Mr. Reynolds means that the Church is the judge of the fitness of a candidate for membership, I grant that. It is baptistic. It is scriptural. It is principles taught in the word of God. But does he mean to claim that the Church is infallible in her judgment, and that under any, and all circumstances, I, as a member of the Church, and her pastor, am bound to do the dictates of that judgment. That question needs no answer to a Baptist, at least an intelligent one. Again he says: "It was his duty to accept the judgment of the Church under the circumstances." This may be good Masonry, but it is not good Baptist doctrine, and Mr. Reynolds knows it. His devotion to his false religion has blinded him to the true principles of the denomination to which he belongs, and which are as opposite to Masonry as light is to darkness.

When Mr. Reynolds wrote the above, he must have had in mind his position as Grand Master of Masons, and the principles of the institution of which he is an exalted member. Mackey, an authority in Masonry, says of the Grand Lodge, over which our editor presides, and who is its mouth-piece: "It is the Supreme Court of Appeal in all Masonic cases, to its decree unlimited obedience must be paid by every lodge, and every Mason situated within its control. The government of the Grand Lodges is therefore, completely despotic." Such is the source from which he draws his inspiration, when he says, it was my duty to commit what I felt would be a sin, at the command of the Church. I can safely say that no such despotism springs from the teachings of the word of God, for either goes out to say with reference to myself: "He makes no pretense that any Masonic influence was used to secure the admission of the applicant; that he was received into the church, or that any Masonic influence was used in his favor."

Why did our editor allude to this matter at all, as I did not? *Did he know* that the exercise of such influence was common, and wonder why I did not refer to it? I will now state the facts in the case.

There were four Masons in the church. One was in California, and is but a nominal Mason. Another was out of the place, on business, and the third was the only young man came before the Church; at least he was not present. The other two were present, and one of them for the first and only time, while I was pastor of the church; and they were there to help their Masonic brother, (if we may judge from their conduct,) one of them telling me that Masonry was older than the Bible. As to my course, it was simply this:

When I was told that the Church would not sustain my position, I quietly resigned, making no opposition to the reception of the candidate. Had I done so, I have now reason to believe that the excluding world not have received. The Church claimed the right to dictate to my conscience; I claimed none to dictate to theirs. At the time I resigned, this is the way matters stood. The Church and I were there to help their Masonic brother, and I was the only one who was not a Mason. Now, I ask, was I guilty of any thing wrong? Was I not justified in the course I took? Was I not bound to do what I did? Was I not bound to do what I did? Was I not bound to do what I did

The Christian Cynosure.

CHICAGO, TUESDAY, JULY 26, 1870.

Prest. J. BLANCHARD Editor-in-Chief.
Rev. I. A. HART, Associate Editor.

NOTICE.

The Rev. L. Foster requests his correspondents to address him hereafter at Washington Heights, Cook Co., Ill., instead of 88 La Salle street, Chicago.

IS MASONRY A RELIGION?

It seems almost useless to ask the question, and equally so to answer it. Honest men who have investigated the subject, know that Masonry is a religion, or that the leading Freemasons of this country are a set of falsifiers, unfit to be believed. The religious character of the institution has been shown from the writings of McCoy, McKay, Morris, Webb, Moore, Reynolds and others, and yet men—ministers look wise, say that Masonry is a moral institution not a religious one, and that it is designed only to make men better in the various relations of life.

There is no hope of convincing the man who live on the lodge that it is a bad thing, but the honest members of the fraternity, who simply pay and believe, may be reached. We ask the attention of this class of men to the following anthem, sung at the late Masonic celebration in New York.

ANTHEM.

Words by Bro. A. J. D. Dagnone; Music, "Old Hundred."

Master Supreme! to Thee, this day,
Our Corner-Stone with praise we lay;
And, resting on Thy Word faithful,
To Thee, O Lord! our House we build.
Nor build we here with strength alone
Of corner-stone or sculptured stone:
But, sparely hewed and broadly planed,
Our lives we make like unhewn granite.

By Thee, O Lord! our Work designed,
The Widow's Son his help shall find;
And we shall cease, for trembling youth,
And overmuch the Royal one,
To Master Lord! to Thee—to Thee!

Read the carefully and then judge as to the religious pretensions of the order. This Masonic Temple is built to furnish rooms for the performance of certain rites, and this says:

"To Thee O Lord! our House we build,"

and overmuch the key-stone of this Masonic Arch the brethren see,

"O Master! Lord! to Thee, to Thee!"

Then remember that "Jesus, Mohammedism, Buddhism, Parseeism, Confucism, and worshipers of Deity under every form," are permitted to unite in this song; remember that the lodge cannot expel a man for treason, and tell us what sort of a God this temple is dedicated to.

It cannot be to the Lord Jesus Christ; it must be to the god of this world. *Masonry is a religion.* It is a religion for men who hate the Savior of mankind. It is a religion for Gentiles; and when the Gentiles sacrifice, they sacrifice to devils, not to God.

There is not a shrine in all heathendom more wholly consecrated to the worship of the god of this world—the Devil, than this new altar in New York. There is not, there has not been in all the bloody past, a despotism more dark and damning than the one there enthroned.

Woe! Woe! WOE!!! to the land and the world when this religion prevails. †

ON THE ROAD.

Wednesday July 6th, we left Chicago by the Chicago Burlington and Quincy Railroad, and about 1 o'clock reached Plano, a thriving town, at present, the best quarters of that branch of the Mormon Church which rejects polygamy, and recognizes Joseph Smith Jr. as its head.

We had a good meeting Wednesday evening, and after, as before it, "The Lecturer" found a home in the pleasant family of A. Mr. Hollister, who with Mrs. Hollister, will ever be gratefully remembered.

Thursday evening there was a large audience, fixed attention, and at the close, a contribution of $1.68 for the cause. One Mason kindly suggesting that a ride on a rail would improve the health and temper of the speaker.

Friday at 10 A. M. the train left for Wyanet, and with it, the pilgrim.

No previous notice had been given, and we had a small audience—about fifty—a collection of 57 cents. Several professed Christians are Masons, one of whom, remarked ignorantly or wickedly, that Morgan died a natural death in Smyrna.

Shabbig, brother Martin carried us out to Bureau, four miles, where we had so excellent time, a large and attentive audience.

On Sabbath at 4 o'clock the house was filled, the subject discussed being "Masonry, a Religion?" Here the contribution amounted to nineteen dollars and thirty-one cents, a practical proof that the Wesleyans have not forgotten how to stand for an unpopular cause. All hooses and hearts were open, and in the homes of Bro's. Fay, Stratton, Brooks, McPherson and Lowry, the wanderer received the kindness which Christians give and Masonry sells

We had a small audience Monday evening, owing to the rain; yet even on this rainy night, some came six miles to attend.

Tuesday the 12th, home again. †

THE MASONIC CELEBRATION.

At the laying of the corner-stone of the hall to be erected opposite to Dooley's Theater, on Wednesday, turned out, despite the trumpeting and blowing indulged in by the projectors of the Asylum scheme, anything but a satisfactory lot of pageantry. At the ejaculation of Masonic politicians, who have for years past ruled this Commonwealth in this State for their individual advantage, had exclusive management of the affair, the public were presented with a stupendous procession of sombre-hued individuals, much resembling undertakers on a jollification, the fanciful monotony of whose appearance was only relieved by patches of linen upon their stomachs, garnished with gigantic Arabian numerals by the way of lodge designation That such a congregation of stove-pipe hats and fresh black garments could be called together to the number of two or three thousand persons was a wonderful evidence of the potency of the Grand Master's sway, and of the financial resources of the affiliated; but then, when we take into consideration the fact that amid that vast array of black-coated humanity could be discovered not a dozen persons noted for their political, literary, or social standing, although it is notorious that the most distinguished individuals of the metropolis appertain to the fraternity, the representative quality of the processionists was not wholly satisfactory to those believers in the superior intelligence of the Order.

THE GRAND SIRES

of the occasion was, apart from the little confidence entertained by old Masons in the Hall and Asylum scheme, the exclusion of Masons of the higher degrees, and of other rites than the so-called Ancient Craft, from participating in a ceremony which those of the fraternity the better posted regard as the precursor of a political movement. Indeed, the remarks of the orator of the day in speaking of "no impending contest with the world" was destined to past, the declaration would run along the line,—"we will not give up the Holy Bible," were accepted so point blank evidence that the present heads of the Masonic fraternity are determined to make the power felt in a political struggle. Taken in connection with the continued severance of relations with the Grand Orient of France, and with the Grand Lodge of Bomburg, and the repudiation of all the foreign rites, this present action of the Grand Lodge of New York in attempting to control the sentiment of a body which should be cosmopolitan, has awakened suspicions as to the sincerity of our present dignitaries, which may provoke as bitter and more enduring split than has more than once before distracted the craft to this State, at a time when we had no less than three Grand Lodges in the field, all battling in the name of the fraternity.

THE HALL AND ASYLUM SCHEME

is regarded by non-affiliated Masons with deeply seated distrust; as the creation of this fund has been forced upon the craft by the direct action of the Grand Lodge. The Masons have already a school and asylum at the Home for Hevrams, in this State, formerly known as the People's College, one of Horace Greeley's ideas, which fell through and the institution transferred to the Masons, who have expended upon the affair thousands of dollars without rendering it productive of the faintest benefit to the fraternity at large. This experience, together with the failure of the Oddfellows' Hall as a paying speculation in that Order, induce the more cautious Freemasons to look upon the Hall and Asylum as a diversion of moneys which should be consecrated to charity and expended in a less ostentatious mode.

THE MAIN OBJECT

trouble, which virtually excludes the French Masons from the benefits of the Masonic institution in this State, if it be not healed at the present consecration of the Hall, and which will most assuredly lead to disastrous results; at all foreign Masons and the most intelligent of the craft here regard the severance of relations with any recognized foreign body, gifted with legitimate authority, to be an illegal act, wholly unjustifiable branch of docorum, originating in arrogant assumption of superiority on the part of local potentates, and sustained only through the ignorance of the subordinate craftsmen as to transatlantic usages.

THE ORIGIN OF MASONIC TROUBLES

can be traced to the long existing contest for authority among the Scotch Rite Masons, technically designated as those of the Ancient and Accepted Rite, of which in this country, we have four distinct governing councils, each bearing the most implacable hatred against their opponents. For years past, those "ineffable" degrees have been peddled from city to city by a host of migratory Grand Inspectors, with titles as sonorous and multitudinous as those assumed by the Emperor of China, commencing with Barry Attwood and tapering down to Albert Pike. As a matter of course, each vender of his wares proceeds his assortment to coonist of the only original articles, and his credulous purchasers of highfalutin Masonry naturally take upon themselves the dignity of members of "exalted chiefs," which is transmitted to the blue lodges as a never failing source of dissension among men having axes to grind with the lodge enclosure.

The above article taken from the San Francisco *Sun*, ties a little light on the New York Masonic arrangement which is very acceptable. The public were first informed that over 40,000 Masons took part in the ceremonies. One paper after another reduced the number, until the New York *Tribune* got down to 15,000, and the New York *Times*, 9,000. And now this correspondent tears away what remains of dignity, and informs us that there were almost 7,000 men out, the "funeral monotony of whose appearance was only relieved by patches of white linen upon their stomachs, garnished with gigantic Arabian numerals by way of lodge designation.

The writer is evidently a Mason, and regrets the facts related; which strengthens his testimony to regard to them. He discloses the fact that the Grand Orient of France and the higher degrees of Masonry are hostile to the Bible, for if they were not, the declaration by the blue lodges, "We won't give up the Bible," would not prove that there was present or prospective difference among Masons. He also lets us know how much the "ineffable degrees" amount to, and when we see some rotund little editor of a Mason-monthly sporting his "Illustrious," and tacking the 32d or 33d after his name, we shall understand that he has gained the right to such designations, by paying some wandering Grand Inspector peddler for them.

Courage, men who love light! "When the rogues fall out, honest men get their dues." The day breaks. Pity the deluded thousands who are now tied down by the same Grand Inspector peddlers. As for these Knights and 32d and 33d degree pomposities

"God made them, therefore, let them pass for men:"

Dot knock away their supports; don't let let them bleed an honest people any longer. The masters down South have had to go to work for a living, and it won't hurt the Northern masters to do the same. †

A SHORT ARGUMENT.

The law of Christianity commands—"Whatsoever ye do in word or deed do all to the name of the Lord Jesus, giving thanks to God and the Father by him." The lodge forbids one to do any part of his Masonic work or worship in the name of the Lord Jesus. The two things are therefore incompatible, and necessarily hostile. No mao needeay—"If I must give up one, the Church of Christ, or the lodge, it shall be the Church that I will give up." The first is there is no room for an "if." You *must* give up one or the other; for while one says, "Do all things in the name of the Lord Jesus," the other says, "Do nothieg in his name." You cannot obey both.

B.

"Yes, yee may even change the name,
And still the tale he all the same."

Professor Austin Phelps in the *Advance*, replies to an article on the theory of Spiritualism, in the following ingenious and ostidectory manner. We quote it because, if the subject were changed from Spiritualism to Freemasonry, there need be no change of any other word to retain the perfect appropriateness and conclusiveness of the argument.

"But it is claimed that Spiritualism" (or Masonry) "is not devilish in its *morals*. Not only do some good men and women believe it, which is nothing to the purpose, but some inspiring truths, it is said, are affirmed by it. Some benign censibilities are cultivated by it. Some benevolent deeds are fostered by it. The spirits (Masons) themselves say sod do some very worthy sod beautiful things. They are really genial and comforting fellows. Very eloquoct they are too. What sublime effusions I what poetry! what music! what art! Well, testes differ; but be it so. And do you suppose that Satan would aim at anything but a sham, if he should set about creating a wide spread delusion for the capture of souls?

"Oft times to win us to our harm,
The instruments of darkness tell us truths:
Win us with honest trifles, to betray us
In deepest consequence."

The Devil and his two subordinotes may do a great many silly things, but they are not fools. He will never concoct, nor they execute a system of temptation which is all falsehood. He will never organize a set of agencies which shall show themselves up at the outset as pure malignants. That would tempt nobody, and would make him the laughing-stock of the Universe.

Now if Spiritualism (Masonry) be the work of Satan, it must be so contrived as to work in human ways, by human modes of thought, through human affections, and very largely with help of human weaknesses and vanities, in order to accomplish any thing. It would be unlike Satan, if he did otherwise. Especially, if he would succeed in it on any broad scale of numbers, he must aim low in his range of expedients. Be must set his minions of the rank and file, at work on a certain fantastic level of character, at which men are won by the childish, the petty, the silly, if augured with a coating of the marvelous. Men who would feel no interest in the core of a blind man, will stand agape at the feats of a juggler. Lord Rope's telescope on Boston Common, on a Fourth of July, would stand no chance by the side of "Punch and Judy." So the foolries and antics of the spirits (Masonry) beguile foolish classes of men and women who could never be caught by a lofty or a recondite delusion.

Spiritualism (Masonry) then we claim on the hypothesis that it is of Satanic origin, is cunningly adapted to its end. Senseless as it seems to sedate logic, it is very cratty as a compound of temptations. * * * Very foolish it may be to be caught in it, yet it is a subtle thing in the hands of the fowler. Considering the material he has to deal with, is it not worthy of the great hierarch of evil?

Let the case be purplainly to these Christian men and women who are duped by it; is there any more to it (Masonry) of truth, of beauty, of sublimity, of comfort, or of any thing else which your sonls crave, than it is reasonable to suppose that Satan would put into it, if he conceived it as a device of temptation!

NOTES.

"WHY LADIES ARE EXCLUDED FROM THE LODGE."—Let the ladies be assured that the reason of their exclusion from the Gentlemen's Association of our order, is for no lack of appreciation of their many graces and virtues. Could you hear how our Brotherhood plight your chastity and protection in their solemn attendance, you would rise up and call us blessed. We regard you as vestal virgins of purest piety. Masonry is a rigorously severe system of laws and penalties We would not legislate light for the sun, gravitation for the earth, surplices for the lily, nor fragrance for the geranium. Neither would we legislate cheeks and restraints for you, who by nature are so pure, so distinguished for charity, and whose lips, like Anacreon' lyre, can only sound forth the notes of love.

The honey-bee will seek the nectar of flowers for its food. So will woman seek the purity of Heaven as the aliment of her gentle spirit. The light you need breaks not on the Masonic East. It pours down in shining splendor from the bright fires of the Sea of Righteousness. The character of your duties, and sufferings and cares, forbids that you should ordinarily labor side by side with man in the sterner duties, and the more exposed theaters of life."

We take this extract from the *Kentucky Freemason*. Its value chiefly consists in the style which is tenderly gushing; it also furnishes us with an occasion for saying, that the reason why women are not made Masons, is that no decent woman could be dragged through the initiatory ceremony by a yoke of oxen and a log-chain. When men babble in this style about ladies, the effect is to place the shallow-headed, god disgust the sensible women of the land. †

THAT TWENTY DOLLARS.—We have a suggestion for the *Troovel*. Io Indiana the Masons are starting a "Masonic Mutual Benefit Society." The editor of the State Masonic paper, suggesting some changes, says:

"Such an arrangement would save the different Lodges of the State many hundreds of dollars which they now feel compelled often to donate to the needy families of indigent members; and besides all this, it would educate every brother to look after the welfare of his own family while he is yet living, and of his death his own policy would afford that relief which otherwise would have to be the donation of his Masonic brethren."

We very much fear that our noble Grand Lodge will be crippled in its work of regenerating the State if it is compelled to give twenty dollars for charity, every year, and would humbly suggest that a society of this sort be formed here, to relieve the Grand Lodge of this burden, which "neither they nor their fathers are able to bear. †

From a paper published on Walnut Hills, Cincioned, we learn that the Oddfellows during the past year received $2,347,073. During the same time they have disbursed in charities, $760,427. This benevolent (?) order does, actually pays out one dollar, where it receives three (nearly.) And is this the institution which meets a want the Church fails to satisfy, in the line of disinterested benevolence and brotherly love? †

ANCIENT AND BONDAGE.—It has been demonstrated over and over again, that Freemasonry originated in a rum shop, in London, one hundred and fifty-three years ago. Yet in the face of this fact, and the farther one that no answer has been, or can be made to the argument on the question, Masonic papers are still making the same lying boasts as of old.

See *Trovel*, of May, 15, 1870, for this verse:

"Three thousand years have rolled away,
Upon the tide of time,
Before Masonry began her march,
Of noble deeds sublime.
And though the angry storms of war
Have scarred the earth since Sol,
Her temple stands unscathed, unhurt,
With sunlight on its spire."

Read, also, this extract from the *Kentucky Freemason*.

LADIES AND MASONRY.

"The question is frequently propounded, why ladies are not permitted to become members of the Craft.

Our institution was born in the dim ages of the Long Ago, and has certain "Land Marks" which no Mooonio body can violate. Those are observed with scrupulous care, and transmitted down the ages, and every Mason must transmit the traditions as he received them. Originally Masonry was a trade craft, i. e., was composed of architects, who wrought out their designs in stone. To become an apprentice it was necessary that each one should be rigidly examined as to the physical qualifications for the work. The labor was too severe for her feeble frame. Now that Masonry has become o purely speculative Craft, it may be thought that a change in favor of women might be profitably made. Those who think so have never realized that a single revolution in the Order, would work in ruin. If the ladies were admitted to our Order it would not be Ancient Masonry. The women wrought upon King Solomon's Temple, and the whole of traditional Masonry has reference to the construction of this grand building. Whoever saw, or who wishes to see a lady stone-mason? The setting-maul, the chisel, and the trowel do not befit her delicate hand, which was tempered and whitened for the ministry of love. Then if it would be improper to make her an operative Craftsman, can it be thought right to make her a speculative one? The two things not quadrate with the first, and unless it could, the symbology would be a farce."

And then turn to a sentiment offered by Sir A. D. Knight, at a Masonic celebration in Bangor, Maine:

"Freemasonry—A tree of six thousand years growth, whose branches extend East, West, North and South, from the center to the circumference of the earth."

We can only account for these things, by the supposition of an amazing stupidity; surely these men are not willful falsifiers. †

LET US HAVE PEACE.—Some Christian men and women are holding a convention in Cincinnati, for the purpose of waging warfare against Oddfellowship, and the Rum. We would suggest, as a compromise on this vexed question:—That all good Christians join the Oddfellows forthwith, and in due time all Oddfellows join the churches. With such a union of good elements, the old devil, horse, foot and dragoons, would be captured in the first battle, or driven from the world.

Our Village News.

We can see two things which will, we fear, prevent Christian people from accepting this kind invitation:

1. A large proportion of those calling themselves Christians, feel bound to follow the example of Christ, and he did not hunt dark holes, or secret lodges when he was teaching men.

2. The order under consideration will not admit any women, many of whom are Christians; neither can men who are crippled, or very poor join the society. If the messeges wish to have Christians come in, they must change their regulations so that this will be possible.

Members of the Masonic fraternity, are very fond of representing the lodge as the temple of brotherly love, and Masons as the most loving brethren in the world; indeed, to hear some of them talk, we should suppose them to be some of a lamb-like disposition as the disgusted at the quarrels of church members, had retired to a life of contemplation and sprees, in the lodge. Judge then of our astonishment a few months since, at seeing an article in the *Trovel*, headed, "Attaghs upon Us," in which our R. W. G. M. thus expatiates:

"Dropping out of sight the controversy of 1826–1863, we have something to say in regard to certain personal attacks, made of a more recent date. If we were to ignore them, our purposes or silence might be misconstrued; and if we were to notice them as we think they deserve, we would be drawn into controversies utterly profitless, and perhaps injurious to Masonry. The most painful part of this, is the fact that we are obliged, agreeably to our convictions of duty, to drop out of sight the charity we would be at home. We have never been worsted in a controversy yet, and we never had so many personal reasons for one as we have now. Some indications of what we intended, have brought serious reproaches upon us from those from which we feel bound to heed, and several articles already in type have been suppressed. The onslaughts upon us in the *Monthly*, *Mystic Star*, *Evergreen*, and the *American Freemason*, so far as they relate to our personal official acts or influence, are both untrue and absurd."

But then you know there are bad men in every society, and perhaps the men in charge of the *Trovel*, *Monthly*, *Star*, *Evergreen* and *Freemason* are of this sort. †

BAD MEMBERS IN GOOD INSTITUTIONS.

When the evil doings of Masons in such matters as the abduction and murder of Morgan, the obstructing of justice in the trials of criminals, helping them to break jail and such like things, are mentioned as objections to the order, the reply is, that there are some bad men in the best societies, even to the Church. And this is thought by many to be a sufficient answer to the objection. Not so; unless it can be shown that the badness results from causes outside of the institution to which those bad men belong, and the institution has nothing to do with fostering and exciting the badness from which these evil deeds proceed. If the institution inculcates the evil, or justifies it, then the evil is chargeable upon the institution itself; and all who sustain the institution are personally responsible for the sins it fosters. If, however, the object of the institution is to prevent these crimes, and all their teachings, and influences tend in that direction, then the wickedness of their individual members is to be set to the account of their own depravity, and of their tempers, and the institution is clear. To put the whole case as it should be, candidly considered, in a single sentence, we would say: good institutions have bad members, and bad institutions have good members; but good institutions are good and bad institutions are bad, for all that. The good should be sustained notwithstanding their bad members, and the bad should be forsaken notwithstanding their few good members.

H.

Action of the Synod of the Reformed Presbyterian Church in the Unio Mentioned in New York.

The special Committee on Secret Orders reported. The report was read, accepted, amended and adopted. It is as follows:

REPORT OF THE SPECIAL COMMITTEE ON SECRET ORDERS.

The Committee to whom was referred the consideration of Secret Orders, respectfully report:

Whereas, Secret orders are institutions avowedly setting before themselves ends of no mere temporary character, but permanent as those of the Church and the State; and

Whereas, These boasted efforts of friendship and beneficence are not designed for the benefit of all men, nor for the aid of society and the church in their work, but for the advancement of the few who themselves as rivals of the Church and State; and

Whereas, The social relations formed by membership in these orders must be artificial and false, and the performances of the duties imposed by their obligations are subversive of outside, including the families of members; and

Whereas, Secrecy, which is an essential feature of these orders, however justifiable in exceptional circumstances is in all ordinary cases reckless, opposed to candor, unworthy of a benevolent enterprise, and unscriptural; and

Whereas, These orders become to many of the members, a church, and their ritual and ceremonies a religion, and that is not only attend, as proved by fact, to keep men from uniting with the church, but also induce professing Christians to abandon her; and

Whereas, In many of these orders the members are bound together by oath, horrible in themselves, and administered by no civil or ecclesiastical authority, and may thus become ready instruments in the hands of designing leaders for the purposes of our civil and religious liberties; therefore,

Resolved, I. That we emphatically condemn all these orders as wrong in principle, and necessarily injurious in their operations.

2. That it is as much the duty of the church to prohibit the connection of her members with these orders, as to forbid their participation in the spectacles of rebellion and oppression.

3. That in view of the advocacy of Secret Orders by influential papers, and even by respected Christian men and ministers, we pledge ourselves to labor for the thorough agitation of the subject, believing that a clearer understanding of their character and influence will lead to the withdrawal of their most effective support.

4. That a committee be appointed to lay these resolutions before the Convention to meet in Cincinnati on the 9th inst.

D. McALLISTER,
J. ARMOUR,
C. E. TEMPLE,
Committee.

What He Knows He Knows.

The editors of our newspapers in the United States are not generally the most learned men in the world. It does not require much capital beyond a smattering in grammer, to enable an ambitious stripling to set up a country paper. We ought not, therefore, to take what such a paper says on any given subject, as full and conclusive. In fact, whoever we see a newspaper leading in columns to publish the stupid transactions and ridiculous demonstrations of Masonry, we are apt to infer that the editor is very ignorant and unsophisticated, and takes all that glitters for gold.

As your writing maid generally likes a picture made up of a sorrowful woman weeping at a tomb, on which is an urn, and over which droops the weeping willow—finding something very mysteriously deep, pathetic, and touching in it—so, charity compels us to believe, there is a large class of men in the conduct of newspapers, who discover wonderful beauties in the triangle, square and compass, and other Masonic symbols, which no properly educated mind could discover.

The editors who make a display of Masonic learning, are their own proper, and to be either unthinking, unsophisticated and ignorant, or else very knavish, resolved to turn a private penny out of a great public evil; for nothing but ignorance or knavery could attach a mysterious importance to things that are so worthy of it as Masonic symbols. A man might as well put on the wild look of an Indian medicine man, and kiss his hand to the stars, as did knowing ones of old, with a winning smile, as if he had some secret understanding with them beyond the reach of common men—as to make up a big mysterious look over the mummeries of Masonry, and try to persuade others of their great importance. The notices of Masonry already long committed, to present a most tremendously awful appearance. When this shall be opposed, bringing out to plain view their all assembled in the judgement seat of God, the works of darkness, the diabolical deeds, the wicked oaths, the devil treason, and horrid works of execration—O how guilty will they appear! But the extract

" Mrs L. C. ANDUS

" Dr. Jonathon Blanchard keeps ahead with keen pen and sparkling wit in CYNOSURE. His pet cause—by which we mean warfare against secret societies—seems what frivolous, and hardly worthy the time and powers of so strong-minded man as the president of Wheaton College. But every locale soul must fight the battle of life for himself, and whatever seems to be the winning. Dr Blanchard fights in The CYNOSURE is like an elder stalwarth. The Dr. throws a stone well, and silly hits. And at taking cooking to be Indian. We are sometimes sorry purposes to are not Freemasons, on purpose to see Dr. Dioncheed would thunder at a with the loud artillery of denunciation."

PUBLISHER'S DEPT

Aurora Minutes.

All Christians interested in the movement against secret societies, who are not wedded with the early history of the National Association, under whose direction the CYNOSURE is published, should read the MINUTES of the Annual Convention.

The first edition of these Minutes (2,000 copies) was exhausted in a very short time, the second revised edition (2,000 copies) is now a few hundreds remain.

The pamphlet contains a very important document in the history of the cause, a statement of the present Anti-Masonic movement which it contains, it has a clear, succinct history from Rev. I. A. Hart, and a powerful address, delivered by Prof. Chas. G. Finney, of Oberlin College. Both of these gentlemen are speaking Master Masons. It also contains the history of the Convention by Pres. J. Blanchard, in itself an interesting address, which, in particular appears as the *first*, in the series of CYNOSURE tracts.

Send for copy of the AURORA MINUTES.

Single copy, (paper cover) 25 cents, by mail, $30.

Single copy, (bound in muslin) 40 cents, by mail, postage, $2.09.

(See advertisement in another column.)

If we frequently receive letters, saying, "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies to use how many, and send us a note stating how many you want, and we will send them. Establish them until our supply is exhausted. One cent allow us to send them, postage free of charge. You must allow us to add the name of the subscriber to the paper, and the number of which we have to furnish to fund.

To any one who is too poor to subscribe for CYNOSURE, and who will make good use of it in spreading the light they contain, we will furnish extra tracts on receipt of postage stamps. Five cents will pay for a package containing into an argument against their newspaper editors.

A. L.

Masonic Rule in the Church.

Editor Christian Cynosure:

I want to give you a little specimen of my own experience of Masonic control in the church. I was shocked incidentally by the behavior, that a certain Mr. M. had anchored me out of a dollar in a small purchase; the latter bearing of it, brought an action against me in the church. I asked our preacher in charge, if he, not being a professor in any denomination, could take me up in the church; and observed, that if I had wronged him he should go to the civil law. Our preacher said, "he would not wait for such a suggestion," adding he was more in favor of Mr. M. than of me, a brother in the church, I looked about me for the reason, and soon found they were both Masons. I then, on happening to meet the Presiding Elder, inquired of him if one who did belong to any church, had a right to use the law of the church against its members? He studied a moment, and then said, "I believed that it was Bishop Hamline's decision, that it could be done in certain cases." I asked here too, I rose against a Mason!

Still it was decided that the charge must be signed by a member of the church, as the first charge served on me was by a non-member, its place supplied by another which bore the name of our class-leader, on whom it devolved to serve it on me. On doing this he said to me "I could have sent this paper to you, and I wanted to let you know something about it," and pointing to his name on it, he added "I deny this signature. I did not put my name there, nor did I give liberty to any one to do it." To proof of the denial, he sent me his written certificate. This nullified the charge.

Now those three first were men Masons, and if this does not prove that Masonry is bound together to go for each other right or wrong," I don't know what does. No matter, molestors or not, Masonic obligation is above thus of the Church.

Yours for the cause of Truth and Justice.

Editor Christian Cynosure:

We clip the following paragraph from the *Independent*, and rejoice that, as "many good a man" as Dr. Jonathon Blanchard is not in the least indebted to the secret societies for his high standing in the religious world. We believe heaven holds him in high esteem. We think he will never be deemed to be a Masocone' Grood Lodge above (below). We think his fair reputation will not fade out when his foul reputation will not fade out when his foul reputation will not fade out when his foul

Secretary's Report, June 9th, 1870.

In our last annual report, after briefly recounting the operations of the Executive committee during the year, and expressing our deepened convictions that the Anti-Secret cause is the cause of the true God against the prince of darkness, and that in this struggle, simple faith in God is our only sustaining principle, we endeavored to indicate the proper mode of applying that principle, viz: faith, and invite the presence and benediction which alone can give us success. After much prayer and discussion of the various aspects of the work before us, the Association resolved, "Trust in God, and will endeavor to raise ten thousand dollars, to be used during the ensuing year, under the direction of the Executive Committee in furthering the object of the Association;" and by calling the roll, obtained from each member a pledge of what he would pay or raise for this purpose.

The Association also adopted a role, "That a donation of one dollar should constitute an annual membership, and ten dollars at one time, a life membership. They recommended the publication of the minutes of the Anniversary meeting in pamphlet form, with the reports, speeches, letters, etc. The continuance of the CYNOSURE fortnightly, as before; the formation of local auxiliaries, to aid the National Association, by annual contributions to its funds; the employment of a General Agent or Secretary, of studding and ability, to devote his time to the special work of public lecturing and organizing the friends of the cause to the best manner to secure united action, and the sinews of war.

They also recommended the distribution of tracts and books, and the employment of lecturers, as opportunity should offer, to the end, that by the tongue and the press, truth might be diffused, public sentiment enlightened, and the Church exercised from the blighting sin of secret orders. With these recommendations, substantially, the whole was passed into the hands of the Executive Committee.

The recommendations, the field of action, and the power of the Committee were ample, only the means of accomplishment were rather embarrassingly disproportionate. They have not been able to carry out the programme indicated in every particular; but with the means at their command, they have done what they could. They did not publish the minutes of the last meeting in pamphlet form, deeming it most expedient to give them as lectures in a condensed form in the CYNOSURE.

They did not employ a General Agent, or Financial Secretary, not being able to find the man answering, to all respects, to the demand of the Association, nor the means requisite for entering upon such a measure. They made some temporary experiments of employing agents to lecture, and canvass for the paper; but however useful these experiments may have been to arousing public attention and spreading light, they were not successful in financial measures, and were discontinued. The work of public discussion however, has gone on not in the formal method marked out before hand; not by representative champions, formally commissioned and designated with the authority and dignity of a National Association and paid accordingly, but by individual and spontaneous efforts. As the disciples when scattered by persecution, went everywhere preaching the word, so anti-Masons in their providential dispersions, have been speaking out, to season and out of season as opportunity offered, being so prossed in spirit that they could not refrain; and so the general mind has been stirred, and there has been an awakened interest in various places all over the nation. The editor of the CYNOSURE, has responded to calls for lectures in various directions, as far as his other duties would permit. The associate editor has done the same, to a more limited extent; Rev. J. F. Stoddard, Rev. J. Travis and Rev. J. Barlow, have also co-operated in these labors. Mr. Charles A. Dissosway, a resident of Wheaton College, has abounded in them, and debated and lectured publicly, in many places, and with great acceptance. Other young men in the College, have participated in the work with a spirit and ability which indicate that while we have "old men for counsel," we shall not want "young men for war." One venerable farmer, who had renounced Masonry in his heart before the murder of Morgan, has taken the platform, and is now free from fear to town narrating minutely, the manner in which he was made a Mason, for the purpose of exposing the folly and iniquity of the institution, as a testimony and a warning to all who do not wish to be bamboozled and entangled in the snares of death. One minister has forsaken his pulpit and its living, rather than baptize an adhering Mason, and has thereupon publicly consecrated his life to a fight of faith against the anti-Christ of secretism. These things are mentioned only as samples, gathered from the vicinity of Chicago, to illustrate the working of the leaven of this reform, not openly, but as that has been and may be paralleled in many States of the Union, showing that the spirit of inquiry is awakened, and the interest to this subject is steadily deepening and extending.

In like manner, while the Committee were anxious to commence the work of reviving the literature of the Morgan era, and sending out new works, in a more impressive and permanent form than the tract or the newspaper, and to this end, had numerous manuscripts in readiness, but found themselves not yet able to attain this object, individual and spontaneous effort has, in this respect also, come to the relief of the cause. From the time that it was known that this National Association existed, individuals all over the land have taken new heart, and waxed more and more bold, both to speak the word of truth on this subject, and in various forms to print it. Wherever the weekly and daily press, or the magazine and review has been accessible, there have not been wanting men ready to supply decided and earnest testimonies and arguments over their own proper signatures. Men have no longer so feel that it is either unsafe or useless to incur the expense of launching volumes and large editions of them, against the multitudinous and collossal sects of secretism, whose policy ever has been, and is, to crush with its frowns and vengeance, all who have the audacity to question or discuss their most hoselfish claims to unequaled excellence. Our publisher has continued to issue the CYNOSURE Tracts as a private enterprise. Mr. Charles A. Blanchard having been furnished with a Novelty hand press, by a liberal friend of the cause, issued various editions of one page illustrated tracts, which have the tree ring to them; and if widely circulated, promise much good at trifling expense.

Last year we were permitted to chronicle the appearance of the book entitled "Freemasonry, its Character, Claims and Practical Workings," by C. G. Finney, from the press of the Western Tract and Book Society, of this city, which has since been widely circulated.

This year we record the appearance of "The Mo-odo Cosopiracy," by the Rev. John Lewington, of Michigan, and published by the United Brethren in Dayton; and "The Broken Seal, Reminiscences of the Abduction and Murder of Captian W. Morgan, by Samuel D. Green, of Batavia in 1826, and now of Boston. The first is a most scathing dissection of Masonry from such a view of its latest development as a keenly perceptive writer has been able to take from an outside stand-point. The second is the unvarnished and indubitable testimony of an interior witness, to the startling development of 1826 and three or four years following, concerning which, if he could not say, *quorum pars magna fui*, he might say, *Quorum partem magnam vidi*; or in the words of the Apostolic Christian witness, "Verily, verily I say unto thee, we speak that we do know, and testify that we have seen;" and if he must add with the Evangelist, "and ye received not our witness," he may with like assurance ascribe its rejection to prejudice and willfulness for it is a testimony as to the candid and wise cannot discredit. An old story, it has the charm of novelty; o calm and careful narrative, it has the stirring power of romance and tragedy, while the dedication cannot but deepen these personal realities of the book, the appendix is a production of the very choicest documents, which were called forth by these profoundly exciting events. Here we have in their own words, facts both new and old.

Both ore works of power and precise adaptation to the crisis, and will not fail still-born from the press. We might add in passing, that Mr. Lerlington has just issued a second volume on this subject, said to be superior to the first.

The periodical press is evidently becoming conscious of the rising tide of public sentiment against Secret Societies. This is seen by the increase in the number of papers that speak against them, and the increasing frequency and decision with which they speak, while the cases of those who favor them, seems obsequious, and have a tone of apology and defense, a serious conflict. The patronizing air, the pleasant joke and laughter that used to show a real or affected unconcern, is giving place to cautious reserve, to bitter sarcasm and to angry threats and denunciation. We have for instance one example. The *Valley Sentinel*, published to Shippensburgh Pa., inserted our call, for the present Convention, entire, with all the signatures, and then remarked that he did so, for fear of injury first, that members of the honorable secret societies everywhere, may know who the above short-sighted, and over zealous creatures of the gospel are; and secondly, to convince the public that the Anti-Secret Reform Church alone, that trembles and growls at the Great Sands of Brotherhoods, but the would be representatives of "the hell sheep" of almost all denominations. But who are these would be "Anti-Secret" men? The truth is, as he declares, "They are a disgrace to the Christian Church, and are, and should be numbered among its outcasts, the real wolves in sheep's clothing, the real anti-christs of the nineteenth age. Only such men as no secret society would own. Only such men as no secret society would own. Only such men as C. G. Finney, who makes money out of such dupes and knaves as buy his humbug and his book. Only such men as Rev. Mr. Wisdom, who by means of his own to recommend him to any respectable order, prides himself in giving one thousand dollars each year to fight a dozen orders, each of which could buy and sell, a thousand times each of the fifty thousand of the two hundred thousand Pulpit Carpenters." Other individuals are handled in the same humble spirit of Masonic charity; and he finally sums up with saying, substantially, "Such men and such writers, one and all, whose chief business want a model of recreation at other people's expense, and dare (the lazy coward) to assemble at such a Convention, and talk over unknown and undiscovered dangers. The writer says we have enough to frighten the cowards for life." Saying, in this free land, to assemble peaceably, pray and discuss the merits of organizations which they believe to involve to infinite peril the best interests of mankind. Who are we afraid? frightened, the party sounding such terrible blast, or those against whom they are directed, long is a matter about which the candid may differ, but it is evident somebody is rather deeply disturbed.

Another evidence that truth is taking effect, is found in the fact, that the Masons are driven to disclosing their secrets. And whee they abandon their secrets, they abandon their citadel. Soon de is intentionally. We doubt if there is an anti-Mason here, to whom some Mason has not, within the past year, candidly confessed that we are right, and that if we continue the discussion as liberal, and temperate as we have begun, Masonry must go the wall; for it cannot bear the light. We have the promise of a public renunciation of Masons—enough in one locality to form a respectable lodge. When such a breach is made in the wall, look out for a wide-spread tumbling. In their present disturbed state, Masons afford some very notable illustrations of consistency, whereby they betray their secrets unconsciously. In the northern part of Michigan, an ecclesiastical body of Congregationalists, passed some pretty decided resolutions against Freemasonry. The Masons at once got up a sort of counter testimony and remonstrance, in which they demanded of said Association, a retraction of their resolutions, and bound themselves to what was evidently intended to have the effect of a great oath not to speak evil of Masonry. It is a terrible threat that they would not aid or assist in any way, any church or minister of that denomin ation, who would not retract the offensive resolutions. Nearly 200 Masons united in this threatening demand; but Masonry never interference with religion. Masonry is determined that all its members and all the world, shall enjoy the most perfect freedom of conscience, of opinion, and of speech. It is everywhere and only the friend and bandmaid of religion. So they affirm constantly. But what do we see here? The band-aid dictating to the ministers. Was the intolerance and arrogance of the Jewish rulers greater than this, or different from it, in the least, when they stoutly commanded the Apostles to speak no more in the name of Jesus, and enforced that threat with stripes and crucifixion? Because, said they, "Ye intend to bring this man's blood upon us." "If you speak truth, we are murderers; and sooner than allow you to say this, we will murder you." Such is the consistency of these Michigan Masons. Never interfere with religion, but demand that the embassadors of God shall ask Masonic Lodges what sentiments they may teach! And attempt, by intimidation, to force them to submit to the Masonic revision of God! As it their business was to please men, and not God who judges them. How far short of the arrogancy which claims sovereign dominion over the consciences, coupled with God's infallibility is this! But God will not do this? Yes: always has and always will, in all places where she can effect the desired intimidation. By this power is the press and the pulpit, especially in our large towns and cities, almost wholly silenced to-day. This bondage is so degrading that those who are the victims of it, will not confess the fact; in many instances, not even to themselves. Oh no, they are under no bondage. They are only studying popularity or their livings; only following the dictates of *prudence*; only exercising discretion the better part of velor; and thus like insufficient virgins, through excess of shame, they help the scoundrels to bar the door, and close it, to their wrath which transports them beyond their craftiness, they are now letting out the secret themselves by attempting intimidation upon a dissolution cause. Full well did time of effect the order, as for a brief period, the murder of William Morgan did effect it. Indeed, that murder was only one act in the grand drama of Masonic intimidation. And yet, beautifully exciting as this drama is irreverent as this rage, usually nobelden with the assurance that they regard all our opposition with perfect unconcern. When the evening zephyr shall overturn the mountain s, say they, then and not before will we fear you. A few old musical fogeties disturb the everlasting foundations of an order that rose with the morning stars of creation, and will not only when these shall be no longer. So far from leaving Masonry, they tell us, we are more in it irreverent than ever. Nothing it faster than all their own agencies could possibly do it. Why then are they angry? This saying and straight unsaying, argues no assurance or security, but a room from imprisoned in the conscience. Full proof of their rigorous and persistent pushing in the same direction to dispatch it.

All these developments reveal to us, God's mind in the present movement; and confirm us in the belief that we are in the right track. Let this Association will furnish the means and the agents proper to carry it to a decisive victory. we doubt not they will be used. If not, help will arise from another quarter. It will come from above first, that we will spring out of the ground. It will rain down from the sky. Should men be silent, the very stones of the street shall cry out. If Saul shrinks from meeting Goliath, David appears; and pursuing the royal figure, shall fell the giant with a smooth stone from the brook. If all Israel shrink away in silent consternation to their tents or their rocky caves, yet by the 500 and by the 300 here and there, will the Lord humble lamp supplies will the God of truth himself rout all the countless hosts which confront him with their strange vanities; defying and blaspheming the armies of the living God: one to fall by the sword of his fellow; or destroying them, with every doomed satisfied Christ, by the brightness of His coming.

"Nevertheless, it is our undoubted duty to do what we can to furnish the means by appropriations in our power to compass this end. And in order to do this, an early and careful attention to our finances is earnestly recommended by the Executive Committee. Our entire receipts for the year, as per account of Report, as appears by the Treasurer's Report, has been less, than $6000; and some $800 or $900 less than our expenses. It this small showing shall expose us to the derision of our adversaries, and discourage our friends, whose income is by thousands and millions, we will be comforted by remembering that in all time, God hath chosen the weak things to confound the mighty; and if our slender resources shall touch us not, long in period and extent, but in the Lord, the shall this our weakness be our strength. But let us devise liberal things, and what God will give us by appropriate efforts, let us use.

Next, we call attention to the paper, the CHRISTIAN CYNOSURE. It has been nearly self-sustaining hitherto, by being published fortnightly; edited gratuitously, and circulated without agency; waiting without feet and fly-ing without wings. Can it be continued by this manner, or if it can, would not a more liberal policer be the better economy?

Shall it be continued as now a fortnightly, and left to struggle on as it may, and be sometimes to left to fix their subscription as they choose, so that they pay them as the editor and office editor have done entirely themselves, or shall it be made a weekly jour nal, and measures be taken to keep it up, and without a miracle, compete with first-class journals in all things but conformity to the world?

We omit here that part of the Report which proposed substantially the recommendations of last year's report, respecting Agents, Lecturers, Statistics, Publications and Church action, and close with a few reflections from the fact, that we have received frequent expressions of thankfulness for our efforts to act against Freemasonry. This we regard as a matter worthy of serious attention and deliberation. No doubt our main reliance—the God who bears us on his wings, and the arm of the Spirit. Secretism is unlely to be opposed as a great apostasy from true godliness; and as an influx of pagan darkness, brought in by the god of this world, whereby he deceives the nations and blinds the eyes of them that believe not.

But it is the foe of political as well as religious truth. Justice and liberty are as much imperiled by it as living Christianity. When things have come to this pass, that one secret order seeks to run the government for the elevation of its grandees, and the special advantage of its members by monopolizing its principal offices; and another resolves itself into a complete independent military organization; and another assumes all the functions of a nation with its Chief Magistrate for head centre, with its House and Senate and various departments, and actually levies war against neighbor nations, with our territory as its base of supplies and place of retreat; and to crown the whole, these societies have come to be so above the eyes of our politicians, that these atrocities can be enacted in open day, before all the nation, and the perpetrators have no punishment to fear from the regular authorities except that they may be hindered from the actual execution of their deeds of war, and sent home in comfortable style at the expense of the people. When things have reached this attitude, who can tell how soon the grandees of such orders and armies may be ready to strike Washington in their decade; and finding the government unprepared to protect its Capitol or its life, may disperse our Congress, and install in the White Boose some Grand King or Sovereign;—Grand Inspector of some ineffable degree of 32nd, 33rd or the man of infallibility instead of the people' President!

They may indeed prefer to rule the people for some years yet, through its elected officers, rather than take the hazards of a violent subversion of the Constitution. But will the people always submit to such a rule? Can liberty be more than a delusive seme while thus in subjection to secretive and secret conclaves?

Masons and their apologists may nay, have said, that our arguments were exhausted forty years ago, and were discarded as worthless rubbish; that they are stale sod powerless; that we have already tried political action and failed; that we have called upon the name of the Lord and He regarded us not. But all this is as unhistorical as Masonry itself. The arguments are not the same, and the prayers of Anti-Masons, failed because they prayed not for them. They were as men fighting fire. They fought with most gratifying results, until the fire seemed entirely extinguished. Then they went home, hung up their buckets and retired to rest. Being fatigued, they slept soundly and long. Meanwhile, the smoldering fire broke out again, and now is raging worse than before. Will not the cry of fire wake these sleepers, and more than ever, and deeply so over? And will not water assert the almighty? Truth when it is appropriate is ever available. When fire exists, the cry has ever the same startling freshness. And though the Anti-Masons may now seem to be asleep, are those who rest on it, that promise never tarries

Masonry is the same dark and foul deceiver, now, as when it murdered Pritchard and Priest in 1720, for publishing "Jachin and Boaz" as a way in to Masonry, and murdered Noah Cross for republishing the same in 1798; and Captain Ariel Murdock of New York, on suspicion of circulating it. The same as when it murdered Wm. Ritchie near Philadelphia; and Wm. Morgan, of Batavia, and Wm. Morgan in Boston; and Oliver Cavit in Ohio; and Josh Hunt in Boston, for discovering its secrets. The same as when it predicted the speedy death of the Abbott Brother Alexander, for supprassing the lodges of Poland and Russia, and fulfilled its own prediction by his assassination. We know the rank and file of the brotherhood are innocent and ignorant of these things, and would be filled with indignant surprise if God knows them, and therefore, what prayer and truth and the ballot have once done, they will do again in suppressing this stupendous lie of anti-Christ; this great conspiracy of caste to grasp a universal monopoly of all that is most desirable in the common heritage and equal rights of man. Its deadly wound which has once been healed, will be rebuffed as before, and it shall be healed, and it shall be shall be no more healing for it; and its dwelling shall be with the buried dead.

Abstract of the Assistant Treasurer's Report.

RECEIPTS SINCE MAY 28, 1869:

Subscriptions for the CYNOSURE,	$4,007.46	
Donations, payment of pledges, &c.,	1,054.55	
		$5,871.65
Expenses—Balance due Publisher		
May 28, 1869,	$22.00	
Printing and Mailing CYNOSURE,	4,544.45	
Proof Reading,	196.60	
Stencil Correspondence,	10.00	
Book Keeping	304.16	
Commissions,	58.55	
Postage,	19.45	
Secretary,	100.00	
Lost,	10.00	
Incidental Bills,	11.05	
Record	6.70	
Cuts and Electrotyping	8.75	
Checks paid not returned,	15.00	
		5,739.69
Balance due Publisher,		256 64

The Publisher also reported over 850,000 copies of Secret Societies, and over 400 of the Publishing office of the CYNOSURE; and nearly as many more circulated by one member of the Executive Committee alone during the year, besides 100,000 copies of the CHRISTIAN CYNOSURE sent to almost every hamlet in our broad land from Maine to California.

It is proper also to remark here, that considerable portions of the money pledged at the Chicago Convention, were used by the donors for the payment of the Executive Committee, in circulating books, defraying expenses of lecturers etc., and therefore, never came into the Treasurer's hands, and are not embraced in this report.

I. A. HART, Sec'y.

WANTED

To know the number of office holders resident in every town in the United States, and also the office they hold be civil, military, or ecclesiastical, with the names of such of them as are adhering members of any secret society; name of their office and secret order. Will our friends send this information respecting their localities over their own proper names, to the Secretary of the National Association, Rev. I. A. Hart, Wheaton, Ill.

THE CHRISTIAN CYNOSURE is published fortnightly, by Esra A. Cook, 88 La Salle street, Chicago. Terms one dollor per annum. Sixty cents six months; thirty-six cents for three months. Payment always in advance.

Of the many interesting and valuable addresses delivered at our Anniversary, as well as yet no copy, and could not therefore publish them, even if we had room and means. Publication of them we hope, will secure the lettere congratulatory, may find their way into the CYNOSURE, or other periodicals.

ART. 5.—Compensation.

1. The name of this body will be THE NATIONAL CHRISTIAN ASSOCIATION, Opposed to Secret Societies.

2. Its objects shall be to expose, withstand and remove the evils of Secret Societies, of Freemasonry especially, in order to save the Churches of Jesus Christ from being depraved by their influence, and also to redeem the administration of justice from perversion, and our Republican Government from corruption.

3. The officers of this Association shall be a President and one Vice Presidents from each of the States represented in this body; an Executive Committee of thirteen members, five of whom shall form a quorum; a Corresponding Secretary and Recording Secretary; treasurer and Auditor. The President, Corresponding Secretary and Recording Secretary, to be Ex-Officio members of the Executive Committee, and these officers shall be chosen for one year, to hold their offices until their places shall be supplied by the appointment of their successors.

4. The second meeting of this Association shall be constituted by delegates, from auxiliary and kindred associations, providing that parties attending who are in hearty sympathy with us, may on vote of the Association be admitted as members. The place of meeting, to be determined by the Association at the previous annual meeting, subject to change, for good cause, by the Executive Committee, who shall make all needful preparations for said meeting.

5. Associations for the same general object whether State, Ecclesiastical, or local, may become auxiliary to this body, at their own request, and may be represented in its annual and other meetings.

6. This Constitution may be changed at any annual meeting, by a majority vote.

ART. 8.

1. One dollar sent to the Treasurer, or Secretary of the Association, constitutes the donor an annual member, and ten dollars, a life member.

Cynosure Tracts
NOW PUBLISHED.

TRACT NO. 1.

HISTORY OF MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1 50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN, DESPOTIC AND UNCHRISTIAN CHARACTER, AND APPALLING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2,

MASONIC MURDER,

By Rev. J. R. Dane, of Plessantville, Pa., a Seconding Mason, who has taken 17 degrees.

A 8 page Tract @ $2.00 per 1000, 28 cts. per 100.—*Second edition published.*

TRACT NO 3,

MASONRY.
A View from Woman's Stand Point,

By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how his wife feels on the subject, and the gump will do well to read it, and he wise in their choice of a life companion.

TRACT NO 4,

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON BUD DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 5.

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $4,00 per 1000.

This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry (1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted.*

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4,00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, out shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lewis County, N. Y.

S. C. FEEMSTER,
ELI TAPPEY, } Ex. Committee.
P. S. FEEMSTER,

CAMPAIGN DOCUMENTS,

CONFESSION OF THE

MURDER OF WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12,00 per 100.

For sale at the Office of the

CHRISTIAN CYNOSURE,
88 La Salle Street,
CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF ODD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. O. Stearns,

Seventh Edition, Price 60 cents

Letters on Masonry, price in paper covers 30 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,

By Rev. DAVID MACDILL, and Drs. E. BEECHER, and J. BLANODARD.

This is a thorough and discriminating examination of the subject, PRICE 40 cents.

MINUTES

OF THE

Aurora Christian
CONVENTION.

OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hart, President J. Blanchard, ex-mason of Rev. C. G. Finney, with resolutions letters, etc.—a permanent work

Single copy, paper covers, 25 cents. Five copies $1.00.

Single copy, bound in muslin, 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

EZRA A. COOK, Publisher,

88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A new 8 vo. Pamphlet of 84 pages. It treats

1. Of Secretism in General.
2. The Iniunction of Secrecy.
3. Secretism as Related to the Church of Christ.
4. Secretism Inop...rtant to the Safety of the State.
5. Free Masonry is a Secret Despotism.
6. Sailing Secrets.

This work is now published. Send in your orders at once. Price, single copy 15 cents. $1.50 per dozen, post free. Address orders to

EZRA A. COOK,

88 La Salle Street, Chicago.

TRACT NO 4,

Light on Free Masonry,

BY ELDER D. BERNARD,

to which is appended a Revelation of the Mysteries of the Odd Fellowship, by a member of the craft.

The whole containing over Five Hundred pages, lately revised and republished. Will be sent, post paid, to any address on receipt of the retail price. A discount of 33 per cent. allowed to the trade.

J. W. STACY,
Telescope Office, Dayton, Ohio.

Ezra A. Cook & Co.,

88 La Salle St., Chicago,

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS,

Manufacturing Stationers.

Paper, Envelopes,

BLANK BOOKS, STATIONERY,

&c., &c.

Special attention paid to

Job Printing, Lithographing,

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY,

—

Send for Samples and Prices.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.

of our own make always in stock.

Western Tract and Book Society
DEPOSITORY.

SEND FOR CATALOGUE OF EBOOKS, PAPERS AND TRACTS.;

the column on 4th page, headed

Campaign Documents.

Power with God and with Men

By Rev. John Lavingston.

A work of great value. Price $1.00. Also

CHRISTIAN BAPTISM

By the same author. Price $1.25.

Both for sale at the CYNOSURE office.

Light on Masonry & Odd-Fellowship,

By ELDER D. BERNARD.

A book of over 500 pages well and neatly bound. Rev. H. L. Valiance's confession of the murder of Morgan. The above book and pamphlet will be sent post free, by any address by another kind to the undersigned at Lodiaville, Jacquels County, Illinois.

JAMES S. HIGHMAN.

AN Inquiry into Free-Masonry,

By Elder J. G. Stearns.

Seventh Edition, price 60 cents.

Letters on Masonry, price in paper covers, 30 cents.

A new chapter on Masonry addressedto Churches that hold in fellowship adhering Masons. Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price. A liberal discount to the trade. Address the author, Illinois, Oneida Co., N. Y. or W. Seward, Utica, N. Y., or J. S. Highman, Lodiaville, Ill.

National Sunday School Army,

COMMISSIONS.

A System of Rewards for Sunday Schools,

Approved by the Best Sunday

School Men.

Intended as rewards for bringing in new Scholars, by the use of which every one may be rewarded according to their service at a small expense; at the same time they create an interest in the work which never flags if properly managed. The Commissions are got up on the same plan as those used in our Volunteer Army Service in the following System:

PRIVATE.

All Pupils are reckoned as privates until they have gained promotion.

SERGEANT.

They are promoted as soon as they have performed any service as follows:

For bringing in 1 scholar, a Corporal; 5 scholars, a Sergeant; 10 scholars, a Second Lieutenant; 15 scholars, a First Lieutenant; 20 scholars, a Captain; 30 scholars, a Major; 40 scholars, a Lieutenant Colonel; 50 scholars, a Colonel; 75 scholars, Brigadier General.

THE COMMISSIONS

are fine Lithographs, those below Major, in one color, and all above Asphalt, in two colors. The form reads as follows with a slight change, (leaving out the Company) in those above Major:

This certifies that.....having recruited..... Scholars for the.....Sunday School is hereby appointed.....in the.....Regiment of the.....Brigade of the.....Division.....Corps Recruiting in the service of the National Sunday School Army, to rank on and from the .....day of.... One Thousand Eight Hundred and Seventy. Given at the Rendezvous of the Regular Officers and Teachers, and to be diligent in keeping recruits in pastoral attendance.

Given at ..... this..... 187..

.....Sec'y. .....Supt.

And when filled out would read, *e. g.*, thus

This Certifies that Miss Mary E. Warner, having recruited 20 Scholars for the New Bag ford Church Sunday School, is hereby appointed Captain of Company "B," in the 4th Regiment of the Chicago Brigade, Methodist Division, Illinois Corps Recruiting in the service of the National Sunday School Army, to rank as such, from the 16th day of November, One Thousand Eight Hundred and Seventy. And she is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping her recruits in pastoral attendance.

Given at Chicago, this November, 16th, 1870.

E. G. REYNOLDS, Sec'y. A. D. MORSE, Sup't.

There is no connection existing between different Schools, but with regard to the various Regiment, Division, &c. But the name is suggested by the Church, Place, State, &c., same as in Companies and Regiments.

PRICES OF COMMISSIONS.

In one Color on fine paper, $5 00 per 100.

In one color on Card Board, $8.00 per 100.

FOR BIGGER OFFICERS.

In two Colors on paper, $10.00 per 100.

In two Colors on Card Board, $14 00 per 100.

SAMPLES SENT FREE.

EZRA A. COOK & CO.

Publishers,

88 LA SALLE ST., CHICAGO.

The most Popular Juvenile Magazine in America.

THE Little Corporal

has a larger circulation than any other juvenile magazine in the world, and is better worth the price than any other magazine ever published It is

Entirely Original and First Class.

THE LITTLE CORPORAL is the most entertaining publication for the young that we have ever examined. We cannot see how it can possibly have a superior, or if it could have how the young folks could possibly wish for anything better.—*The Pennsylvania Teacher.*

NOW IS THE TIME TO BEGIN.

Back Numbers can always be sent.

Splendid Premiums are given for Clubs.

TERMS: One Dollar a year. Sample copy, containing Premium List, 12 cents, or free to any one who will try to raise a club. Address

EZRA A. COOK,

88 La Salle St. - - - Chicago, Ill.

Cynosure & Little Corp'l

For $1.75, we will send the CYNOSURE and LITTLE CORPORAL for one year.

For five CYNOSURES subscribers and $3.00 we will send the LITTLE CORPORAL as a premium.

THIS IS A RARE OPPORTONITY FORTDE CHILDRE'S TO DO GOOD AND BE AMPLY COMPENSATED FOR IT.

Tobacco, A Deadly Conqueror.

BY S. W. DECK.

If power to kill, demands exalted verse,
And poets should the mighty deeds rehearse
Of conquering heroes, who, along their train
Can boast of victories and ten thousands slain;
Then surely should Tobacco, with its claims,
Stand high among all kinds of conquering names.
Nor does it need the battles' noise and strife
To do its work, and out of human life;
But can, indeed, a wider, surer way
By fastening poison, to secure its prey,
So nature's kingdom, bowhere can produce
More deadly foe, than one whose fatal power
More surely sends, as stubborn facts declare,
To waste the health, and rid the person's vigor;
Nor can who could find a stronger stretch can do
The work of death more sure, more quickly too,
Than this Tobacco. Generalissimo
Of all the poisons on this earth below.

In city, one deep experiments have shown,
Pressed on the tongue, has in consumption thrown
A bonehold cat. Three drops were once applied;
She was convulsed, and in three minutes died.
Upon a stallion's tongue two drops were spread,
And in one minute the poor thing was dead.
See yonder pale and wan and wasted man,
With trembling nerves; and all his symptoms scan.

In sleep disturbed, and with his fond distress'd,
Who thinks that all his ills are all depress'd;
His stomach sinks, his appetite is gone,
His breathing, hard, and death is hastening on;
In't Tobacco, working him its wiles,
And fitting out his body for the grave.
But can you put a stop to it? You can! you can!
He quits the weed, and is a man again.
That man a slave must be, the thought I scorn;
Perverted end! too vile for mention born.
On him the right his Maker did bestow,
To be the lord of all things here below.
Who dare to say Jehovah's kingly word rude,
Is by the just and good, esteemed a base;
Who holds their life, at his propensities will
A tyrant is, and counted baser still.
Who shall we say, when quit the sovereign lord
Of all things, slave of his own accord.
An abject slave! Not to his fellow man,
But to this deadly weed of Yucatan
What shall we say when he so seeing rolls
Beneath his tongue, a poison that controls
His mind, his health, his peace, his soul, HE—yes, all
That in this world he can a blessing call.
We say, although depraved, he does deserve,
And so he is, a better Lord to serve.
Why should he toil, and strive and spend his breath

To chew, and smell, and smoke himself to death?
Tobacco for it; and I say again,
It has its thousands, and ten thousands slain.
But it does more, the man is not only cast,
If rebs him too and makes him pay the cost.
For some who smoke and chew, most nearly pay
Full fifty dollars, some three hundred.
And if you think I'm reckoning here too fast.
You'll please to read what James' "Counter blast."
"Some do believe" (if ever she would think)
"Four hundred pounds upon this practice stink."
But just suppose (within one bounds to speak)
That yet a second some twenty cents a week;
In fifty years, if I do not mistake,
It would for you a little fortune make;
Three thousand dollars, (worth your waiting soon)
Would in round numbers all be saved to you!
Your debts with these you could perhaps, all pay.
With something left against a rainy day.
From calculations accurately made.
The fund that is the last to repay sold
Millions of money—yes, the sum issued
Is fifty millions—for the poisonous weed!
Should Yucatan's last blade this demand,
Rebellion would burst forth throughout the land,
Were it applied, disease and death, to buy,
How could it cause to remembrance cry!
And yet it goes to make men look, and slaves
To gain disease, and shame, miserly graves!

MURDER OF CAPTAIN ARIEL MURDOCK.

His Son's Reply to Editor Southwick as Promised in our last Number.

The following reply of Mr. Murdock to the foregoing letter, with the short editorial article accompanied, is copied from the *National Observer*, of October 19th, 1837; since which, I have not had time to pursue the correspondence, but shall revert to it again. In the mean time, I call as sure the reader, that he need not doubt for a moment, that Captain Murdock fell a victim to Masonic vengeance. Of this I have further ample proof. Read the following reply (of the son) in the said editor at Albany, S. Southwick, Esq. He says:

DEAR SIR—I received yours of the 22d, together with your paper of the 28th, informing me that my father was the man to whom you had reference. Although this affair is clothed with mystery, as is every other transaction of the mystic order of which our fathers were victims, I believe that the facts connected with it, are such, when stated before a scrutinizing public, as to afford another strong proof of the dangerous nature and tendency of secret associations. It is not my intention, at this time, minutely to prove that my father was murdered by Masons, but merely to state facts occurring and transacted at the time, and leave it to the public to draw their own conclusions. For me to state that he was murdered by Masons, might expose myself and others to their nefarious purposes; yet, nevertheless, I will not flee from any post where I am sensible that duty calls me, though it may put me in jeopardy of my life. Before I proceed to the facts above mentioned perhaps it may not be amiss to state that the month following this unfortunate affair, I came to be 17 years of age, an age when the memory is massive, and feelings most vivid; at this time cast upon the world without guide or protection, I felt the weight of my loss as sincerely as ever any youth did in similar circumstances; and after warm application for their arrest of sorrow, it caused them to sink so deeply into my mind, that they are as fresh in recollection as though they were but a month past.

My father was a man of sober, steady habits, and possessed all his engagements, and what might be styled a strict, moralist. He had a competency of this world's goods, which prudence and industry which he uniformly practised, to supply his family with all the necessaries and comforts of life. Some months before his death, being defrauded of money to considerable amount by one whom he had before looked upon as a friend and a brother, of the Masonic tie, and being thus disappointed and injured in property, it caused a gloominess and depression of spirits to come over him; although not to that degree but that he was always rational and sensible, and even cheerful in his family. The day previous to his death, there were Masons at our house in private conversation with him for hours, and they did not afterwards render any account of such conversation.

In the course of the day, he absented himself from the house; whether he went away with the Masons or not, I do not recollect. He did not return at night, which caused uneasiness to the family, as he was not used to being absent at night without the knowledge of the family. Myself, with my older brother then living, made some inquiry around the neighborhood, which was somewhat compact, and expressed our fears, that something bad befallen him. But we were persuaded by a neighbor, (a Mason) to let the matter rest, he telling us that it was likely he had gone home with Mr.——, a Mason, and that he (my father) would feel very disagreeably, if he knew that we were looking after him. We returned home, but like to be said to rest. It was with fear and trembling for the safety of one, on whose welfare the happiness of the whole family depended. The morning came, but no food handed, or tender father returned. Little language can describe the anguish of this, while our eyes were strained towards every avenue by which it was likely he would return, we saw two Masons approaching our dwelling, who brought the heart-rending, and startling information, that our father lay, a lifeless corpse, in the adjoining woods! and to cap the climax of sorrow and anguish, we were informed that he had been his own executioner. We of course repaired to the spot. My poor almost shrieked from the task of narrating what we beheld, and what an interval of twenty-four years has by no means obliterated. There we found the ghastly mangled corpse of him whom we held most dear! His head lying on the ground with his throat horribly cut!! Be had several stabs under the left breast, one of which, it was said by those who examined him, was to the heart! There was a pistol on the right side of him, where the blood had settled, said by Masons to have been done when he fell. The leaves and ground were some what disturbed and covered with blood. He had on his hand a knife, with the most suspicious marks of had been done, whether in his right or left hand, I am not able to say; but he was a right-handed man. The bark was hewed from the tree by which he lay, and it was said by Masons, that when he stabbed himself, the blood spouted on the tree, and he whittled it off with his knife! I stepped very near to view the mangled threat of my father, but was rejected by a Mason to stand back! We were all soon requested to return, which we did. The Masons then took the whole management of the matter. They pretended to call a jury of inquest, and brought in a verdict of suicide. They proceeded to procure a coffin, and bury him at their own expense. He was laid out in the woods, and borne from thence to the place of interment, and buried about 3 or 4 o'clock the same day. The besloss appeared to be done in haste; the reasons why not being known to the family.

Having now given you the narrative of the affair thus far, I shall proceed to answer your questions, 1 st, those not comprised in the foregoing statement.

—And first, my mother asserts that my father never did, neither directly nor indirectly, reveal to her any of the secrets of the lodge. Those further, about the time of my father's death, (I think soon after) a man called at from the place, that was able to, and actually did borrow considerable sums of money, and was never after seen in the place; and I know not that any one pursued him. As to my father's being looked by Masons, those (Masons) who first informed us of his fate, said that he was first found by men that were hunting raccoons; and being asked who those men were, I think their answer was, that they were Masons, and that they did not know them. The knife found in his hand, was a shoe knife, of common length, and sharp pointed. It belonged in a shop some six or a dozen rods from our house; the shop being a tailor's shop, or another's house. One circumstance I will mention, although trivial in itself; yet it will serve to throw some light on what I shall remark hereafter.

On the day of our sorrow, and before my father's burial, one of those Masonic friends, knowing that there was a sum of money (a little short of a hundred dollars in specie) and a good watch in the house, in a very friendly manner, said to my mother, that as he (when a boy) murdered himself, his property was confiscated, and he advised that the boys should hide the money and the watch. We were immediately sent for this purpose; to my uncle's coming in (the doctor) and inquiring of me, my mother took him aside to inform him of our business, and this same Masonic friend followed immediately, and observed that it was not the law of this country but of England. As to my father's being excluded from the lodge, I know nothing of it; and as to the convocation of the lodge on important business, previous to his death, I am not able to say; but his burial took place on Sunday. On Monday following, the lodge was convened. Soon after this, my uncle Jonathan Murdock, of New Jerusalem, came to Ransselaerville, and to being a Mason, the lodge was again called together.

Dr. Murdock was living, she last I heard from him. He resided in Spencertown, in the east part of this State: the county I do not recollect. He is about twenty-five miles from Albany. You will please communicate to him, as you can do it easier than I can, and perhaps obtain information direct from him.

I believe I have stated all the most prominent facts relating to this mournful and mysterious affair, and have answered your several questions, excepting those met by the former statement of facts. And still the matter is shrouded in horrible mystery. If he was not murdered by Masons, by whom, and for what cause, was he murdered? It appears to me, to be impossible for a man to stab himself to the heart, and cut his own throat also! The question may next arise, was he not murdered by an individual assassin? If so, why was he so doubly murdered? Then again, if he murdered himself, as declared by the above inquest, why were the Masons in such haste to get him entombed, and not one of them present-being himself a principal actor? Interment? The probability is my mind is almost beyond a doubt, although, I will not (as I said) assert it as a fact, that he was murdered by Masons. Still, there are some additional reasons for this conclusion, which I ought to notice.

The more before alluded to, as having defrauded my father of his money, was being on mischief; and having obtained his money as he did, could not rest, while he knew that any other human could while Murdock sat in the king's gate. My mother having obtained the book called "Jachin and Boaz," and having learned it to a considerable degree of perfection, was able to talk it correctly, which she frequently did. Then my father, after being defrauded by the above-mentioned brother Mason, had absented himself from the lodge for some months previous to his death. Now my opinion is, that this brother Mason reported my father to the lodge as having revealed the secrets of Masonry, in order to get a pretext for imbruing his hands in his blood.

The circumstance of my mother's knowing so much about Masonry, and his absenting himself from the lodge, influenced the lodge to believe that he had communicated their secrets to her, and gave him great advantage; and being told that he was to be decided friendly brother, he had (through him) advised to hide the money that he might himself obtain it, which was evidently the case. I believe the lodge to be the more confirmed in this belief, as had revealed their secrets, dealt with him accordingly. And so I believe he fell a victim to Masonic vengeance, and that, without a cause, even on their own barbarous rules.

I shall close my communication at this time without further comment, observing however, that I stand ready to answer any further questions you may propose on the above subject; being determined to do all that is in my power to serve the cause of humanity, in the present situation of our country.

Yours very respectfully,
ELIPHALET MURDOCK.

Mr. Southwick adds: Under the above letter was in type, we have received a note from Mr. Murdock, by a gentleman of Le Roy, in which he says the shirt which his father had on when murdered, was a new one of good strong linen, and was without collar or wristbands, and according to the obligations of a Master Mason, as given by Morgan. We are very happy to learn, what we were before ignorant of, that our correspondent, Mr. Murdock, is a substantial farmer of the most unquestionable veracity, and unblemished character. We are on the track of still more conclusive information in this case than any we have yet published.—Ed.

Copied by J. B. Coleman, June 15, 1870.

Masonic Signatures Again.

Editor Christian Cynosure:

DEAR SIR—I would not become necessarily severe toward any, and especially toward those who are sincerely engaged in the good cause of advancing the interests of Christ's kingdom, of civil liberty and good government, and putting down the strong holds of darkness and iniquity. I am too earnestly engaged in using an uncompromising warfare against the works and associations of secretism, to waste the stock of ammunition I have in shooting at friends. I do love and pray for those who are engaged in this blessed warfare against spiritual wickedness in high places, and I will endeavor to do so, although we may not agree in every measure essential to success. I did feel somewhat annoyed at what seems to be an almost contagious custom of ascertaining the views of correspondents, before we can feel to select something very Masonic as a signature. Now if this is the best method of showing the community the wickedness and folly of Freemasonry, I ought to be reconciled to it; but I do protest against a serious doubt in respect to its usefulness.

Suppose, for instance, President Hiacoheard, President Finney, I. A. Hart, and a host of others, who have marched in the front rank in this movement, should begin using their real names) afixed such signatures to their communications in the Cynosure, would they have been productive of one-half the good they have realized from their writings? I don't believe it, one thing. And I believe that many pious cultivated persons who are now earnestly engaged in sustaining and circulating the Cynosure, and sending it to friends and acquaintances as a distributing agent, would withdraw such circumstances, to patronize it at all. One friend says, "It is permitted to the wise to answer fools according to their folly, for it is said, "Answer a fool according to his folly, lest he be wise in his own conceit." Prov. 26. 5.) But in the verse immediately preceding, it is said, "Answer not a fool according to his folly, lest thou also be like him." That is, if he swears at you, or uses very coarse, insulting language; because if you do, you will be like him. Answering a fool according to his folly, requires a wise answer, that will correct him. Your correspondent says, "I am using their words for rights now; for the rights of a Christian community against the encroachments of a sly, secret, covert system of knavery." This is very true; but in contending against it, I hope we shall take an open, manly, Christian course. My friend of the "Square and Compass," thinks we have as much right to do certain things, and assume certain titles as the Masons have. No doubt of it. We have probably as much right to swing around the circle of the dowu pull-leg of the strong holds of iniquity.

TYRUS TUTHILL.

[Our brother is right. But we are improving to this matter, and shall soon be done with it. —Ed.]

A Brother's Suggestions and Convictions.

Editor Christian Cynosure:

SIR—Soon after becoming of age, I think in 1822, I joined Mohawk Lodge, in the town of Minden, Montgomery County, New York. Upon ascertaining that Masons constituted the order of Free Masons, I felt a desire to withdraw, believed, I became convinced, that as a member of the church and of the State, I ought to leave the fraternity and stand for the truth as I did so, and have ever since been a decided opponent of Masonry—was very glad when I learned of your organization, and am willing my name should be added to the list of seceders.

Will you bear with me if I point out some things that I think may be rectified; as, *e. g.*, in Bernard's Light, the ninth edition, (Dayton, O.) under "Entered Apprentice," page 18, are some omissions, and "Prior" used where "Junior Deacon" should be? The same occurred in the first edition, and obstinacy to the present, enabling the Masons to say, with a sneer, "it is true."

Again, Prof. Finney speaks of the many thousands who came out from their lodges, as upon principle, whereas, it was from policy; the Grand Lodge requiring that no subordinate lodge should throw up their charters till the excitement was over. They did so, and thereby deceived the churches, who accepted their assurance that they would not attend the lodge, as sufficient testimony against Masonry, and so allowed them to hold their standing in the church; and hence the celebrated Whitestone resolutions, which left Masonry to do its work in the Baptist denomination. The result is a muzzled press and pulpit, and almost the entire extinction of soul liberty to the Baptist Church.

Again, to the Cynosure, there are so many mistakes, that I cannot but fear you have a traitor somewhere. For instance, in the exposition of the I. O. of Good Templars, there is such a transposition of the Hues, as to make it unintelligible to any but a very pains-taking reader.

A brother of a lady to whom I loaned a paper laughed at her, and asserted that it was false, that the grips and signs, *i. e.*, of Good Templarism as given, were not correct. I would advise the gentleman to be initiated, before he tries to expose. And further, he says that the form of prayer now used, ends in this manner: "Our Chaplain,——" Do you put us on etc., and finally bring us to Thyself in Thine everlasting dom, which we ask in the name of Thy dear Son, our Redeemer. Amen."

Now this young man, is an honest, candid, youth, a member of the church, and thinks he is doing the best he can for the cause of temperance. How can such be reached, and how can I meet the inference given, for he says that, "You see the incorrectness, of their pretended revelations of the Templars; what faith can we put, in their revelations of Masonry?" I admit that the greatest hindrance to progress is apathy; but that is not all. Many pledges are opposed to Masonry, cannot see the propriety or necessity of making barriers of themselves and destroying their business prospects, when they know the community are not, and churches do not like to have it said of them, "Always in trouble," as a minister, high in his denomination, said of Elder J. O. Stearns. But God rules. We will trust Him. Just one suggestion more I desire to intend to raise a fund, so as to make the Cynosure a weekly, and on better material?

J. D. BANCROFT.

Harpersville, June 1870.

We should like to get a copy of "The Celebrated Whitesborough Resolutions" referred to by brother Bancroft, for if they "left Masonry in the churches of the Baptist denomination," perhaps they had something to do in leaving it to others. We need to understand *why* it was that the anti-Masonic influences which justly rose so high after the Morgan tragedy, was so soon made to yield, and fall asleep, both in Church and State. If it is a fact, as stated above, that "The Grand Lodge required that the subordinate lodges should throw up their charters, till the excitement was over," it shows that we have deception and strategy, much more systemotic and far-reaching to meet, in opposing Masonry, than we had supposed. It also accounts for the continued strength of the Grand Lodge, as all who were Masons at heart (though apparently giving up) would still do its bidding; accounts too for the general and systematic circulation of Masonic documents and books; for the Oddfellow information; and for the much more artful scheme by contriving secret temperance orders) of uniting the popular temperance fine and thereby leading unsuspecting multitudes away to their chosen den of secretism!

We hope our brother will write us again, and tell us all he can about this matter; for if it is really so, that a large part of those who came out from Masonry before, were merely "playing possum," just to save its life, we ought to know it, be on our guard, and, make sure that we are not cheated next time. As to the argument of brother Finney, however, based on the position that they came out on honesty, "upon principle," it is not weakened at all if they did not. It is even strengthened; for, if the right principle was not in *them*, leading them to do it of their own accord, still it was in the public sentiment, which forced them to do it, or they acted on correct principle to that easy edge against them, and were driven in that way, the strongest testimony to the right principle that could be given, and equally strong ground for brother Finney's contention.

F.

The Church Bowing to Masonry.

A PUBLIC NOTICE.

"The Masonic O——Lodge, No.——A. F. & A. M., having been invited by the Baptist Society of O——, to lay the corner-stone of their new church edifice in contemplation, to be erected this season, and they having consented, the ceremonies will take place on St. John's day, (the 24 of June 1870,) precisely at 2 P. M. The Rev.——pastor of the——avenue Baptist Church of Chicago, will be present, to deliver an oration on the occasion.

All Masons in good standing are respectfully invited to be present, and assist in said ceremonies

Committee
of
Arrangements.

The above public notice (names omitted) presents a Chicago church beside the door of a Masonic Lodge, soliciting them to solemnize its low behold, and by their ceremonials, the laying of the corner-stone of her house of worship. And they having consented, and having done this special favor, may be induced perhaps, when the stone shall fully come, for St. Peter's day (perhaps) to appear in public, in token of dedication, and consecrate the sacred edifice to the worship of the Supreme Architect of the universe—the Grand Master of the Grand Lodge of heaven.

And why stop here in their benevolent Christian work? Why may they not be invited to aid by putting in their beautiful corner-stones, in the rite of consecrating the midnight Elders of the church to their holy office? And then why should not the same Elders seek the same aid in consecrating the elements of the body and blood of the great Redeemer in remembrance of His crucifixion? How this would shut the mouths of those who cry, "A Christless institution!" Let Jews, if they object, step aside for the time, but suffer it to be for the sake of the cause.

Now if the Church of Jesus Christ, emphatically organized and officered by His authority, and under His sole headship, has not where with to lay her corner-stones, how can she do these things? But let them, for shame, to see the Church, the Lamb's wife, purchased by His precious blood, in such a degrading attitude before such an institution—an institution which puts no difference between the Christian and the Jew, the Mohammedan, the Buddhist, the Pagan or any other religion in the world!! Is this not dishonoring her head which is Christ, and provoking Him to put her away as an adulteress? Oh, let the members of that Church look, counsel at the feet of the blessed Jesus, and will they be led to do this abominable thing?

A CHRISTIAN.

The above comes to hand too late for publication before the 24th, but not too late to show how ready Masons are to be set up in dignity above the Church, and how contemptibly mean and wicked some churches are in seeking elevation and popularity from them. We suppose the occasion has come off; and of all the religious and irreligious embraced in Masonry, from Mahomet down to Joe Smith, we would have thought that Masonry would have placed oppressed, and to which, by its exalted corner-stone laying, that meeting-house was consecrated. Perhaps brother B. will tell us.—Ed.

CAMPAIGN DOCUMENTS.

The Mystic Tie
on
Free Masonry,
A League with the Devil.
Articles of Confederation,
PRESENTED FOR EXAMINATION,

Being a defence read before a Committee appointed in the trial of PETER COOK and LUCIA COOK at Elkhart, Ind., with the particulars of the trial.

PRICE, 1 Copy 20 cts. 3 Copies 50 cts. 6 Copies $1.00.

[MINUTES]
OF THE
Aurora Christian Convention,
OPPOSED TO SECRET SOCIETIES,

Containing speeches of Rev. I. A. Hurt, President J. Blanchard, sermon of Rev. C. G. Finney with resolutions, letters, etc.—A permanent work of much value and power.

Single copy (paper covers) 25 cts. Five copies $1.00.

Single copy (bound in muslin) 40 cents. Six copies $2.00.

Sent by Mail on receipt of price.

SECRETISM:
In relation to the Purity of the Church,
and the
Safety of the State
A new 8 vo. Pamphlet of 24 pp. It treats
1. Of Secretism in General,
2. The Institution of Secret Societies,
3. Secretism is opposed to the Church of Christ,
4. Secretism jeopardizes the Safety of the State,
5. Free Masonry is a Secret Despotism,
6. Selling Secrets.

PRICE: Single Copy 15 cents, 8 Copies $1.00.

Finney on Masonry,
Pres't Finney's Greatest Work,

All who read, this last great work of Rev. C. G. Finney will unhesitatingly pronounce it the greatest work of his life. HE SPEAKS LIKE ONE SPEAKING OUT OF ETERNITY. President Finney was a Lawyer and a Mason before he became a Christian and exposes Masonry in such a way as not only to carry conviction, but conversion from it must follow if the reader is honest with himself. An extensive reader and deep thinker said after reading this book—"I say one reads the preface of the book he can't stop till he reads the book—Why, there is the same fascination about this book that I found in reading "Uncle Toms Cabin," and he is as mild and pleasant that even his enemies can not call him vindictive."

PRICE $1.00. FOR SALE AT THE OFFICE OF THE CYNOSURE.

THE
Broken Seal;
OR
Personal Reminiseneces
OF THE
Morgan Abduction and Murder,
BY
SAMUEL D. GREEN,

a Master Mason who was a member of Batavia Lodge to which Morgan belonged; and an intimate friend of Morgan', and was at the time of this abduction, Mayor or President of Batavia and a member of the Presbyterian Church.

This narrative in its truthful detail of this terrible tragedy by one who had both an interior and exterior knowledge of the whole subject—has a wonderful inclination about it

Sent by mail at $1.50 each, by the Publisher of the Cynosure—Ezra A. Cook, 88 La Salle St., Chicago.

Cynosure Tracts
NOW PUBLISHED.

TRACT NO. 1.

HISTORY Of MASONRY,

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $12.00 per 1,000 or $1.50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN, DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN ORATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2.

MASONIC MURDER,

By Rev. J. B. Bass, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees.

A 2 page Tract @ $2.00 per 1000, 25 cts. per 100.—*Second edition published.*

TRACT NO 3,

MASONRY.
A View from Woman's Stand Point,
By IDALINA.

This is a 4 page tract @ $4.00 per 1000, or 50 cts. per 100. Every Mason should read this tract, to know how *his* wife feels on the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4.

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 32ND DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per 100.

TRACT NO 5.

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $4,00 per 1000.

This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,
GIVING HIS AND HIS FATHER'S
Opinion of Free Masonry
(1831.)
AND
Hon. James Madison's Letter,
GIVING HIS
Opinion of Free Masonry
(1832.)

Both of these letters in one 4 page tract at $4,00 per 1,000, or 50 cts. per 100.—*Edition exhausted.*

TRACT NO. 7,

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a careful analysis of the character of Masonic oath, and shows them to be not blasphemous and anchristian; and the Masonic Cable Tow clearly shown to be God-Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Lowdon Co., Miss.

S. G. FEEMSTER,
ELI TAPLEY,
F. S. FEEMSTER,
Ex. Committee.

CAMPAIGN DOCUMENTS,
CONFESSION OF THE
MURDER
OF
WM. MORGAN,
AS TAKEN DOWN BY
Dr. John L. Emery,
OF RACINE COUNTY, WIS., IN THE SUMMER OF 1848,
FROM THE LIPS OF
HENRY L. VALANCE.

PRICE 20 cents. $1.00 per 100.

For sale at the Office of the
CHRISTIAN CYNOSURE,
88 La Salle Street,
CHICAGO.

Light on Free Masonry.
By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF OOO FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,
By Elder J. O. Stoards,
Seventh Edition, Price 60 cents.

Letters on Masonry, price in paper covers 80 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons, from the author. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,
By Rev. DAVID MACDILL, and Drs. E. BEECHER, and J. BLANCHARD.

This is a thorough and discriminating discussion of the subject, PRICE 40 cents.

Western Tract and Book Society
DEPOSITORY.

CATALOGUE OF BOOKS.

The undersigned respectfully invite the Christian public to examine the appended catalogue of books which they have selected with care, and have ordered and supplied by such dealers as they have confidence in, and can recommend as reliable and well conducted. Paper, printing, and binding are all in a satisfactory manner.

Any Pastor, Superintendent of a Sabbath School, or Teacher, with slight enlargement, can make a handsome book case, by boarding up the sides of a box, and putting on shelves.

Any Pastor, Superintendent of a Sabbath School, or Teacher, can make a handsome book case, by boarding up the sides of a box, and putting on shelves.

BIBLES WHITE CHICKEN, by Parsey. Illustrated, ... 75
THE CHOSEN WAY OF FREEDOM. Wright. Cloth, illustrated, 12 mo. A thrilling narrative, ... 1 25
Always in sight. 188 pages; 12 mo. 1 25
Charley's Shell. 188 pages; 18 mo. 1 25
Stories for Children. 188 pages; 32 mo. 1 25
The Hand Reader. 188 pages; 32 mo. 1 25
A series of Bible books, attractive to children, and inculcating moral and religious principles in a pleasing manner; each, ... 1 25
CHRISTIAN'S PRIMER. Part I. 142 pages; 18 mo. 1 25
CAROLINE JONES, or Obedient and Devoted Also. 188 pages; 18 mo. 1 25
CHRISTIAN'S FRIEND. 160 pages finely bound, ... 1 25
CHRISTIAN'S PRIMER. Part II. 142 pages; 18 mo. 1 25
COME TO HOME. 60 TELL JESUS. These two books, each, ... 1 25
CHRIST AND ADORNMENTS. 171 pages; 18 mo. 1 25
A new book for children, ... 1 25
THE CHURCH'S DUTIES IN THE TEMPERANCE CAUSE. Pamphlet, ... 1 25
THE CHRISTIAN AND HIS CROSS. From the German of Fortieus Kapff. 12 mo. 1 25
THE HOUR AND SAVED. 60 pages; 18 mo. 1 25
HOW TO BE HAPPY. Illustrated. 188 pages; 18 mo. 1 25
This is the third of the "Fanny Library," to my mind the best. 1 25
ESSAY ON PRAYER, with special reference to the Lord's Prayer. By Rev. 1 25
This is a prize Essay of great popularity and merit. 1 25
EVANGELICAL SABBATH SCHOOL SONGS. By Geo. Coleman and Rev. Wm. H. Stone. 64 pages; 18 mo. 1 25
ELECTRICITY AND MAGNETISM. Illustrated. 188 pages; 18 mo. 1 25
FAITH AND HOPE, or Stories of Christian Life. By Rev. 1 25
CARE OF INFIRMITIES AND FACTS OF 1 25
FAMILY AND FIRESIDE. Bound copies of this work have been sold, ... 1 25
THE FIRST LESSONS IN THEOLOGY 1 25
LECTURES, LIES, or the Northern Cousin. 125 pages; 18 mo. Illustrated. Finely printed and a most fortunate illustration, ... 1 25
LIFE IN EARNEST. 188 pages; 18 mo. Illustrated. Price, ... 1 25
LIFE IN EARNEST. 87 pages; 18 mo. Illustrated. Price, ... 1 25
Rev. James Hamilton, D. D. 1 25
LITTLE FANNY AND YOUNG CHRISTIAN' 188 pages; 18 mo. Illustrated. By Mrs. Fanny Forrester. The second of this series of books for children, and is a most excellent one, ... 1 25
LETTERS TO SABBATH SCHOOL CHILDREN. By Rev. Wm. Hamilton. 188 pages; 18 mo. 1 25
Thompson. Missionary to Mendi Mission, West Africa. Illustrated. 188 pages; 18 mo. 1 25
LITTLE JEMIMA AND HIS MOTHER. 64 pages; 18 mo. 1 25
LITTLE ROBERT AND HIS FRIENDS, or the Little Sabbath School Boy. 110 pages; 18 mo. 1 25
LITTLE THINGS. By the Rev. 1 25
LITTLE WILLIE. By Mrs. Sarah Hamilton. 188 pages; 18 mo. 1 25
LITTLE CAROL LITTLE STRANGER. Little Susy's Six Birthdays. By Mrs. Sarah Hamilton. 188 pages; 18 mo. 1 25
A delightful and impressive story, ... 1 25
LIFE OF ADONIRAM JUDSON. By Rev. Edward Judson. A Missionary to Burmah. 1 25
MARCH OF FAMILY. Ten Months at the South. 188 pages; 18 mo. 1 25
MARCH OF JESUS. By Rev. Samuel G. D. 1 25
MARY'S MEMORIAL. By Mrs. Sarah Hamilton. 188 pages; 18 mo. 1 25
MEMORIAL OF JESUS. By Rev. Samuel G. D. 1 25
MORNING AND EVENING PRAYERS. By Rev. 1 25
MOUNTAIN FAMILY. Ten Months at the South. 188 pages; 18 mo. 1 25
NANNIE'S ADORNMENT. Illustrated. 188 pages; 18 mo. 1 25
NANNIE'S ADORNMENT. Illustrated. This is the fourth volume of the Parsonage Series, and clearly shows to be 1 25
NELLY BELMS 1 25
NEW TESTAMENT. By Mrs. Sarah Hamilton. A spirited narrative showing the influence of 1 25
RAINBOW. By Rev. Samuel G. D. 1 25
REMEMBRANCE. By Mrs. Sarah Hamilton. 188 pages; 18 mo. 1 25
SABBATH BELLS. By Rev. Samuel G. D. 1 25
SECRET SOCIETIES. By Rev. David Macdill, D. D. Illustrated. 188 pages; 18 mo. 1 25
A thorough and discriminating discussion on the subject, ... 1 25
SHELL COVE, or Charley by the Sea. Shown by Mrs. Sarah Hamilton. 188 pages; 18 mo. 1 25
SHORT STORIES ON THE BIBLE. By 1 25
SILVER LINING. By Mrs. Sarah Hamilton. 188 pages; 18 mo. 1 25
SLAVE TRADE 1 25
SLAVE TRADE. By Rev. Samuel G. D. 1 25
SOLOMON AND HIS TEMPLE. By Rev. 1 25
SOUTH SIDE FAMILY. Ten Months at the South. 188 pages; 18 mo. 1 25
SPARE MOMENTS. By Rev. Samuel G. D. 1 25
STARTLING QUESTIONS. By Rev. 1 25
STORIES ON THE BIBLE. By 1 25
THE HOUR AND SAVED. By 1 25
THE LIFE OF 1 25
THE WAY OF 1 25
THOUGHTFUL MOMENTS. By 1 25
TRIUMPHANT DEATHS. Illustrated. 188 pages; 18 mo. 1 25
CHRISTOPHER THE SWEEPER. By Rev. 1 25
Rev. Kirby. 172 pages; 18 mo. 1 25
UNFINISHED MEMORIALS. 1 25
VALLEY OF PEARLS. 1 25
VALLEY OF PEARLS. By Rev. Samuel G. D. 1 25
WHAT'S BECOME OF 1 25
WHAT'S BECOME OF JESUS. By Rev. Samuel G. D. 1 25
WHO STOPPED 1 25
WHO STOPPED THE SUN. By Rev. Samuel G. D. 1 25
WORDS OF JESUS. By Rev. Samuel G. D. 1 25
YOUNG HEARTS. By Rev. Samuel G. D. 1 25
SELECT SCRIPTURE LESSONS By Rev. 1 25
Arranged for the Sabbath School and Bible Class. Both of these books are admirably suited for the 1 25
BIBLE CLASS AND FAMILY 1 25
FRIENDLY COUNSELS TO CHRISTIANS 1 25
TWO WAYS: OR TRUTH AND FALSEHOOD 1 25
CHRISTIAN STORIES, FROM FAMILY TALES 1 25

THE CHRISTIAN PRESS.

Is published monthly, by the WESTERN TRACT AND BOOK SOCIETY.

TERMS;

SINGLE SUBSCRIPTION, including all those in advance in which the addresses differ on the same mailing, ... 50 cts.
Ten copies for one year, addressed to one person, ... $5.00
Any number over ten, ... 50 cts.
Any number over ten, ... 50 cts.
The Sabbath School Missionary, Some prize books for the Presbyterian Sabbath School Library, Books for Sabbath Schools and other public purposes promptly filled.
Address all orders, with remittance, post paid, and private literature, to EZRA A. COOK, 88 La Salle St., Chicago.

Power with God and with Men
By Rev. JOHN LEVINGSTON
ALSO
CHRISTIAN BAPTISM.
by the same author. Price, 15c.

See Contents on 4th Page for Retail Prices.

Campaign Documents.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST. "In secret have I said nothing"—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 2. CHICAGO, TUESDAY, AUGUST 9, 1870. WHOLE NUMBER 52.

The Christian Cynosure.

EDITOR.—The Christian Cynosure is devoted to opposing secret societies, and no great question of religion will be found in our columns. As the "Cynosure" is but a weekly, containing only one paper, and published once in two weeks—every alternate Tuesday—communications must be short to be available. Terms, invariably in advance, $1 per year; six months, 60 cents. Postage, 24 cents per quarter, but on clubs of twelve, and upwards, it is but nine cents each, per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the address on which your subscription is paid to, should be above when your subscription is out. But in case of removals the number usually remains unchanged till we print a new list.

SPECIAL NOTICE.—All who ever write to this office please give your Name, Town, County and State, as plainly as possible.

When writing to have P. O address changed, always give your former address.

Reasons For Opposing Secret Societies.

As there are many well-meaning people in the Church who think it needless to agitate the question of secret societies, and who are disposed to impute opposition to them, to prejudice or even to a reckless love of dispute, we shall lay before our readers some of the reasons that impel us to warn Christians against such organizations.

1. In the first place, these associations are guilty of shunning the oath, and every member commits sin by taking it as it is administered in the lodges. We do not refer to the horrible penalties which the candidate invokes upon himself in case of violating his oath. These, in some societies, are mutterable shocking, and a Christian should shrink from the very thought of assuming the obligation. For example, it has been testified that in the Masonic Society "The Entered Apprentice binds himself under no less penalty than to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea. The penalty of the Fellow Craft, is to have his left breast torn open, and his heart and vitals taken from thence to be thrown over his left shoulder, and carried into the valley of Jehoshophat. The Master Mason swears under the penalty of having his body severed in two, his bowels burned to ashes, and the ashes scattered to the four winds of heaven. The candidate for the Fourth Degree, binds himself under no less penalty than to have his right ear smote off and his right hand chopped off, as the penalty of an imposture. The Past Master swears under the penalty of having his tongue split from tip to root.' The Most Excellent Master binds himself under the penalty of having his 'breast torn open, and his heart and vitals taken from thence, and exposed to rot on the dung hill.' The Royal Arch Mason imprecates on himself the penalty of having his skull smote off, and his brains exposed to the scorching rays of the sun." It is vain for Masons to deny that such are the revolting penalties by which their code is enforced, and just as vain to plead that these are mere forms which are not intended to be literally understood. Such a defence, when the evidence has been adduced in the Morgan case and others of similar character, to show that, in the respect, the Masons are only too much in earnest. But this is not what we desire to urge to this place. We refer to the oath itself, which we oppose may not have such bloody sanctions; and we desire to confine ourselves here to points which are not denied by the societies themselves. No matter what penalties are imprecated in case the oath is violated, the very fact that an oath is taken, under the circumstances, is a sin; against which the Church must lift up its voice of warning.

Our Savior says: "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all. . . But let your communication be, Yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Matt. 5, 33-37. And St James says: "Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation." That the oath imposed in the secret lodges is of that unauthorized, unnecessary and lightmitigated sort which is here condemned, is plain. The lodge is a religious institution, and has received no authority to administer oaths, and the candidate has no right to take it if the society does presume to impose it. But it is wrong, not only because it is using a common thing without right, but also because it binds to something which no Christian can, without violating duty, pledge himself to do. He takes the oath blindly and lightly if he takes it at all; for he cannot see what is to be imposed, he acquainted with the particulars of the duties which he assumes, and cannot, therefore, have had the opportunity of judging whether he can, with a good conscience, perform what he swears to perform faithfully. Such levity in taking an oath, is in conflict with all Christian earnestness; and no one can be guilty of it without injury to his Christian character. A Christian may promise lightly to do a thing before he knows what it is, and before he has had the means of judging whether it is right; much less can he swear to keep secrets and perform acts before he knows what they are, or is able to examine whether he can do so without violating his duty to God; least of all can he take such an oath under the circumstances surrounding him in the lodge, where it would be a flagrant abuse of the oath even to swear to do what is known to be right, as there is nothing to justify taking the oath at all.

2. Another reason for opposing secret societies is the secrecy of their character, considered in connection with their boasts of possessing light that is of vast moment to the whole world, which, however, they persistently refuse to communicate.

Our Lord tells us, "This is the condemnation that light has come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" John 3, 19-20. The fact that these societies shun all away into the darkness, is a strong presumption against them. The counteraction in which their deeds shun the clear light involves them, only renders them the more suspicious. What is done in their lodges we do not know and do not care. That horrid deeds are regularly committed there, when the members meet with closed doors at night we do not affirm, as we have no means of knowing. That among other things, prayers are said and portions of scripture read is some of these societies, we have been credibly informed, and we believe it. But to read Scripture and to offer prayers, men need not bar the doors. It is eminently proper that these things be done openly; to do this, men need not shun the light. Our blessed Savior says: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whether the Jews always resort; and in secret have I said nothing." John 18, 20. This is the way pursued by the Church of Christ. She professes to have truth that is of momentous import to the world, and she proclaims it upon the housetops, that men may enjoy its light. If these societies had this, and the aim were theirs to save mankind by means of light, they would be secret societies. Why then do they hide themselves from the light? If they have light, why do they not let it shine before men? To do good they need no mystification. The sunbeam that "goes forth conquering and to conquer" is not more unequivocally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, which I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6, 14-18. Christianity is decayed to unite itself in this way in deception that is in Christ; the Christian must therefore renounce all connection with societies which would form religious unions without Christ and His blessed truth. He must come out from such societies and be separate.

We shall pursue the subject further in our next, entreating our readers, meanwhile, to give it the earnest attention which it merits, and to consider and understand that the Church opposes secret societies because they oppose Christ and His Church.

Eel Traps.

There is one curious kind of traps which is very successful in catching eels. It is a long oulinder of basket-work, the two ends of which are funnel shaped, the nooze of the funnels pointing inwards. The mouse of these funnels consist of litho strips, pointed as their inner ends, so as to yield readily when the eel presses his way inwards, but tend to close and prick him if he should attempt to force his way out.

This trap, thus formed, is partly filled with garbage, offal, etc., and placed in some stream, or muddy pond, where eels shound; and in due course of time, in time the trap will be full of mud and slime-loving fish. They fatten on the garbage, and thus become a rare treat for those who, either for luxury or for profit, set the traps.

It is precisely thus, that the Masonic Lodge is placed in some village or town which has a population that always delights to crawl in mud and feed on garbage and offal. It is very easy for this population to press into the trap (lodge we mean) by paying fifteen dollars or so; but when once in, the garbage and offal are so luscious, and the point of the assassin's dagger (or what is worse, that of his tongue) is so sharp, and the difficulty of getting at the breast of one who strives to get out, that but few attempts are made to escape. On the inside, are office, honors, profit, fat of the land, slime and mud, all under the glowing protection of religion; and why should not the sneaky community rejoice, exult, and be glad? It is true, some one is using them for his purposes; but why should they care for that, so long as garbage is plenty. It is true, that just as soon as an eel goes into the trap, (we mean as soon as a young man goes into the lodge) he is as good as sold;—there is a stell in market that stands waiting for him, whose he will first be served out and then served up. When once fat upon garbage, he is then fit for use.

If we wished to beat Jesuitism and Masonry at their own work of symbolism, we should set up a beautiful eel trap beside the symbol of the Masonic Lodge, and over it, we would have this motto; viz:

Abandon all manhood, ye who enter here!

You never catch a trout, or salmon, or any of the higher order of fish in an eel trap; it is chiefly the snake-shaped, mud-loving eel, that is caught there. We do not mean to say that the pure, water-loving trout, that feeds in crystal streams, flowing over clean, pebbly and sandy beds, may not be forced, tricked, driven, cajoled into eel traps; but we mean to say that your trout has no natural liking for mud and garbage, and that when once in such a trap, suffocation and death must be its end; that, the suffocation and death of the fish, renders his valuable, distinguished, natural, harmonious, and beautiful. The trout is an unnatural associate of eels; and will make its escape from them if it can.

It is not true, however, that secret societies of any kind, or all kinds, contain the most respectable part of the community as members. Look at any of their vulgar turn-outs, in long plumes, cocked-hats, sheep-skin aprons, and dirty ribbons, and see how precious few men of any real worth of character you will find among them. For every man of any worthy distinction who ever adhered to them, either in times past or present, we can point out one of such characters as Aaron Burr, John C Breckenridge, Benedict Arnold, Jefferson Davis, Albert Pike, Henry A. Wise, Andrew Johnson, and others like them. Scorpions and prophets Brigham Young, Heber Kimball, etc, etc. Whether Bishop Onderdonk was a Mason, we do not know; but we think that he would have made a very good one, and would have been well adapted to all those duties of the Masonic persuasion, who claim to belong to his church.

It shows great weakness on the part of the craft, to seek to bolster up its pretensions by the numbers of distinguished characters who have belonged to it; for by such kinds of argument, paganism, Jesuitism, slavery, or any other humbtale's perversion of the human reason, might be made to appear worthy of our respectful consideration. Who would respect a pagaism because, of the ancient Roman and Grecian heroes who worshiped idols, and bowed among the offal of slain cattle in search of the bidding, mysteries of lust? Who would worship Jesuitism for its long and brilliant array of Prelates, Generals, Statesmen and martyrs? Who would honor slavery because of the bright and shining characters who have held slaves? Or who could respect Masonry after examining into the character of the men, at the present day, who swell the ranks of its ostentatious demonstrations? If Masonry expects to sustain itself upon the brilliant personal reputations of those who belong to it, it must set something else besides eel traps; and when it does that, it will cease to be Masonry.

Brigham Young, decidedly the ablest and most distinguished Mason of modern times, if not excepting the Prince of Wales, Andrew Johnson and Schuyler Colfaxs, promises earthly bouris and celestial paradise, to all who enter his lodge. He demands implicit confidence and blind submission to secret, mysterious authority, a religion, to be crowned with everlasting happiness. Carnal enjoyments here, are to be crowned with spiritual blessedness hereafter; and Brigham Young understands Masonry to be the essential character of the institution, of which he is the illustrious head. It was a great Masonic genius that made of the great Deolo, a great Masonic eel-trap. E. E.

Honest Iago.

When a man is known to be a knave, the mischief he can do is comparatively small; but when, being a hidden knave, he passes for an honest man, then it is that he becomes dangerous. The character of Iago, given in a former number, is one of the most detestable that could possibly be drawn; and why? because, while passing with his noble, unsuspecting friend as a perfect example of refined honor and kindness, he was playing a treacherous, secret part, for the purpose of destroying that friend.

The dark, plotting, treacherous conduct of Iago in making use of every means, lair or foul, for a vile, infamous purpose, not even sparing the delicate relations of his wife to himself, and her coefficential position towards Desdemona, nor the true friendship of the latter towards Cassio—is very like some of the workings of Masonry in the United States.

In fact, Masonry stands in a similar relation toward the United States government and republicanism, that Iago stood towards Othello and Desdemona. It is supposed to be friendly, but while professing to be religious and saint-like, full of friendliness to free institutions, and benevolent towards society in general, it is, in fact, pursuing the same deceiving, underhanded course that marked the character of Iago. It was asserted that just preceding the rebellion, when Masonry in its sly work of severing the holy bond of union between the States, was secretly sowing the seeds of hate, disrespect and contemptuous impatience against the government; and when it had become maddened in its successful career, it then scrupled not to seize upon the most sacred interests of humanity; upon the marriage relation; upon religion; upon law and justice; upon the credit of the State; upon the allegiance of the officers of the army and navy; upon husband relations, and indeed, there was hardly a leading interest of life into which Masonry, as cat's-paw of slavery, was not being thrust, to deceive, defraud and destroy.

In the meantime, the unsuspecting people, honest, ministers of the gospel, honest and unsophisticated youths—a very large portion of society, in fact, looked on with approval; ex claiming like Othello, *honest, good, sacred Masonry.* They were generously willing to believe that Masonry was, all that it claimed to be. It is the general character of our people, to think that every body wishes to do right; because it is only by every body doing right that we can have a free, republican government. We began our system of government by leaving every one to proceed on his own sense of right and propriety, and we have come to trust men on that idea. As this trait prevails among us, we have not been prepared for this cunning, low, villainous spirit of secret societies, that, brought in among us from Europe, which has been scheming to destroy us. At the very time that this spirit was seeking to strike our dearest interests to the heart, our honest people were looking on and applauding, as if we were indebted to it for our greatest blessings; yes, even our national existence itself; for was not Washington a Mason, and was he not the father of his country?

"Honest Iago!" said the noble, high-minded Othello; and "Sacred Masonry!" repeats the honest, unsuspecting American people.

Let us look into this comparison a little further. Iago, through the agency of his wife, got a handkerchief from Desdemona, and drops it, on the sly, in Cassio's room, meaning to have it inferred thereby, that there was a criminal intercourse between said Desdemona and Cassio. Of course this inference was all false; but then, who drew the inference? Was it the *honest* Iago? Had he not a *right* to drop a handkerchief in his *friend's* room? He did not *steal* the handkerchief; his wife, by the most honorable means, had obtained it for a time, at his urgent request; and how not a husband a *right* to order his wife, who is to love and obey him? A good doo could be said with specious and cunning folk in favor of the *honest* Iago; but still, when all is said and done, he practiced the arts of secrecy, understood collusive action thoroughly, and was a consummate knave.

In like manner, in like manner, makes use of the fact of Washington's being a Mason, in a way to have the inference drawn that he was in virtue of his being a Mason that he became the father of his country. Masonry does not say that in so many words, for it would not be believed if it did; but if we outsiders draw the inference that the patriotism of Washington was the result of his Masonry, who is to blame for it? Have not the Masons a *right* to claim for and put the illustrious Washington as a Mason? It is very true that he was never in a lodge but two or three times during the last thirty years of his life, and then only as a visitor, and never after initiated; yet, evidently, the Masons have a *right* to claim him as such. Christians would hardly claim a man as a fellow Christian, who had failed to attend church more than three times in thirty years; but Masonry, Christians and Masons are two very different classes of men, and what is applicable to one, may not be at all applicable to the other. The good brethren of the craft have a very similar thing exposed to their view (especially when they design to deceive) when a *right* to commemorate the sacred fact that Washington was a Mason; and if we infer, therefore, that the fact had anything to do with his efficiency as a patriot, it is our concern, and not theirs. Shall they be restricted in their *rights* because of our *inferences?* Who asked us to infer any such thing? Who, indeed, but the sly, cunning Iago, who seems to be a sly, hypocritical, pharisaical trick, and hence, *honest* Masonry looks, from this point of view, very like a knave; very like the *honest* Iago.

But the honest Iago's beginning to get hold of the agonny of the slave power there.

It is needless to trace the transition of the secret organization of Knownothingism into the slave power party, until the point was reached which that party had made of secrecy in order to break up the comb nation between Masonry and slavery, with a view of getting at and destroying the latter. Nor need we point out how the secret organizations that are starting up among us, to the insults beard of our morals, our manhood, and our civilization. Mormons, Sons of Liberty, Knights of Pythias, Knights of St. Crispin, Good Templars, Sons of Malta, Grand Army of the Republic, Klu-Klux, etc., are showing themselves in all quarters of personal aggrandizement. Just so far, however, as woman may be pervaded with the secret spirit, just so far will society be corrupted and demoralized.

During the rebellion it was not so much the beastly, or sacredness of Masonry that was kept uppermost by the brethren of the Craft, as the secrecy, mystery and cunning of the institution. It was taken unofficially, but officially we were privately prepared afterwards, which have been published.

It will be recollected that the above description of Monroe, utterly disagrees with the one found on the 7th instant. We will endow undertake to account for this extraordinary discrepancy. Tuma will develop the whole truth. It is proper to state that the clothes in question, have been constantly exposed to public examination from the 7th instant, and that members of the Masonic Fraternity (some of whom were known to the Coroner) took minute and written descriptions of the clothes, soon after the second inquest; and that one gentleman of the fraternity cut and carried away a piece of each garment. It is proper, further to state, that the family of Monroe is in indigent circumstances, unable to pay (and do not pay) the expense of the journey they have taken, and much more so, the $100 reward offered for the finding of their father, which appeared; as they say, without their knowledge in the Niagara paper. It is due to Mr. Cooley, whose name is so gratuitously paraded in the affidavits of Mrs Monroe, her son and Mr. Crow, to say unequivocally, that what is there alleged (or what purports to be a second divine) in relation to that gentleman, is wholly false.

Further investigations are going forward at Batavia, the result of which will be given to the public.

SAMUEL WORKS,
HERMAN NORTON,
THADDEUS WEED,
Members of the Committee of Investigation
October 29th, 1870.

Masonic Laws.

Masonic laws are the deepest and most profound laws that ever were devised by human wisdom. Their principles are so deep, so broad, so high, so pure, so holy, so heavenly, that no man can fathom them

The Christian Cynosure.

CHICAGO, TUESDAY, AUGUST 9, 1870.

Prest. S. BLANCHARD, Editor-in-Chief.
Rev. I. A. HART, Associate Editor.

EDITORIAL CORRESPONDENCE.

GRANVILLE, Putnam Co., Ill., } July 11, 1870. }

Dear Cynosure:

I came down here and preached a preparatory lecture on Saturday.

Yesterday, I attended a communion season in the morning.—Rev. Mr. SWINTON, former pastor, prayed, and in his sermon, spoke against the "Yokes of Bondage," contrived by men to "entangle" God's free children.

At 4 o'clock, I preached an hour and a half against secret societies. There is a Masonic Lodge here, and a Good Templars' Lodge. The Masons had a week, Cumberland Presbyterian preacher here lecturing for Masonry, a week or so ago. He tried to get into a church, but was refused admission. That piece of morality virtue, Mrs. De Geet, is also lecturing in this vicinity on Masonry, Wheaton College, the Presidency and some of its graduates. By the way was opened here, to take the question of secret societies to the people; the Masons themselves having done it before us.

The Union or Congregational Church here, was crowded, and the Spirit of God seemed to attend his word. At night, in the same church, a respectable house full came out again to hear the venerable

JOHN RANKIN.

I had not seen this holy and Apostolic man for many years. I thought I was getting old, till I met this precious brother, whom head was white, while mine was brown, years ago, in Cincinnati; and he at Ripley, Ohio. He still brings forth fruit in old age, and has lately preached here, three times in a single Sabbath! I see but little apparent change in him, but that has been more and more out of Christ.

Now I wish to say to Dr. Montfort and brother Bahh, of the Cincinnati *Presbyter* and *Herald*, that it is simply a shame that the Presbyterians do nothing for this sainted man, in his penury and age. No other man west of the Alleghany mountains, has done one-tenth as much as he has, to keep Presbyterianism in honor with the true children of God. Now in this year of reunion, and raising a million of Presbyterian funds, cannot a small annuity, (not a life insurance, but an annuity) be bought for this good man?

He, of course, does not and would not ask it, and his children are good to, and persevere with him, and will not see him suffer. That does not change nor alter the duty of the denomination which he has adorned by his principles and his life. Will brethren Montfort and Bahh see to this, through the *Presbyter* and *Herald*? A piece of "Bread" now, is better than a monumental "Stone" when he is dead; and though his children will not let him want, his public services demand and deserve a public recognition.

Brother Rankin and I spoke in the evening. Applications were made to us for Tonica and Bunnenpin, and so the good work goes on. We get subscribers for the CYNOSURE. Brother SNOW

Yours in Christ, J. B.,

—o—

TONICA, Ills., July 16, 1870.

Dear Cynosure:

I. After preaching twice at Granville, (Congregational Church) and an hour and a half at Hennepin (Methodist Episcopal Church) I am here. I am expected to preach at Normal (Congregational Church) to-morrow, and to lecture here on Tuesday evening next, on my way home.

I have only time to say now, that the tokens of a general fire, all along the lines, from the masked battalion of the Secret Societies, increase on every side. No policy for a secret society can be worse, than to plead for a bar of public opinion. Freemasonry, with its record of heinous and blood in this country, can have nothing but infamy to expect from discussion. Yet the lodge is so pressed, and so many honest Masons are getting their hood-winks off, that Royalds & Co. are fain to encourage a stray woman to go about as lecturer, showing the glories of the lodge which she has never entered; and yet, attempting to show the absurdity of the uninitiated speaking on Masonry!

I am told that the lodge in one town, happened to have eighty dollars unspent for regalia and gigues, and they gave it to their female apostle of disorder to pay her botel bills, while she lectures for Masonry through the country. As she has neither argument nor truth, their only hope must be that the whole town will decent men out of the discussion by her presence in it. She and two or three broken preachers are lecturing for the lodge in this region. Meanwhile, eyes are overwhere opening to the enormities and dangers of the dark sectets.

But the cans are coming, and I must close for the present. Yours in Christ, J. R.

P. S.—I should have mentioned, that good brother Jewett (of Vevieryas) and the new Baptist brother, Meadhll, were present, and prayed in the Union morning. So Congregationalist, (brother Warner) Presbyterian, Baptist and Wesleyan presented on undivided front here against the dark orders of anti-Christ. To God be the glory and praise.

—o—

NORMAL, Ill., July 18, 1870.

Dear Cynosure:

I find everywhere, a deep and increasing interest in the discussion of the relation of secret societies to our free institutions. A large audience came out last night in the intense heat, and listened respectfully in the Congregational Church, to a discourse on the subject. Tonight, I am to speak at Wenona; and to-morrow night, at Tonica.

A clear and exact statement of the nature of the secret societies, I find, does little more at first, than astonish people.

As the Lutheran ritualists who hate Popery the worst, are precisely those Lutherans who are least removed from Popery—burning candles in daylight in their churches: crossing; bowing at the name, "Jesus," and the like, so Good Templars, who are exactly like Masons, think they hate Freemasonry; and Masonic Christians who sigh over Chinese paganism, practice a heathen worship no whit less foolish and disgusting!

I find the great difficulty to be, to get the masses to see exactly what the lodge-rites are in themselves; what they work on in men; and where lies their terrible power to manage mind. Even Christians are slow to see that these lodges are the monkish orders of Protestantism; that monkery was and is, brotherism, inaugted in and upon Christianity; and so Freemasonry, and the other orders, are simply the out-enreppings of native heathenism, i. e., the old idolatries in American society; and that as Satan is god of this world's strange worships, the power of these stepid rites is spiritual, and supernatural and devilish. J. B.

THE LATE ICHABOD WASHBURN AND THE AMERICAN BIBLE SOCIETY.

In our jay at our national deliverance from slavery, we were forgetting that the managers of the Bible Society used to refuse legacies, conditioned that it should give the Bible to slaves!

We are sorry to see, in a multitude of papers in New York, Philadelphia and elsewhere, that the management of this great society, not content with the life-long support and dying legacy of Dea. Ichabod Washburn, is pushing aside the claims of the widow and other worthy objects, with the apparent object of increasing, by a few hundreds, a residuary legacy to itself! As the suspicion of covetousness is fatal to this great institution, it is surely to be hoped that the next annual meeting will choose such directors, or give such instructions as will remove the the threatened stigma, and enable our National Society to move onward in the pathway of honor and usefulness which it has for the most part, pursued.

WHEATON COLLEGE.

The graduates of this College at its late Commencement, assailed Freemasonry with much clearness and force. Its decided ground against the secret lodges, led to its prosecution by the Master of the Wheaton lodge, awhile since, in the Olcreit and Supreme Courts of Illinois.

The suit was an application for a mandamus to require the College to revoke its rule against secret societies. The Courts sustained us.

The College is flourishing, but young. It is an excellent place for pupils. A very able Faculty, in the COLLEGIATE, PREPARATORY, ACADEMIC AND COMMERCIAL DEPARTMENTS, will be at their posts to welcome the old students back, and new ones to enter the various departments, at the opening of the Fall Term, September 8th, next.

Above nineteen thousand dollars have been expended on the new wing. Twenty thousand dollars more will finish it.

I have consulted to divide this sum into 500 portions of $25.00 each, and see if I can find eight hundred persons who will pay twenty-five dollars each, to finish this magnificent building. My endeavor will be to have the building complete, tower, clock, bell and all, by one year from September next. I want all subscriptions paid by that time; and make that time the occasion of launching this College as as a first-class Institution, for the cause of Christ; the honor of our country; and the glory of our race, delivered from degrading religious foolery and imposition. The College stands for the principles of the CYNOSURE—New Testament Christianity.

If I can raise this money and complete the building, we have land to sell in the village to procure books and apparatus.

I hereby appoint every friend of God and hater of secret societies, an agent to help me in this work. Many such have already helped me, here lost by fire, tornado, or other casualty, and that such act ought to subject the brother or lodge guilty of it, together with all accessories, to the most rigid discipline. We say nothing as to this new definition of Masonic charity, but the Mason who quotes it in the *Monitly* says of it: "The idea is horrible, damnable, that it is unmasonic to relieve a brother in distress; the more especially when that distress is caused by misfortune, or calamity." The writer adds substantially, if his pockets are full, his bank account large, he need not apply to the lodge. But if his all is swept away, to say that his application for relief should subject him to the most rigid discipline, (here we give his words) "is a base slander against Masonic society, a libel on humanity; and the sooner men entertaining such opinions withdraw from the institution, the better will it be for their withdrawal."

The writer then states, that brother D. W. Thompson, of Illinois, Past Grand Lecturer, e e e had his house burned on the 5th of April last, in his absence, house, house-hold effects, all the relics of the Holy Land, he had collected two years ago,—his library, etc., and he writes, "not a dollar to build another." "Poor Thomson," adds the writer, "we feel for you. Your property has been destroyed by casualty —fire—and under such circumstances, to apply for relief" (to lodges or Masons) "it will subject you to the most rigid discipline." A hard case; but from a Grand Master's decision, there is no appeal. We refrain from comment, except only to say, that in our opinion, this so-called Grand Master Reynolds, and his "Grand" Lodge, have rightly defined "Masonic Charity," and this rather presumptuous brother, has the right estimation, of it; and Grand Orator Stebbins, may have some show of truth in his idea of its superlative power, if he contemplates it as a power, to shut, and not to open, hearts or purses; for it plainly acts in conjunction, and harmonizes with the intensest selfishness.

MASONIC HARMONY.

But "Behold how good and how pleasant it is for brethren to dwell together in unity." Whatever storms disturb the world without, within the mystic lodge, all is peace. The wars and fightings which religion and politics engender, never enter that holy enclosure. What Masonic orator, exemplar, or poet, ever failed to eulogalize this glorious fact with their reiterest effusions? And yet, we have in this *Masonic Monthly*, the statement, that the Grand Lodge of Connecticut, of Kentucky, of Illinois etc., declare non-intercourse with the Grand Orient of France, "as long as that Grand Body, shall continue to recognize the spurious Supreme Council of Louisiana." And the Grand Lodge of Connecticut refuses to recognise the Grand Lodge of Quebec, at the request of the Grand Lodge of Canada. Then again, the *Monthly* extols brother Findel as a Masonic historian. Brother Findel declares that the traditions of High Degree Masonry, back of 1717, to be mere moonshine; and all High Degree Masonry, to be a swindling usurpation. Brother Reynolds, of the *Trowel*, is quoted as saying that brother Findel abounds in "singular, inconsistencies which was evidently imposed upon, or wrote without knowledge." And in the, the *Trowel* denounces him as a pretended historian, who *is* really an agitator, a revolutionist, an intermeddler." The *Masonic Monthly* on the other hand, by brother Norton, justifies brother Findel, because he believed "that history should not be based on unfounded traditions, but on facts." And using the rule, he exploded the "silly traditions which had hitherto formed the whole stock in trade, of our greatest authorities; the pivot upon which revolved the St. John's day lecturers; and the hack-bone of Templarism, Cripticism, Scottiism, and other so-called High Degrees." These absurdities exposed, he avers our highest authorities at once cease to be highest: "Indeed" he says, "if Masons have any thing to be ashamed of, it is their historics, historians," (not such as Rebold and Findel) "and the so-called brilliant authorities."

HERO LODGES.

But it is when they approach the negro lodges, that the harmony reaches its climax. The Illinois, and most other Grand Lodges declare the negro lodges to be clandestine. Findel asserts their legitimacy and regularity, and so does the *Masonic Monthly* "The truth is," says brother Norton, "Brother Findel, like thousands of European Masons, feels ashamed about the lies circulated by American Grand Lodge committees, and highest authorities regarding the origin of negro lodges." Concerning these lies, brother Norton asserts, that they cannot be excused by the plea of ignorance, but only as we excuse the pious Inquisitors; viz., that in conscience they bad bought themselves to believe that it was a holy thing to serve God with deceit and lies. The Jesuit believes that the end sanctifies the means; the politician, that all is fair in politics. So the Masonic lecturer, and leader pretends to believe that the negro lodges are false Masons, "but what shall we say to the editors of the *Kentucky Free Mason*," (who have no such eleventh commandment) "one of whom claims to be a reverend of the evangelical school, e e inserting an editorial in their paper, professing to give the history of the negro lodge in Boston, which history, is a tissue of falsehood from first to last." He allows that Jesuits and politicians may perhaps plead when arraigned for their lies, "Oh Lord we were crack-brained mortals; we thought we were obeying your will, and we now humbly admit that we were a pack of fools." While brother Norton seems to think such sinners may "in his finite judgment deserve forgiveness," he evidently doubts whether such a plea will avail "the casting Grand Masters and hypocritical editors," (Masonic) "in these enlightened States of America."

We will not ask how long time it will require for such harmony to grow into discord; but rather how long a kingdom thus divided against itself, can stand. It is doubtless of God, that Masons themselves have already demonstrated that the higher degrees of Masonry are based on nothing but designing falsehoods, and the superstructure is but a winding, tyrannizing, hypocritical abomination. And we are rejoiced to hear Masons like Grand Master Reynolds, "insist that (the Masonic historian) shall speak the truth without partiality, perversion or suppression," for then he will show the lower degrees, to be as baseless and as vile as the higher; at least sufficiently so, to be the root from which the higher receive their support and nourishment. Our work as anti-Masons, will then be done by Masons themselves, and we will only have to stand still and see the salvation of God.

CHARACTER OF ANTI-MASONIC CONVENTIONS.

This is attempted in a long and labored article in the *Masonic Monthly*; and might help to advertise the movement, were it not that it is so utterly destitute of any marks of genius. Its wit less clumsy, and its style of vulgarity so low, that no person of any intelligence or refinement, will be likely to read it. In its attempt to ape the author of the Nasby papers, it succeeds about as well as the ass of the fable, in imitating the lap-dog. We will waste no more time with it, but beg the editor, if there are any brains among the fraternity, to set them to work; and get up something, at least worth laughing at, the next time he undertakes a thing of this sort. H.

The Bucna Vista Outrage.

An account of this outrage is published in the *American Workman*, of June 29. We give the facts as set forth by J. L. Buck and the editor; but in a condensed form, as our space requires brevity.

It was a most barbarous case of torture in Detroit upon Rev. D. P. Rathbun, a member of the Rochester Conference, N. Y. The editor of the *Workman* says, "He is a most efficient laborer in the gospel ministry, where labors God crowned the past year with some two hundred conversions." And Mr. Buck affirms, "To my certain knowledge, excepting the Masons and their sympathizers, Brother Rathbun is respected and beloved by the community where he labors." The editor of the *Workman* states further, that "before his encounter with Brother Rathbun joined the Masons; but now convinced that Masonry is wrong, as an American and Christian minister, he seeks to enlighten and persuade men upon this subject."

On the 5th of June, being in Sullivan Co., Pa., he delivered there an anti-Masonic lecture. After the appointment, and previous to the delivery of this lecture, he was called upon by a zealous Freemason, who said to him: "You do not understand Freemasonry, I think, or you would not oppose it." He whispered in this Mason's ear some Masonic word which satisfied him that Brother Rathbun understood Masonry, and greatly enraged him.

"Where is your nearest Railroad station?" said the Mason.

"Montrose," said Rathbun.

"Are there any Masons there?"

"Yes, there is a lodge there."

The Mason attended Brother Rathbun's lecture, and at the close, assailed him in no gentle manner. Another of that evil officer interposed and commanded him to desist, he would arrest him. Whereupon Brother Rathbun pleasantly said to him in Masonic phrase: "We met yesterday on the level, let us part on the square." The answer was "Not by a d——d sight." This was June 7th.

June 10th. Brother Rathbun returned to Buena Vista, Steuben Co., N. Y. A day or two after this, word came to him from Coolsteo, that Smith's lodge, (lectured in spirit of Freemasonry in Pa. A few days after this, he found a paper stuck up in his barn with a pair of scales and a scuffin drawn upon it.

On the night of the 16th of June, nine days after his lecture in Pa., about 11 o'clock, hearing a noise which he supposed to be the kicking of his horse in the stable, he ran out to see to him; but found everything quiet. But on coming out, he was collared by ruffian, struck a stunning blow, and choked until he became unconscious. When he recovered his consciousness he found himself some forty rods from his stable, in the beads of some six or seven men who gathered him upon a rail which he found a paper stuck up in his barn with a pair of scales and a scuffin drawn upon it.

On the night of the 16th of June, nine days after his lecture in Pa., about 11 o'clock, hearing a noise which he supposed to be the kicking of his horse in the stable, he ran out to see to him; but found everything quiet. But on coming out, he was collared by ruffian, struck a stunning blow, and choked until he became unconscious. When he recovered his consciousness he found himself some forty rods from his stable, in the beads of some six or seven men who gathered him upon a rail which he found a paper stuck up in his barn with a pair of scales and a scuffin drawn upon it.

He was then taken to a barn, about a mile and a half distant, where he was stripped naked, and some of them lifted to their shoulders, while others held him by his feet and hands, jerking him so violently back and forth as to tear his garments and lacerate his flesh. After carrying him some sixty rods in this way, they let him down, tore open his garments and applied spirits of turpentine to his wounds; dragged him by his heels, first on his back, through a mudhole; then turning him on his face, dragged him through the mud in that position; holding his head under water until he was badly strangled. When he recovered so as to be able to speak, he demanded of them why they used him such treatment. They answered with curses, saying, "Kill him! kill him!" and again thrust him into the mud where the water stood above the mud some inches deep, holding on to his under jaw, and another on his head and shoulders. Thus they thrust and held him under, until life seemed nearly extinct. Then drawing him out, they said: "Now you are not meeting on the level and parting on the square." They then told him they would give him just thirty days to leave the vicinity, or they would cut his d——d throat; which with bitter oaths they most positively declared they would certainly do. They then mounted him again upon the rail, and started toward his home; but hearing his wife calling him, they suddenly dropped their burden and fled.

Mr. Buck observes further thus:

"Mr. Rathbun will not leave; neither is he in the least intimidated by what he has suffered, nor yet by what he has been threatened. He is in the hands of his God; and he knows in whom he believes. Let all who read this, pray that he may be kept from murderous hands; and let us all stand with him and by him in the cause of Christ for which he suffers.

REMARKS ON THE FOREGOING.

If any man wants proof that Freemasonry by its oaths and by its secrecy still nourishes the malignant fanaticism that murdered Morgan, here he has it. We do not say that all Masons imbibe this spirit; we know that many of them abhor it. They do not believe in the Mahometan or, Mormon doctrine of death to apostates, or the papal or heathen method of holding men to orthodoxy by inquisitorial tortures. Ku-Kluxism, whether employed to suppress liberty in the South or freedom of speech in the North, they utterly condemn. They do not say of Morgan's murder or Rathbun's tortures, "served him right;" and yet they sustain the institution which makes the terror of such hellish persecution, its shet-anchor and the right arm of its defense. They shield the institution against the indignation which such facts properly excite, and which, if not thus shielded by Masonic clannishness, would sweep the barbarous abomination from the face of the earth. For this we blame them, and they are to blame. In fact, the chief responsibility for the existence of Masonry, and for Morgan murders and Ku-Klux outrages, rests upon the Christian Masons who are cooltonally saying, "Is it proved that Masons murdered Morgan or linched Rathbun? If they were Masons who did these deeds, were the lodges to blame? Is that institution responsible? Is the church responsible for the evil deeds of its hypocritical or deluded members?" Yes, in this sense, and this hypocrisy, severs the members to crime and protects and honors them when they commit it. And that is just what Masonry does. There is no me or some in saying, "I do not so understand the obligations, or so interpret the oaths of of Freemasonry; for it is true beyond contradiction that those active agents in Masonic persecution do so understand them. The unclean devil of persecutism has entered these men by means of the Masonic oaths, and has so possessed them that they verily believe that they are doing God's service when they are persecuting the enemies of Masonry even to strange cities and to death; and then they have the clear letter of Masonic law in their oaths in perfect harmony with this spirit of Masonic vengeance. The truth is, the plain language of Masonic oaths is both barbarous and devilish. The murder is in them, and no subtle-washing interpretations can exorcise it. And then, the action of Masons as a body, and the action of Lodges and Grand Lodges, Chapters and Encampments from before the murder of Morgan down to the assault upon Rathbun, has amounted to a clear and unequivocal approval of these infernous crimes. Do you ask, why then are not Morgan murders more frequent? We answer, they are far more frequent than the public know. But why does not the Pope keep up the *Auto-da-fe* in Spain and elsewhere? From no fallibility of will, but loss of power. They who seek to rule by fear, are themselves trickled through with fear. Christ has his hook in their nose; they may flounder and rave, but their bounds are fixed. To non-Masons we make no appeal; if such facts as the above do not move them, they must remain unmoved "till the land's despair cries out to heaven;" till *themselves* feel the grasp of that despotic power which tears a free citizen from his home at midnight and bears him off to torture or execution, for the free expression of his sentiments in this land of boasted liberty. But to those Masons who mean to be patriots and Christians, we do appeal; and in Christ's name, we implore you to consider whether you can serve Him and the demon of the Lodge, which seeks to rule by the fear of persecuting vengeance. Can you maintain the Masonic institution? Can you even remain silent and not help upon your souls all the crimes of these Dacltes of the lodge? While you acknowledge the validity of these oaths of Satan, and are silent in obedience to them, do you not yield yourself a bond-slave to their suborr? Are you not partaking of all the sins which flow from them, by whomsoever committed? In my soul, I believe you are. H.

THE WAR.

War has burst upon Europe like thunder from a clear sky. The old fable of the wolf and the lamb is most manifestly applicable to the case. Napoleon, spoiling for a fight, needlessly insults and seeks to bring a dynasty, whose founder made crowns his play things, and gave kings to nearly all the thrones of Europe. Was it not, therefore, his undoubted prerogative to deny to Spain the right to choose its own monerch? And was it not his double right, when by so doing, he could insult Prussia also, whose growing greatness threatens to make her the rival of France, to the claim of being the first nation of Europe? What right has Prussia and the North German States, to consolidate and assume such importinent greatness, right over against the supreme majesty of the empire? But your majesty, if you insult Spain and Prussia at the same time, and by the same act, will you not have both upon you at once, and will not that be inconvenient, and even a little serious? Never fear, says Napoleon, Spain is too abject, too long accustomed to crouch before despotic power, to dare resent my veto. Besides, the Pope is now declared infallible, and a word from him in favor of his favorite son and protector, will quiet Spain like a whipped spaniel, and crush out from the Spanish heart, all ideas of good faith or gratitude toward Protestant Prussia. And so it turns out. Spain instantly recedes, and Leopold drops his crown as if it were abot potato. And Spain talks of nothing but neutrality, while Prussia is threatened for favoring the choice of Spain. But since the project of making the Prince of Hohenzollern king of Spain, is abandoned, at the veto of Napoleon, what pretext has he for war with Prussia? Sure enough: but when the wolf could not proceed to devour the lamb for roiling his drink, after the lamb had shown that its current carried the water away from the wolf who was up the stream, he then pounced upon him and devoured him for the insolence of disputing his word.

So Napoleon, when the candidature of Leopold is at an end, demands a pledge from Prussia, that neither the Prince of Hohenzollern nor any other German Prince, shall either now, or here-after, become king of Spain. What the king of Prussia might have said to this demand, is not apparent, for it was made by the French Ambassador, in a manner so nonsual, and in such a sone of insolence, that the king of Prussia expelled the Ambassador from his presence; not for the demand, but for the personal indignity of his manner. This act of self-respect, by the head of Prussia, Napoleon construes into an indignity to the great Empire of France, and forthwith declares war against Prussia, and suits the action to the word, with a celerity, which shows that war was a foregone conclusion, and he only awaited the slightest pretext to commence it. And he has commenced it upon a pretext so frivolous, that all candid men through-out the world, must hold him responsible for ceaselessly breaking the peace of Europe. To us, it seems on not that involves the guilt of wholesale robbery and assassination; and if it shall please the Supreme Ruler to meet out speedy justice in the case, the war will end in the humiliation of France, and the annihilation of the dynasty for whose glory it is undertaken. We will not prephecy; but will pray, make the wrath of men to praise Thee, O Lord, and the remainder thereof restrain.

Conundrum

Why is Henry Ward Beecher like a whirlwind?

Answer. Because he hoses the company and blows from every quarter in an incredible short space of time.

For an example, read the following editorial of his, from a late number of the *Christian Union*.

DEVOTED WHAT IS WRITTEN.—"The National Anti-Secret Association" has devised a new screw wherewith to cramp the consciences of those who wish to join the visible Church of Christ. It recommends that in future all ministers, the rejection of all affiliations with secret "orders," college societies, and clubs, be a fixed condition. We hope that no church will be foolish enough to add to the unnecessities of tests and "conditions" which are so like to sunny men and trips before and behind the door of the outward temple. In old times, it seemed good to the Holy Ghost and to the apostles to impose those who turned to God no other burden than necessary things. To abstain from the associations of idol-worship was necessary to primitive Christianity; but who has the disposition of the Spirit to say that a Mason cannot be a useful Christian? It is very well to invite discussion upon the principles involved in the existence of secret fraternities; but it is very ill to judge the consciences of those who give credible evidence of love to the Savior, and to erect a barricade of arbitrary tests in front of its memorial table.

—o—

The editor of the *American Workman* relates, that while a member of the Methodist Episcopal State Convention at Syracuse, was speaking of the influence of "wealth and social position in preventing the faithful administration of discipline," the Rev. Mr. Post of Rochester, speaking from the congregation suggested, that Masonry also, had much to do with the non-administration of discipline. Although no spoke in an undertone, it was distinctly heard, and sensibly impressed the audience. Meanwhile Mr. Post was actively distributing tracts on this subject among the audience and members of the convention. He was the author and advocate of the resolutions on the subject in the Genesee Conference, which we published some time ago. He is announced to speak on the subject in one of our public halls Wednesday evening, the 9th inst. Thus the leaven is working.

The address was magnificent, both as to substance and manner of delivery."

The Wesleyan gives also the following in the same connection:

"Dangers assailing the family were set forth boldly and strongly in a paper by Rev. W. H. *Olin*. As prominent among these dangers he named Fashion—leading to extravagance, luxury, idleness, to the neglect of duties in homes, and often in rupture of the marriage bonds,—Absence of Religious instruction—leaving the family open to the assults of the Evil One—Instead of too much work—leading children to idleness, extravagance, vice and certain ruin,—Opposition to the paternal and material relation—a fearfully prevalent evil,—Advertisement of quack nostrums, allowed upon the family paper, a direct temptation to horrible crimes. Foeticide, no less than suicide, is *murd er*,—Attempts to facilitate divorce, made by free-lovers, communists, and lustful men and women."

Well, all this might have already been spoken again from the congregation, and added to the list of dangers assailing the family, the entering wedges of distrust; the iron wall of separation erected by Masonry and other secret orders, by obligating husbands and wives to conceal from each other what they learn, or what they do in the lodges. It can only be carried to the extreme to those whose souls like kindred drops should mingle into one, and they who are called to the most confidential and intimate friendship of earth, encounter this cold repulsion, this stern life-long exclusion from the inner chamber of the soul without life-long grief, widowlessness, and without mortal peril to the unity of hearts, which is the life and zest of conjugal happiness. This custom of the secret orders, is a powerful aid to all who seek to facilitate divorces. H.

PUBLISHER'S DEP'T.

SPECIAL NOTICE.

To all who ever write to this office, please give your Name, Town, County, and State, in addressing us.

When writing to have your P. O. address changed, always give your former address.

We often receive letters like the following from our good Brother Nichols, of Meeder Mich., which we print verbatim, as follows:

E. A. Cook.—SIR.—Enclosed with this find P. O. M. O. for sum of ten Dols. which please credit me to be taken up in future orders mostely.

Respectfully YOUIS,
N—— M——Mich.

14 July, 1870.

☞ We frequently receive letters, saying "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, let us know, and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from our numbers of which we have the greatest supply.

—o—

☞ To any one who is too poor to buy tracts and yet would make good use of them by spreading the light they contain, we will send fourteen tracts on receipt of a three cent stamp until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this to occur.

Correspondence.

The following is from a well-known and much respected brother on the field. The CYNOSURE is open to reply.

Ed.

The Case of Rev. R. Hatch.

Editor Christian Cynosure:

Rev. George Thompson has re-opened to your columns the case of Mr. R. Hatch, minister of the Congregational Church in Traverse City. I am sorry that this has been done. Mr Hatch himself chose to make his action public property, by assenting to the publication in the newspapers; thus inviting the notice that it has received. It was due to truth, and to the true fidence that the facts in the case should be stated.

The admission of Mr. Hatch to Masonic fellowship, has encouraged the lodges in the region to make demands of silence upon other ministers and churches, and nothing but the reprobation of such conduct, and proper resistance to the domination of the lodges, can save the evil. Immediately after the minister of the Traverse Church plodded to the street of whitewashing pay, the lodge sent a request to the Congregation of the same church, and to the congregation of at least one other Congregational Church in the region, instructing them to call on the minister, and inform him that they were opposed to any acts or words against Masonry, and requiring silence, under penalty of leaving his congregation. Thus the action of Mr. Hatch has caused the independence of other ministers to be attacked, and these efforts to silence the pulpit by Masonic money and men, will condemn, until such conduct in both parties is reprobated as it should be.

The facts in the case were simply and briefly these:

A report on Masonry had been pending in the Grand Traverse Association of Congregational ministers. The committee were Revs. O. B. Watters, Leroy Warren, and C. E. Bailey; three respectable and careful ministers. They reported with a series of resolutions, at the meeting of the Conference in Traverse City last winter. The resolutions were kindred to those passed by the Congregational bodies in the west generally, against the institution of Masonry. Mr. Hatch heard the resolutions read twice, and discussed at some length. He then voted for the resolutions, and declared himself an anti-Mason.

After the publication of the resolutions by vote of the Conference, in the paper of the place, the Masons and their friends in the church objected to them, and because Mr. Hatch had voted for them, they threatened to withdraw from the congregation, and to withdraw their subscription from Mr. Hatch's salary.

In this state of things a paper was gotten up, signed by most of the members of the church, and by others, who were not present at the Conference, condemning the action of the Conference. This paper was presented to Mr Hatch with the statement that in consequence of his action in voting for the resolution, part of the congregation and a part of his pay would be withdrawn, unless the paper or something condemning the Conference was signed. Mr. Hatch signed this paper, condemning his own Conference, republishing his own vote. When Mr. Hatch had signed this paper, the party who had threatened to withdraw, remained and supported him by their subscriptions.

This case of Mr. Hatch, injurious as it is to the cause of Christ, would probably never have been stated to the public, if Mr. Hatch himself had not first permitted his conduct and his condemnation of Conference to be made public in the newspapers. In the end, his subjection will not be even a pecuniary benefit to him. There can be no good apology for such conduct; loyalty to Christ requires that it should be condemned. God cannot approve the "barter of freedom and conscience for money.

J. B. W.

Pitching Toward Sodom, Don't Save Sodom.

BY REV. WILLIAM WHITE OF WORCESTER, MASSACHUSETTS.

Through-out our country it seems to be the great object of Satan to withold or conceal the gospel scheme for man's salvation, and to substitute some other method more congenial to fallen humanity. Paul was determined to "know nothing but Jesus Christ," when he visited the church at Corinth. But Satan's policy seems to be "anything but Jesus Christ," and with a wonderful perseverance, from age to age, he employs various methods, all concentrating in that one design, *to hide the Cross.* Were it not that Freemasonry, as has been shown in the CYNOSURE, has a peculiar *Religious* character, with a priesthood, and ceremonies resembling somewhat the character of paganism, there would be less cause for suspicion. To be an orderly and well-behaved member of a lodge, is no more, nor less, sufficient guaranty for a safe here-after, although he be as ignorant of Jesus Christ as Confucius. Are not the great mass of Freemasons and members of secret societies outside of the Christian Church, and consequently not under Gospel rules of salvation? What right has a Christian believer to band himself with Belial? The command of God under the old dispensation, was as it is under the new that His Church should *separate* from the foul embraces of an idolatrous and Christless world. Our Savior said of his Church, "They are not of the world even as I am not of the world." If the Christian is a power for good, it is in maintaining his *distinctive christian character* uncontaminated with neutralizing mixtures.

Lot who pitched his tent toward Sodom' and afterwards, to all appearances, became a Sodomite, did not do any more for the salvation of that city than did Abraham who kept out of it; but lost his wife and children besides. Such to this effect might be said to show the necessity for Christians to shun this mixing up themselves with anti-Christian ,and corrupt men.

I receive the CYNOSURE regularly, and am much pleased with its contents. It will prove, I trust, as the oaks of berley in the host of the Midianites. It occupies the forefront of the battle, and as it is endorsed with God's infallible test, it must prevail.

I was surprised the other day to learn that one of my neighbors, a church member and also above sixty years old, had not long since, become a Freemason. I enquired of him the reason; he answered, "Curiosity." Doubtless another Eve had a similar motive in taking the forbidden fruit.

A gentleman of our acquaintance in Brooklyn, N. Y., was much annoyed not long since, on learning that his pastor was a Freemason; the gentleman himself is a decided anti-Mason. How vexatious this must be, for an honest Christian to find his spiritual guide and instructor, one whose sacred vestments are he throbbed with the footsteps of Freemasonry.

In a recent occasion of dealing with prodigious activity here at the East. We had one of the greatest torn-outs we have ever had, on last St. John's day; the old in carriages, and the young on foot. Our city officers, are in the habit of joining large numbers of secret societies. If they continue to increase as they now do, all our civil offices will be controlled and held by members of these secret societies; nor will our churches escape the deadly malaria. It will be necessary for young candidates for our pulpits and missionary appointments, either to be friendly with these societies, or say nothing against them. It would be very unsafe for any pastor of a church (so far as heard and better is concerned) to open his mouth against them. They must how to this Baal as a sine qua non for a comfortable living or preferment, or be "cast out of meeting." But wherein will these things grow ?" One sagacious man says, "They will soon begin to quarrel among themselves," or Satan will divide against Satan. Bah'aha,! this is not a hopeful view; the scheme may will not foretell woe of himself; he is cost out when a stronger one cometh; and that is Jesus Christ. Yes, a church purified will be a power sufficient, and nothing else.

Worcester, Mass. July 4. 1870.

Demonstrations.

SHALL THE PEOPLE, OR MASONS, RULE?

Nothing could well be more demoralizing to a people than an over indulgence in demonstrations. It tends to make a people luxurious, untruthful, equivocal, trivial, double-faced, unmanly; and unfits them for the sterling, serious duties of preserving and maintaining religion and civil liberty.

The language of Scripture is very plain and intelligible. It says unto all, "Let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil."

But how widely have our people, under the pernicious practice, departed from this! It is sorry, departed from this divine injunction! What show, sham and falsehood, do not the crafty brethren resort to, in order to carry their ideas and carry out their covert designs! It is high time that every true good and true citizen should ask himself how long society and the administration of the government are to be kept under the control of secret organizations, which expend their energies in darkness, unintelligible symbols, fables, riddles and ostentatious displays of grandiose demonstrations, so wholly at variance with the plain, simple truthfulness of Christian and republican institutions. Many of our more political demonstrations, if not indeed, all of them, are clear and intelligible; are made so by plainly expressed motives and devices: but who can tell what is the meaning of these Masonic demonstrations, got up over soldiers' graves, unless it is a Jesuitical effort at seizing upon a tender point, for the purpose of making capital and power out of the tenderness of the sympathies of the brethren of the craft?

We have noticed that these demonstrations are so equivocal, that even those who get them up have not yet got a proper name for them. Some call t em " Decoration Day," others " Commemoration Day," others still, "Memorial Day;" and we have heard them styled "Grave-yard Day." This last name though much plainer and simpler than the others, gives a correct idea of the place which becomes the proper locality for celebrating this Masonic holiday in; viz., a grave-yard. Just think of a holiday among the dead in a grave-yard. This is something akin, we presume, to the Masonic feat of drinking wine from a skull, which must give the revels of the brotherhood a rare spicing. What terrible men they must be, who spend their holidays in grave yards, and drink their convivial wine out of dead men's skulls! The next moment they enter into mummeries that would become a monotehant; thus leaving mere ordinary men at a total loss to know what the cerio-comic fellows are about.

By seizing upon the grave-yard as the place for celebrating their new holiday, the Masons and Oddfellows design, perhaps, to have it understood that they are very religious! inclined to make a great deal of capital out of their religious pretensions, especially with unsuspecting persons. But is it very religious! to go to the graves to mourn over the dead, headed by bands of music, playing alternately jigs and marches? How would it appear to see a mother with her children, going to decorate the grave of her deceased husband, headed by a fiddler and a flute player or two? Would it be more absurd than his Masonic demonstration, or more shocking to men or sense ?

We notice in one account given of this strange holiday celebration, that there was a distinction in the graves decorated, some being called "real graves," and others "representative graves." We had to study some time to make out what this distinction meant, but have finally concluded that "real graves" meant "graves really containing deceased soldiers; while "representative graves" were supposed graves; the dead men who did not fill them, having been buried, or were supposed to have been buried, elsewhere. If this is not carrying demonstration into the higher degrees of fiction and absurdity, we do not know what is. To suppose that a piece of ground, six feet by two, contains a dead hero, and then cover it with flowers under that supposition, is one of the best illustrations of Masonry that we have seen. But the idea that the American people, a self governing people, should fall under the control of such ridiculous demonstrations, is sad and revolting as it would seem to be incredible.

In several accounts of these demonstrations which we have read, we have seen the same method in them all; viz., that Grand army of the Republic (so called) was taken under the control of Masons, Oddfellows and Good Templars, and marched up to the grave-yards, just as the secret societies of the country took control of the army and the administration during the war, and since, and have in consequence, let off rebel leaders; gained no sufficient return of security to our free institutions; annulled the laws; occasioned a ruinous conflict in the departments of the government, leading to the dangerous assumption of extraordinary power by Congress; destroyed the confidence of the people in the soundness of their government; piled up an immense debt; caused a frightful increase in crime, and produced wide spread demoralization through-out the land.

The deep, serious energies of our religion are utterly opposed to such puerile trifling. Its language is, "Let the dead bury their dead." The clause, long before the war, resorted to secret association as a means of maintaining slavery; and this association took virtual possession of the Democratic party, of the army and navy, and of almost every department of the government. Every thing was perverted by it from its proper end and design. Slavery was made to appear by it as something sacred, divine, untouchable; and every thing opposed to it, was criminal and merited the disapprobation of the government. Legislation became necessary to protect and uphold, not the Negro; but not for the Negro as a free man, but on a slave. Secret societies—Masonry, Oddfellowship, Knights of the Golden Circle, had taken possession of the government in the name of the people, and whatever thing was perverted from its natural course, and made subservient to the abhorrent, despotic uses of these societies.

We witness the same things now. Secret societies—Masonry, Oddfellowship, and Grand Armies of the Republic, have taken possession of the army sad navy, the Republican party in general, and of Congress; and their action is, and has been, directly to crush, Crowder, all unresisted, all for the Negro; but not for the Negro as a free man, but as a voter, a ruler, a counselor, and perhaps with a casting vote in the destinies of forty millions of people in time, it was assumed has been squandered by them without in vain. Of all men to appeal to the sacred memories of the soldiers slain in the war of the rebellion, members of secret societies should be the last; but such is their mingled ignorance, arrogance and depravity!

Will the rebel spirit stand dismayed? Will its rising ghost be laid by the appeal of Master Masons to the shades of dead soldiers? With what success, in fear of an army of the dead, that while living was completely paralized, and rendered almost nugatory by these very secret societies that now make the appeal? Is not this appeal like that of Saul to the shade of Samuel, an evidence of weakness, folly and crime? Power is sweet, especially to the ignorant and depraved, and hence it is particularly sweet to the Masons; but having forfeited every claim to it, by a war rendered almost bootless by their means, now they now evoke it from the tombs of those whose patriotic services they have betrayed ?

Even if the war had been properly conducted and ended; had every thing been attained by it that is due to such a monstrous sacrifice of life; its mismanagement left none of the evils that now beset us, these would still be something for our governors to do besides making appeals to dead soldiers, and to their graves. Their power to keep watch upon the past. There is some thing to be done for the present and the future—duties which have been rendered the more difficult by the arrears, the incapacities, and the perfidy of many of those, who, somewhere all, the people are to rid themselves of the despotic rule of secret societies, if they wish to preserve their liberties.

The only a sure defense which the people have against the control of secret organizations, is the church sad school-house. But to keep these free from invasion against the organized powers of darkness and secrecy, the friends of religion and education must exert their sins, and openly array themselves against their secret and malignant foes.

F. E.

Gleanings, and Thoughts Suggested by Them.

The Herald sad Presbyter of Cincinnati informs us that the Roman Catholic Bishop of that city, upon his recent return from Rome, was received with special honors; his palatial residence was illuminated; special services were held in the Cathedral, and congratulations were extended to "His Lordship." "This new title recently affixed, "adds the editor, "is regarded as an insult to our democratic society." The leading city daily says, " We do not want the gaudy rags and tatters of defunct abominations thrust in our faces, on any pretense whatever." To this, we say,good. Only when such rags and tatters are thrust in our faces by the secret orders of whatever name (for they all array themselves in the same kind of rags) let the fossils be met with the same frank and manly rescotment.

B.

Resolutions of the Syracuse Annual Conference of the Wesleyan Methodist, April 8, 1870.

SECRET SOCIETIES.

The following resolutions introduced a variety of speeching, engaged in by brothren Crocks, Keenston, Frank, Willet, and Stratton. The discussions, however, were all on one side, but illustrating many phases of the works of darkness.

Resolved, 1. That this body re-affirm its unqualified opposition to secret societies.

Resolved, 2. That we rejoice in the awakening interest on this question which seems to whisper in the air and breathe through the ranks of the moral army.

Resolved, 3. That we are highly gratified with the positions, purposes and prospects of the National Christian Association Opposed to Secret Societies.

Resolved, That the CHRISTIAN CYNOSURE, the paper printed in Chicago, in the interest of the above named Association at the exceedingly low price of $1 per annum, receives our unqualified approval.

Resolved, 5. That we will do what we are able in advancing the interests of the CHRISTIAN CYNOSURE, and other publications of the Association printed or sold at 88 La Salle St., Chicago, Ill.

—*American Wesleyan.*

Trifling.

The American man, and especially the preacher of the gospels, and the member of government, has grave and serious duties to perform. He takes upon himself, in a marked degree, the cares and responsibilities, not only of temporal government, but also of the spiritual. He is not like the subject of monarchial and imperial governments; he is a kind of sovereign within himself; and if he performs the duties of his peculiar position, truthfully, manfully, and well, he must expect to come under the rule expressed by the poet:

"Uneasy lies the head that wears a crown"

The American man, therefore, ought not to be a trifling character; one to indulge in trivialities, mockeries, insincerities, unfounded pretensions, willful impositions, double-dealing, under-hand operations, and the like, but sort of thing. He should be open, frank, sincere, generous, truthful, impartial, gracious to all; in short, should possess all the moral virtues, and these are what the world has a right to expect in its sovereigns.

But when we look at Masonry, what a and spectacle of unmanly triviality, mock solemnity, and wicked imposition does it exhibit to us! Who would expect to see a sovereign, in his intercourse with men, dodging into secret dens, and there teaching the art of grips signs, symbols, key-words, etc., by which the initiated learn to out-wit, deceive, and defraud the real unthinking, to the honor and credit of the craft? Or who could imagine him to play the imposter, and-claim great consideration from his fellow men for having built one or more of the ancient temples of Jerusalem?

Are not Masons trifling with us when they pretend that they built Solomon's Temple? We know that their "Ancient" institution has within it, the Order of Grand High Priest, an office which neither the American constitution nor American society recognizes; and how it is possible, we would like to know, that the work-men who built Solomon's Temple had such an order among them, when that order belonged to the Jewish polity or economy, and not to one of the Jewish trades or handicrafts? The brass-founders of Judea might as well claim to have a high priest for an officer of their profession, as the stone-masons. It is not at all probable, that Solomon's stone layers had a high priest among their number.

If Masonry originated among the builders of Solomon's Temple, then the office of High Priest must have been picked up somewhere, at some subsequent period, just as a good many other things must have been picked up by it along the course of time, such as Christianity itself, as Masons pretend, and the orders of Knighthood which arose during the Crusades, etc.

Now as Masonry has, according to its own account, picked up, and added to itself, the office of High Priest,—Christianity itself, and the orders of Knighthood and of the Crusades, what else has it not picked up? What practices and superstitions, and other devices of wicked and ignorant men, may it not have added to its original idea ? The claims to a secret and holy origin which Masons set up, though they use Scriptural phrases to prove it, are of no more weight than those which are set up by the Mormons, who, those now living know, originated in 1827. For every Scriptural proof that Masons can adduce of their ancient, holy origin, and of their divine character as an institution, the Mormons can bring two. Nothing is more easy than to take Scripture phrases from their own records and make them serve the purposes of politic, crafty, and wicked men. And nothing is easier, as it would appear from the current history of these modern times, than to engage ministers of the gospel in this nefarious work.

But what we positively know is this, that among all the hideous daughters of American Freemasonry, its Ku-Klux, Knights of the Golden Circle, Grand Armies of the Republic, etc., Mormonism is the oldest; that this Mormonism while claiming like its mother, Masonry, an ancient, holy, Scriptural origin, and to be a holier institution than any other ever to be instituted, is, nevertheless, nothing but a shorish system of lieen clousness, rueling directly into despotism, got up by two ounolog, unworthy natives of the honest State of Vermont, and sustained by the knidly assistance of ignorant and deluded foreigners; and that, as the daughter, so is the mother. One is no more holy, sacred, or divine than the other. Both are a solemn mockery of so sounds feeling with sacred things. Both are devices of men, better contrived for carrying out base purposes than good ones.

Where men begin trifling with sacred things, their moral character is sure to become trifling, and worthless. No one can make a polley, or a craft out of religion, without becoming demoralized sad command thereby. He who begins, in America, by pretending to be a Knight Templar, or to have any connection with the building of Solomon's Temple, or with claiming any peculiar virtue for a sheep-skin apron, takes the first step in a career of moral, actural termination is sure to overtwrithings; which fact is abundantly illustrated at this present day, by the trivial character of many of our men who are in public office.

Let us look, for a moment, into the preposterous pretensions of Masonry, with respect to its claims to Knighthood. It is well known that the Knights of the Temple, Knights of Malta, and Knights Hospitalers, were orders of Knighthood got up during the wild times of the Crusades to fight openly, not secretly sad on the sly, against the Mahometans, for the possession of the Holy Land. Their avowed and only object, was to wrest the possession of the Holy Sepulcher from the Mahometans, and defend the Christian world from a Mahometan invasion. Now have the Masons of the United States any object of this kind in view? On the contrary, instead of being inimical to Mahometans, are they not its friends, having no objection whatever to admit Mahometans into their lodges, and to worship with them on one and the same altar? What then has Masonry in the United States, which has its Grand High Priests, and claims to be better than religion, to do with military orders of Knighthood that arose during the Crusades? Is it not ridiculous in the extreme, for a civilian gentlemen to claim the pretended sanctions of religion? Or is it merely trifling, and seeking to add to its former religious pretensions, the imposing prestige of military uniforms, manoeuvers and display? Does the redoubtable Masonic Knight, together with his terrible sword and militia Colonel's plumes of war, wear the meek and innocent lamb-skin of

PAST MASTER ANTI-MASON.

Very Sly.

Editor Christian Cynosure:

The members of the Grand Army of the Republic (so called) of our village, returned public thanks to the Masons and Oddfellows, for attending the ceremonies of Grave-yard Day.

This is like thanking a man for making a cat's-paw of him. It was the Masons and Oddfellows that ought to thank the veterans of the war for allowing themselves to be made use of for extending Masonic impositions and sham. Our veterans are really too respectable a body of men to allow themselves to be used in the way, sad ought to resent it. Serving as a cat's-paw, ought never to redound to the interests of such knavish institutions as Masonry and Oddfellowship.

MILITES.

Cynosure Tracts
NOW PUBLISHED.

TRACT NO. 1.

HISTORY Of MASONRY.

By President J. BLANCHARD, Wheaton College. A 12 page tract @ $2.00 per 1,000 or $1 50 per 100.

This is a very concise little History, showing the MODERN AND OBSCURE ORIGIN, DESPOTIC AND UNCHRISTIAN CHARACTER, AND REVOLTING AND BLASPHEMOUS OATHS OF FREE MASONRY, AS PROVED BY ITS OWN CRATORS, AUTHORS, AND HISTORIANS.

TRACT NO. 2.

MASONIC MURDER,

By Rev. J. R. BATES, of Pleasantville, Pa., a Seceding Mason, who has taken 17 degrees A 2 page Tract @ $2.00 per 1000, 25 sta per 100.—*Second edition published.*

TRACT NO 3,

MASONRY.
A View from Woman's Stand Point

By EDALINA.

This is a 4 page tract @ $4.00 per 1000, or 80 cts. per 100. Every Mason should read this tract, to know how his wife views the subject, and the young will do well to read it, and be wise in their choice of a life companion.

TRACT NO 4.

Why am I Opposed to MASONRY?

BY OUR CORRESPONDENT. "ANTIMASON 33C DEGREE."

A 2 page Tract @ $2.00 per 1000, or 25 cts. per. 100.

TRACT NO 5.

Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A 4 page tract @ 50 cts. per 100, $4,00 per 1000.

This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6.

Hon. John Quincy Adams' Letter,

GIVING HIS AND HIS FATHER'S

Opinion of Free Masonry (1831.)

AND

Hon. James Madison's Letter,

GIVING HIS

Opinion of Free Masonry.

Both of these letters in one 4 page tract at $4,00 per 1,000, or 80 cts. per 100.—*Edition exhausted.*

TRACT NO. 7.

Satan's Cable Tow.

A 4 page tract @ $4.00 per 1,000.

This is a careful analysis of the character of Masonic Oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

Published by order of the Anti-Masonic Association of Loudon Co., Miss.

S. C. FORRESTER, } Ex. Committee.
E. T. TAPLEY, }
P. S. FEEMSTER, }

CAMPAIGN DOCUMENTS,

CONFESSION OF THE

MURDER
OF

WM. MORGAN,

AS TAKEN DOWN BY

Dr. John L. Emery,

OF RACINE COUNTY, WIS., IN THE SUM-MER OF 1848,

FROM THE LIPS OF

HENRY L. VALANCE.

PRICE, 20 cents. $12.00 per 100.

For sale at the Office of the

CHRISTIAN CYNOSURE,
88 La Salle Street,
CHICAGO.

Light on Free Masonry,

By Elder D. Bernard,

To which is appended a REVELATION OF THE MYSTERIES OF GOD FELLOWSHIP BY A MEMBER OF THE CRAFT.

The whole containing over five hundred pages lately revised and republished. Will be sent, post-paid, to any address on receipt of the retail price—$2.00.

An Inquiry into Free Masonry,

By Elder J. G. Stearns.

Seventh Edition, Price 60 cents.

Letters on Masonry, price in paper, covers 80 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adherlng Masons, Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,

By Rev. DAVID MACDILL, and Dea. S. BERCBER, and J. BLANCHARD.

This is a thorough and discriminating elucidation of the subject, PRICE 50 cents

MINUTES
OF THE
CINCINNATI CONVENTION,

The Minutes of the Cincinnati Convention of the National Christian Association Opposed to Secret Sosieties, are now being put in type and will be printed very soon.

Send on your money at once, for a small first edition.

PRICE of single copy, 25cts. Five copies for $1.00, and upwards at 20 cts.

EZRA A. COOK, Publisher,
88 La salle St., Chicago.

National Sunday School Army,
COMMISSIONS.

A System of Rewards for Sunday Schools,

Approved by the best Sunday

School Men.

Intended as rewards for bringing in new Scholars, by the use of which every one can be rewarded according to their service at a small expense, as the scholars themselves take an interest in the work which never flags if properly managed. The Commissions are got up on the same plan as those used in our Volunteer Army Service in the following System:

FIRST:

All Pupils are reckoned as private until they have gained promotion.

SECOND

They are promoted as soon as they have performed any service as follows:

For bringing in 1 scholar, a Corporal; 5 scholars, a Sergeant; 10 scholars, a Second Lieutenant; 15 scholars, a First Lieutenant; 20 scholars, a Captain; 30 scholars, a Major; 40 scholars, a Lieutenant Colonel; 50 scholars, a Colonel; 75 scholars, Brigadier General.

THE COMMISSIONS

are fine Lithographs, these below Major, in one color, and all above Captain, in two colors. The form reads as follows with a slight change, throwing out the Company) in those above Captain.

This Certifies that ..... having recruited.. a Company in the Sunday School in the City of ..... Illinois, and appointed..... of Company.... of the.... Regiment of the.... Brigade.... Division.... Ocean Sea Coast Defence of the National Service of Sunday School Army, to rank as such from the .....day of.... One Thousand Eight Hundred and..... and is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping..... and to be punctual in attendance.

Given at ....this.... 187..

.....Brig'y. .....Supt.

And when filled out would read, *e g*, thus

This Certifies that Miss Mary E Warrar, having recruited 20 Scholars for the New England Church Sunday School, is hereby appointed Captain of Company A, of the First Regiment of the Christian Brigade, Methodist Division, Illinois Corps, Recruiting in the Service of the National Sunday School Army, to rank as such, from the 15th day of November, One Thousand Eight Hundred and Seventy, and she is therefore to be obedient to Superior Officers and Teachers, and to be diligent in keeping her recruits in punctual attendance.

Given at Chicago, this November, 15th, 1870.

E. G. Reynolds, Brig'y. A. B. Mogul, Sup't.

There is no connection existing between different Schools, with regard to the particular Regiment, Division, &c. But the name is suggested by the Church, Place, State, &c., same as in Commissions filled out.

PRICES OF COMMISSIONS.

In one Color on fine paper, $5 00 per 100.
In one color on Bristol Board, $6 00 per 100.
FOR HIGHER OFFICERS,
In two Colors on paper, $10.00 per 100.
In two Colors on Card Board, $14 00 per 100.
SAMPLES SENT FREE.

EZRA A. COOK & CO.
Publishers,
88 LA SALLE ST., CHICAGO.

The most Popular Juvenile Magazine in America.

THE
Little Corporal

has a larger circulation than any other Juvenile magazine in the world, and is better worth the price than any other magazine ever published in is

Entirely Original and First Class.

The LITTLE CORPORAL is the most entertaining publication for the young that we have ever examined. We cannot see how it can possibly have a superior, or if it could have how the young folks could possibly wish for anything better.—*The Pennsylvania Teacher.*

NOW IS THE TIME TO BEGIN.

Back Numbers can always be sent.

Splendid Premiums are given for Clubs.

TERMS: One Dollar a year. Sample copy, containing Premium List, 12 cents, or free to any one who will try to raise a club.

Address
EZRA A. COOK,
8 La Salle St. - - - Chicago, Ill.

Cynosure & Little Corp'l

For $1.75, we will send the CYNOSURE AND LITTLE CORPORAL for one year.

For five CYNOSURE subscribers and $5.00 we will send the LITTLE CORPORAL as a premium.

THIS IS A RARE OPPORTUNITY FOR THE CHILDREN TO GO ROUND AND BE AMPLY COMPENSATED FOR IT.

Ezra A. Cook & Co.,

88 La Salle St., Chicago,

BOOK SELLERS,

PUBLISHERS,

JOB PRINTERS,

LITHOGRAPHERS,

Manufacturing Stationers.

Paper, Envelopes,

BLANK BOOKS, STATIONERY,

&c., &c.

Special attention paid to

Job Printing, Lithographing,

and the Manufacture of

BLANK BOOKS.

We make

FINE WORK A SPECIALITY.

Send for Samples and Prices.

A full line of

BLANK BOOKS, BANK PASS-BOOKS, BLANK DRAFTS, &c.

of our own make always in stock.

Western Tract and Book Society
DEPOSITORY.

SEND FOR CATALOGUE OF BOOKS, PAPERS AND TRACTS.

See column on 4th page, headed

Campaign Documents.

Power with God and with Man

By Rev. John Lexington.

A work of great value. Price $1.50. Also

CHRISTIAN BAPTISM.

By the same author. Price $1.50.

Both for sale at the CYNOSURE office.

Minutes of the Cincinnati Convention.

These Minutes are now published. As but a small edition is published, let all who want them, send on their money at once.

Single Copy, 25cts. Five for $1.00.

Old Dick and Young Dick.

Dick Bridges is a fisherman, and a bad fellow he is. He lives at the Point, where there are half a dozen other fishermen's houses, pretty much in the same style. Dick has a boy, Dicky, who, as was quite natural, followed in the steps of his father. He swore as his father swore, and was ugly to his sister as his father was ugly to his mother. He was lazy, too, as his father was lazy, when he was not fishing.

Dick's father often set him to work on the small patch of land behind the house. But Dick did not work long: as soon as his father's back was turned, he was off. Old Dick often swore he should make something out of that land, or he would cowhide him; but he did not.

Mr. Bush, who lived next door, got all his vegetables from his garden, while the Bridges had to go without. Mrs. Bridges sometimes tried to hoe a little; but she was a feeble woman, and had as much as she could do in the house. She was a good woman; and nobody can count her heart-aches over the wild and wicked conduct of her husband and son?

"O father," she used to say to old Dick, "if you only had religion?"

There was not a word in the English language that Dick hated like the word religion. He would always curse it in a frightful manner. I do not know what he thought it was, poor fellow. It never did him any harm, and I am pretty sure it never did him any good either.

Well, old Dick went to the Grand Banks in the spring with the fishing fleet. He went off crosser than usual. "Every thing is agin me," he said; "and there's that Dick—" But Dick hid, and didn't hear the rest.

A day or two after he sailed, a man came from the town down to the Point to hold a meeting. He held it in a large shed. He went round and said all the folks to come, the mothers and the grandsires, and the boys and girls, who were very much pleased to be asked; and so some of the husbands and fathers had just gone to sea, there were feeling hearts that stood in need of God's blessing. The gentleman met Dick among the very first, and he invited him to come to the meeting.

"Yes, sir," said Dick, "I will come and bring—you!" and he went so far as to help the gentleman to up his seat. Some of the other boys thought *they* should not go. "Well, I'm in for it; I shall go," said Dick.

The meeting came off. They had beautiful singing, and the gentleman prayed, and he asked the people to say the whole after him; and they did; some of them did. And he read about the Lord Jesus, how he came down from heaven to do them good, to be their Savior and their Friend; and how he was there in the shed to help to wash away their sins, to make them good and happy. Oh, how glad poor Mrs. Bridges was to hear the good words; and Dick, my Dick's eyes and ears were wide open. He heard and understood every word.

"Mother," said Dick, as they went home, "is this meeting, religion? Them were handsome songs."

"Religion folks are meetingers," answered his mother; "but religion is this and something more." "What?" asked the boy.

"Well," said his mother, "it is being good, Dick." "Not swearing and drinking and being cross and fretting mad," said Dick, "which makes folks miserable, my dad, and—" "Yes," said his mother, "it is all that, and something more." "What?" asked Dick again, with lively interest.

"Why, it is something that makes it all shining inside," said his mother. "I believe it is love, Dick; it is God's love. Any how, you love everybody, and want to speak kind and help them, and you are dreadful sorry you've been bad, and you think you never will do so again, never"

"Well," said Dick, after a minute or two, "it seems just so if I felt so. I thought in the meeting, when that gentleman was speaking, I *hate* bad; I hate it, I do. I want to be good awfully, and I said easy, 'Lord Jesus, will you wash me, Dick Bridges, bad sins all away, and give me a real good, clean, new heart?'"

"And he will, Dicky," said the poor mother, squeezing his hand; for, somehow or other, Dicky's hard, dirty hand had found its way into his mother's hand, and they went into the house so.

"Is that so?" asked the boy. "Let us try it," said his mother; "let us do just as the gentleman told us;" and they both fell on their knees in the little kitchen, and prayed for the new heart and the right spirit which the gentleman told them of.

Well, not to talk too long, I will say in one word that Dick was "born again" that night. "Born again! How queer!" Yes, it was just so queer to those men who go to sea, that night to talk with Jesus in Jerusalem. "You must be born again," Jesus said to him. Just as Dick was born into his father's family, so he was now born into the Lord Jesus Christ's family: and he waked up next morning, and God, just as he used to wake up loving his mother. There is nothing strange about that is there? And his evil ways looked ugly, and he was readied to kick them off, and good ways he wanted, oh, ever so much.

From that good hour Dick took a new start in life. He started a Christian boy. The gentleman came again and again, and they had a Sunday-school and singing. I must stop to tell all the good and pleasant things which came, with God's blessing, on the Point.

In the fall, the fishing smacks returned from the Banks, and Dick's father came to the port. He did not know any thing which had happened at home, but about the first thing he saw was—*what* do you think? The little patch of land behind the house, full of "garden sass," as he called it. There were beets and beans, and corn and cabbages, and a cucumber-vine looking as smart as you please.

Old Dick swore what he meant to be a pleasant, good-tempered oath; but his wife said, "Don't, father, please don't. This is Dick's work. He did it to surprise you."

"The young rascal!," cried old Dick, grinning; "what possessed him? I never saw the like of that."

"It was religion, father," said his wife. "Dick has got religion, and you never saw a better boy. This, father, is what religion does," said the good woman, bravely.

"Religion!" exclaimed the old man, "religion, Mary! Then I have been mistaken all the days of my life. If religion can make things over like that, give me religion."

The garden patch was the first real sermon the old man ever attended to; and as it ached all over at the fall, "By their fruits shall ye know them," he began to see more and more what *good fruit* the gospel bore in his little family. "As for the Point," he said, did Dick and Dicky rest. Ah, the gospel had done a great deal for it, that was plain enough. H. C. K.

—Child's Paper.

The following is an instructive example of the manner in which the large expectations excited by the protensions of the secret orders, are usually fulfilled. The devil's promises are made to entice men, not to be fulfilled. Ed.

The Improved Order of Red Men.

Editor Christian Cynosure:

A few days ago, I was conversing with a friend on secret societies etc., and he favored them; making mention of the order of Red Men, particularly. He said: "you do not know that all Indians are members of, and fully acquainted with, the organization known as the Improved Order of Red Men?"

I replied that I did not.

"Well, that is so," said my friend.

I have since learned that he was a "Red Man" himself.

"Any one traveling in the wilds of the West where there are Indians, will never be harmed, by permission, if he belongs to this Order." So said my friend. "I to a horn" thought I I have since read the following, and digested it:

"A friend of ours, who took a trip to Cal., and did not seem to be afraid of the Indians because he belonged to the Benevolent Order of Red Men, and he knew all the pass-words and winks, and the figurative language and things, and no savage was going to touch him, unless he was a brother. He was not. He had'nt gone more than one hundred miles from Omaha before a band of Indians came at him and scooped him up. He took the Chief aside and whispered the pass-word in his ear, and gave him the grip twenty-six times on both hands, and made some observations about "fifth moons" and "happy hunting grounds." The Chief replied in a fraternal manner by tomahawking him and jabbing his bowie-knife into his vitals. Our friend remarked that these ceremonies were not observed in his lodge; but the Chief wanted to show him all the peculiarities of the Western system; so he scalped him and took the hair off his ears, and about building a bonfire on his stomach, when some soldiers arrived and rescued him. He is now the bald-headedest Red Man this side of the Pacific Ocean, and you never saw a person disgusted with secret societies and Indian poetry. He is going to sue his lodge for pasting a counterfeit grip on him and for damage done by loss of his hair."

No doubt these so-called "Red Men" hold to the false lodgement of "protection among Indians," solely to swell the ranks and coffers of their selfish, secret order!

Is't that so?

Truly yours,
ANTI-RED MAN.

Index to Volume No. 2.

An Old Witness, 9
A Remarkable and Forcible Book, 8
Acknowledgment, 8
A Good Example, 9
" Political Letter, 10
Another Wonderful Book, 10
An Interesting Book, 14
A Warning to Sabbath Breakers, 14
A Second Manoa, 15
" New Masonic Discovery, 15
Advice of an Actress, 15
A Solemn Injunction, 15
" Bible in a Log Cabin, 20
All for Christ, 24
A Comparison, 24
" Hundred Thousand Pounds, 25
At Home at Last, 25
All Things Have an End, 26
A Historical Item of Days Gone by, 27
A Short Colloquy between Two Ministers, 28
Annual Conference (U. D.) of Wes., 28
A Proposed Narration, 30
A Candid Memo, 32
" Father and Patriot's Views, 32
" Stirring Appeal, 34
Acknowledgments, 34
A Reminiscence of the War, and Test of Masonry, 35
" New Paper for Children, 36
" Jewell for Masonry, 36
Aaron Arnold's Address Before White Sulphur Springs and Aprons, 38
Johnny, the Newsboy, 39
Awful Alarm, 40
Knight's Templar, 41
Knights of St. Crispin, 41
Knights Templar Jewel, 42
" Lux" so the Anti-Christian Religious Character of Freemasonry, 43
Leaving the Gates of the Forrests Open to the Foe, 44
Lecturers, 44
Lost, 44
Letter of John Lovington to a Brother Minister, 45
Lecture on Freemasonry, 45
Love and Jealousy Murders, 46
Lotteries. Gifford Michael, 47
" Armstrong Chas. Y. 47
" Bancroft John P. 1, 47
" Sedgwick E. S. 47
" Stanziter, N. 1. 43, 47
" McCullough Wm. 47
" Extract, 47
" Editorial, Blanchard, J. 2, 8, 10, 14, 18, 22, 26, 45, 70, 90, 102
" Gates Seth M. 8
" Adieu E. 8
" A Masonic Nasby, 8
" Lux 9, 10, 18, 44, 46
" Reed R. 9, 10, 57
" J. F. L. 9
" Wade Wesley, 9
" Campbell W. F. 9
" Nenda, Ill. 9
" Mind Your Own Business, 9
" Mousing of the Cable Tow, 9
" Freemasonry in the Navy, 9
" A Peep behind the Curtain, 7, 31, 76
" Webster J. H. 9
" Boaz L. 9
" Powell-Robert 9
" L. 9
" Craig F. 9
" Hudson T. 10, 14
" Wilbur C. 10, 54
" Brown John H. 10
" Meldon John 10
" Dixon John J. 10
" Question about Jurisa, 10
" Rice S C. 10
" Rankin John, 14
" Ritchey S. W. 10, 48
" Parsons A. B. 13
" Layton James F. 13
" Keys Betsey, 17, 34
" On the Square, 17, 25, 31 36, 42, 47, 57
" Howard E. 17
" Chellant E. J. 17, 33, 42, 75, 79
" Callender Nathan 19, 43
" Smith Borgess 18
" Harvey E. H. 18
" Champ C. W. 18
" Allen Samuel, 21
" Hatch John, 18
" Mystic Tie, 21
" H. C. W. 21
" One of the One Hundred, 21
" Hickman Jas. S. 23, 83
" Royal Arch Anti-Mason, 23, 39, 46
" Finney John, 23
" Rural, 23, 33, 47
" Staples A. C. 23
" Campbell A. D. 27
" Barnes E. A. 27
" Chaffee E. G. 27
" Prescott H. 27
" Hackney B. 27
" D. C. 27
" Kingsley H. 30
" J. C. 32, 57
" Barr W. W. 32
" Bradley C. D. 34
" Veritas, 34
" Wood J. H. 35
" Hatch Calvin, 35, 38
" Hartzell Abraham, 37
" Taylor Jos. C. 38
" Foemaster S. C. 38
" Howard C. B. 40, 46, 48
" Ford Dora, 40
" McCoy Wm. 40
" Yerrington John T. 43
" Rend C. 43
" Albert S. 43
" Blanchard Chas. A. 44
" Justice, 44
" Stilwell R. L. 44
" Post W. 44
" Rogers J. W. 45
" Morris Charles, 46
" Banns J. W. 46
" Bridgman Wm. 46
" Benty Jennie N. 46
" Lewis Joseph, 46
" Williams Jefferson, 46
" Caulkins David, 46
" Movements of the People, 47
" The God We Seek Goes On, 47
" Vineland N. Y. 47
" Grout Samuel N. 48
" Andrews Mrs. L. C. 48
" Parker H. M. 54
" Keep Also, 54
" Arnold T. B. 57, 71
" A Pertinent Inquiry, 57
" Sexton J. L. 57
" Boardmoo A. N. 57
" Lytle James F. 57
" Could Adieu, 57
" Down East, 57
" Union, 57
" Jenkins Rev. H. D. 57
" Thompson George 68, 95
" J. B. 68
" Methodist, 68
" Testimony of the U. B. Christians vs. Masonry, 70
" Masonry in Murder, 70
" Danger in the Dark, 70
" A Good Record, 71
" Voice of Warning, 71
" Observer, 74, 78
" Brooks C. D. 73
" Anderson Jennie, 73
" Smith R. Owen 73
" Barlow J. L. 73
" Cook Lucia C. 73
" Bailey J. 73
" Ames Mrs M. M. 73
" T. H. N. 73
" A Bad Record, 74
" Are These Things So, 74
" Harper Robert, 74
" Counsel Sought, and Reply, 75
" Lewis Biel, 75
" Lovington John, 75
" Pudgbon John, 75
" Rodenstein &c, Columbus, Ohio, 75
" The Bible Perverted, 76
" Swan Cyrus Esq., 76
" Small R. 77
" Coleman J. H. 86, 92
" Seeking the Truth, 77
" The Leaven, How It Works, 78
" Hall Samuel, 78
" Political Action, 78
" Hutchinson S. B. 78
" Banks Wm. 78
" Webb G. G. 78
" Gibbs E. L. 78
" Richmond, Iowa, 79
" Ogleby D. 79
" Oldfield A. 79
" Hopkins S. 79
" Wallace W. A. 79
" Hough B. 81
" Kenyon, 83
" A News Reader, 84
" Murdock D. 91
" Lyon T. S. 91
" Green Richard, 92
" Pierce J. B. 101
" Illumination, 24
" Illumination and Masonry Compared, 27
" Important to our Subscribers, 27
" Illumination, 27
" It Isn't Fedders," 30
" Imperial Gazetteer, 32
" If Tobacco Rules, Satan Reigns, 38
" In Brief, 74
" Interlocked, 74
" In Fear of the Masons, 84
" Infallibility and the American Bishops, 88
" Ill. Con. Conf. Association, 88
" Is Masonry a Religion, 89
" J. Kelly O'Neil's Address Before White Palms and Aprons, 89
" Johnny, the Newsboy, 39
" Jewell Adorning, 42
" Knight's Templar, 1
" Knights of St. Crispin, 41
" Knights Templar Jewel, 42
" Lux" so the Anti-Christian Religious Character of Freemasonry, 43
" Leaving the Gates of the Forrests Open to the Foe, 44
" Lecturers, 44
" Lost, 44
" Letter of John Lovington to a Brother Minister, 45
" Lecture on Freemasonry, 45
" Love and Jealousy Murders, 46
" Lotteries. Gifford Michael, 47
" Armstrong Chas. Y. 47
" Bancroft John P. 1, 47
" Sedgwick E. S. 47
" Stanziter, N. 1. 43, 47
" McCullough Wm. 47
" Extract, 47
" Editorial, Blanchard, J. 2, 8, 10, 14, 18, 22, 26, 45, 70, 90, 102
" Gates Seth M. 8
" Adieu E. 8
" A Masonic Nasby, 8
" Lux 9, 10, 18, 44, 46
" Reed R. 9, 10, 57
" J. F. L. 9
" Wade Wesley, 9
" Campbell W. F. 9
" Nenda, Ill. 9
" Mind Your Own Business, 9
" Mousing of the Cable Tow, 9
" Freemasonry in the Navy, 9
" A Peep behind the Curtain, 7, 31, 76
" Webster J. H. 9
" Boaz L. 9
" Powell-Robert 9
" L. 9
" Craig F. 9
" Hudson T. 10, 14
" Wilbur C. 10, 54
" Brown John H. 10
" Meldon John 10
" Dixon John J. 10
" Question about Jurisa, 10
" Rice S C. 10
" Rankin John, 14
" Ritchey S. W. 10, 48
" Parsons A. B. 13
" Layton James F. 13
" Keys Betsey, 17, 34
" On the Square, 17, 25, 31 36, 42, 47, 57
" Howard E. 17
" Chellant E. J. 17, 33, 42, 75, 79
" Callender Nathan 19, 43
" Smith Borgess 18
" Harvey E. H. 18
" Champ C. W. 18
" Allen Samuel, 21
" Hatch John, 18
" Mystic Tie, 21
" H. C. W. 21
" One of the One Hundred, 21
" Hickman Jas. S. 23, 83
" Royal Arch Anti-Mason, 23, 39, 46
" Finney John, 23
" Rural, 23, 33, 47
" Staples A. C. 23
" Campbell A. D. 27
" Barnes E. A. 27
" Chaffee E. G. 27
" Prescott H. 27
" Hackney B. 27
" D. C. 27
" Kingsley H. 30
" J. C. 32, 57
" Barr W. W. 32
" Bradley C. D. 34
" Veritas, 34
" Wood J. H. 35
" Hatch Calvin, 35, 38
" Hartzell Abraham, 37
" Taylor Jos. C. 38
" Foemaster S. C. 38
" Howard C. B. 40, 46, 48
" Ford Dora, 40
" McCoy Wm. 40
" Yerrington John T. 43
" Rend C. 43
" Albert S. 43
" Blanchard Chas. A. 44
" Justice, 44
" Stilwell R. L. 44
" Post W. 44
" Rogers J. W. 45
" Morris Charles, 46
" Banns J. W. 46
" Bridgman Wm. 46
" Benty Jennie N. 46
" Lewis Joseph, 46
" Williams Jefferson, 46
" Caulkins David, 46
" Movements of the People, 47
" The God We Seek Goes On, 47
" Vineland N. Y. 47
" Grout Samuel N. 48
" Andrews Mrs. L. C. 48
" Parker H. M. 54
" Keep Also, 54
" Arnold T. B. 57, 71
" A Pertinent Inquiry, 57
" Sexton J. L. 57
" Boardmoo A. N. 57
" Lytle James F. 57
" Could Adieu, 57
" Down East, 57
" Union, 57
" Jenkins Rev. H. D. 57
" Thompson George 68, 95
" J. B. 68
" Methodist, 68
" Testimony of the U. B. Christians vs. Masonry, 70
" Masonry in Murder, 70
" Danger in the Dark, 70
" A Good Record, 71
" Voice of Warning, 71
" Observer, 74, 78
" Brooks C. D. 73
" Anderson Jennie, 73
" Smith R. Owen 73
" Barlow J. L. 73
" Cook Lucia C. 73
" Bailey J. 73
" Ames Mrs M. M. 73
" T. H. N. 73
" A Bad Record, 74
" Are These Things So, 74
" Harper Robert, 74
" Counsel Sought, and Reply, 75
" Lewis Biel, 75
" Lovington John, 75
" Pudgbon John, 75
" Rodenstein &c, Columbus, Ohio, 75
" The Bible Perverted, 76
" Swan Cyrus Esq., 76
" Small R. 77
" Coleman J. H. 86, 92
" Seeking the Truth, 77
" The Leaven, How It Works, 78
" Hall Samuel, 78
" Political Action, 78
" Hutchinson S. B. 78
" Banks Wm. 78
" Webb G. G. 78
" Gibbs E. L. 78
" Richmond, Iowa, 79
" Ogleby D. 79
" Oldfield A. 79
" Hopkins S. 79
" Wallace W. A. 79
" Hough B. 81
" Kenyon, 83
" A News Reader, 84
" Murdock D. 91
" Lyon T. S. 91
" Green Richard, 92
" Pierce J. B. 101
" Illumination, 24
" Illumination and Masonry Compared, 27
" Important to our Subscribers, 27
" Illumination, 27
" It Isn't Fedders," 30
" Imperial Gazetteer, 32
" If Tobacco Rules, Satan Reigns, 38
" In Brief, 74
" Interlocked, 74
" In Fear of the Masons, 84
" Infallibility and the American Bishops, 88
" Ill. Con. Conf. Association, 88
" Is Masonry a Religion, 89
" J. Kelly O'Neil's Address Before White Palms and Aprons, 89
" Johnny, the Newsboy, 39
" Jewell Adorning, 42
" Knight's Templar, 1
" Knights of St. Crispin, 41
" Knights Templar Jewel, 42
" Lux" so the Anti-Christian Religious Character of Freemasonry, 43
" Leaving the Gates of the Forrests Open to the Foe, 44
" Lecturers, 44
" Lost, 44
" Letter of John Lovington to a Brother Minister, 45
" Lecture on Freemasonry, 45
" Love and Jealousy Murders, 46
" Lotteries. Gifford Michael, 47
" Armstrong Chas. Y. 47
" Bancroft John P. 1, 47
" Sedgwick E. S. 47
" Stanziter, N. 1. 43, 47
" McCullough Wm. 47
" Extract, 47
" Editorial, Blanchard, J. 2, 8, 10, 14, 18, 22, 26, 45, 70, 90, 102
" Gates Seth M. 8
" Adieu E. 8
" A Masonic Nasby, 8
" Lux 9, 10, 18, 44, 46
" Reed R. 9, 10, 57
" J. F. L. 9
" Wade Wesley, 9
" Campbell W. F. 9
" Nenda, Ill. 9
" Mind Your Own Business, 9
" Mousing of the Cable Tow, 9
" Freemasonry in the Navy, 9
" A Peep behind the Curtain, 7, 31, 76
" Webster J. H. 9
" Boaz L. 9
" Powell-Robert 9
" L. 9
" Craig F. 9
" Hudson T. 10, 14
" Wilbur C. 10, 54
" Brown John H. 10
" Meldon John 10
" Dixon John J. 10
" Question about Jurisa, 10
" Rice S C. 10
" Rankin John, 14
" New Campaign Books, 82
Notes. That Twenty Dollars, 82
" Why Ladies are Excluded from the Lodge, 97
" Oddfellows' Charities, 97
" Ancient and Honorable, 97
" Let Us Have Peace, 97
Omnivus, 97
Oration by L. E. Coats, 97
Our Government in Danger, 14
Oregon, 97
Oliver Cromwell, 97
"Oh Fools and Blind," 97
Our Cincinnati Convention, 97
Old King John and Masonry, 97
Old Secessionism, 97
Orthodoxy, 97
One Hundred Thousand Subscribers, 97
" Other Denomination, 97
Omitting Christ, 97
Office, Masonry and Christianity, 86
Objections to Secret Societies, 97
On the Road, 97
Our Work and Duty, 104
Poetry. Faithful unto Death. 7
" What Are You Doing for Jesus, 15
" The Two Villages, 20
" A Dirge, 20
" A College Song, 20
" The Old World and the New, 20
" Immortality Brought to Light, 24
" Listen to the Water Mill, 27
" Sale, 32
" Winter, 36
" No Rest in Heaven, 38
" Bear the Cross, 38
" Smiles, 44
" An Appeal to My Countrymen, 46
" The Master's Call, 46
" On the Death of Miss R. N. Butler, 47
" Thy Kingdom Come, 47
" "Gone to End Mason Lickum," 47
" The Old Year, 47
" " Huguenot Earthly Worship, 48
" " Fun Bank, 48
" " Royal Way of the Cross, 48
" Tobacco, a Deadly Conqueror, 48
Perrots, 48
Penn and Penn, 48
Pres. Blanchard's Address before the Anti-Secrecy Meeting at Wrentham, Mass., 24
Praying and Working, 24
Phrenology Again, 27
Prayer and Fasting, 27
Philadelphia Meeting, 27
Petition to the Constitutional Convention, 45
Presbyterianism, 54
Protestants, Take Warning, 54
Prayer in the Schools, 54
Public Notice to Debate, 54
Plow Deep Again, 57
Pope before Purity, 57
Prayer, 57
Pitching toward Sodom, Don't Save Lot, 103
Quite a Difference, 24
Questions Proposed, 41, 49, 58
Ritualism Formed and Adopted at the Westfield Anti-Secret Society at U. S., 1
Report on Secret Societies, 1
Ritualism a Form of Jesuitical Craft, 14
Reply to "The Advance," 14
Religion and Old Age, 16
Review of Cones on Secret Temperance Organizations, 20, 35, 38
Rise and Progress of the Heats of Secretism, 22
Report on "The" Advance," 25
Reed's Gallery, 25
Rev. G. G. Finney, 25
What Ever a Article by J. T. Yerrington, on Secret Temperance Orders, 43
Resolutions of Respect, 74
Smith R. Arch Enoch Cook, 74
Resolutions of the State Cong'l. Ass. in 75
Reasons for Opposing Secret Societies, 101
Rules, 79
" " Anti-Secret Con., Held at Pee Gee, C., 79
Roll of Delegates N. C. A. Cincinnati, 80
Resolutions of Syracuse Annual Con. W. M., 102
Rebuked, 84
Special Notice to Subscribers, 8
Sexton Masonry and the Masons, 8, 22
Salutatory, 8
Something to Be Considered, 8
Secret Societies, 8
Sir Francis Newport, 8
Senator Pomeroy on Secret Societies, 9
Small R. 9
Sunday Sickness, 9
Secret View of the G. T. Manuel, 9
Secret Societies Again, 9
" " Is It Right to Join Them 33, 80, 40, 42, 45,
" Shipwreck, 9
Sectarianism—A Discount, 9
Strife for the Rock," 9
Schism, 9
Some Difference, 9
Social Boasting, 9
She Will Never Call Me Father Again, 9
Sweet Song, 9
Signs of Progress, 9
Secretism and Selfishness, 9
Symbolical Language of Masonry, 9
Seward on Secret Societies, 9
Salt and Silly, 9
Scarlet Lady Become Legalized, 9
Spiritualism, 9
Secret Sisterhood, etc., 9
Successful Christian Labor, 9
Sabbath Desecration by the Order of G. T, 9
Sacrificial Texts, 9
Saved by a Bible, 9
Secretism the Essential Instrument of Our Political Corruption, 9
Still Another Secret Society, 9
Sanctimonious Sham, 9
Sometimes, 9
Stealthy Approaches, 9
Secret Societies, 9
" Orders Left in Disgust, 9
" Sir, 9
Spreading the Light, 9
Secretism and Temperance, 9
Secretism Injurious, 9
Shall the People, or Masons, Rule, 9
Testimonies of 1797, 9
The Best of Life, 9
" Earnest Christian, 9
" Grandeur of Masonry, 9
" Masonic College, 9
" Gag Mail, 9
" Uncle Tom's Cirge—Mrs. Stowe, 9
" Ban Story, 9
Ten Thousand Masons, 9
Two Masonic Rulings, Anti-Christian, 12, 14, by its Own Showing, 9
Temperance, 9
The New Political Party, 9
The Stowe—Byron Sensation, 9
" Grand Lodge of Egypt, 9
Tracts, 9
Temperance and Secret Orders, 9
The Wild Work in Illinois Diocesan, 9
" Cincinnati Presbyterian Organ, 9
" Mysteries of Mishra, 9
" Union Presbyterian, 9
" Memory of a Mother, 9
That Damning Oath, 9
The Lennon Is Working, 9
The Subtlety of Mystic Art, 9
Testimony of a Mason and an Important Practical Subjects, 9
The Continued Willfulness of Ignorance, 9
The Bible Perverted, 9
Theodore Tilton, 9
Things Miscalled Amusements, 9
The Indian's Illustration, 9
" Bible out of Schools, 9
" Bible in Schools, 9
" United Brethren, 9
" Bible in Schools, 9
" New Review at Chicago, 9
" New York Times and Masonry, 9
" Weight of the Bible Degrees, 9
" Duty of Ministers, 9
" Pilgrim Monument, 9
" Common School Cooperomise, 9
" Freedmen, 9
Tobacco vs. Religion, 9
The Law of the U. B. Concerning S. S., 9
" Dubious Results of 1859, 9
" Quarters, 9
" Wesleyan and the Wesleyans, 9
" Antiquity of Masonry, 9
" Key to the Bottomless Pit, 9
" Sand of Piety Grieved, 9
" Only Fennie Mason, 9
" Origin of Masonry, 9
" Old Guard Preparing to Charge, 9
Time, 9
The Titles of Masonry, 9
Three Pertinent Questions, 9
The Methodist Book Room Trouble, 9
" New Hymn Book, 9
" Masonic Dodge, 9
Temperance, 9
Threats Instead of Arguments, 9
The Snake's Tail Exposed, 9
" Bible, 9
" Boss' Secret Society, 9
Thou God Seest Me, 9
The Professor, 9
" Petition etc., Presented to the Legislature of Conn., 1833, 9
Three Rash Promises, 9
Good Habit, 9
Grand Army of the Republic, 9
Impudence of Masonry, 9
Nation's Advertisements, 9
Parliament and Freemasonry, 9
United Brethren, 9
Great Conq'l. Convention, 9
Pilgrim Convention and Masonry, 9
Tyrant Loper, 9
Cincinnati Anniversary, 9
Coming Anti-Masonic Con., 9
United Tongue, 9
Light Spreading, 9
Trio Charity, 9
The Advancing Eye, 9
Testimony of Silas Wright, 9
The Christian Statesman, 9
" Another Foolish, 9
" Inquisition, 9
" Anniversary at Cincinnati, 9
To the Public, 9
" Situation, 9
The Masonic Question Answered, 9
" Masonic Travest 9
" Great Masonic Temple at N. Y., 9
" Mason in the Bible, 9
" The Grand Master's Charge, 9
Tobacco, 9
Ten Nation, 9
" Masonic Celebration, 9
" Church Bowing to Masonry, 9
" Bottom Vats Outrage, 9
" War, 9
" Vineland, 9
The Improved Order of Red Men, 9
Unconscious Hypocrites, 9
Union, 9
Unsuspecting Simplicity, 9
Unrelenting Innocence, 9
Vain Boasting, 9
Vice President Colfax and Brigham Young, 9
Very Pertinent, 9
Who Killed Morgan, 9
Warning to Sabbath Breakers, 9
What is Catholic Fellowship, 9
Wishaupt's Testimony as to the Antiquity of Freemasonry, 9
Work for Jesus, 9
Woman in Genesis, 9
What We Propose To Do about Seats, 9
Wheaton College, Winter Exhibition, 40
Worse Than an Infidel, 40
What Does It Mean, 45, 55
Wayside Efforts, 9
Who Hath Believed Our Report, 67
What is Truth, 67
" Has the Present Government Accomplished for Spain, 67
Woman's Remonstrance against Woman's Suffrege, 69
What Now, 69
What I know of Freemasonry, and How I Learned It, 71
Where Is the Sabbath, Ay, Where, 71
" " " " 71
Workings of Masonry, 77
Who Can Afford to Offend the Masons, 78
Westfield College, 78
Wheat, Barley and Quinterel, 79
Whipping Them In, 79
Wheaton College, 5, 84, 102
Who Do Heroic Masons Say to This, 97
" He Knows, He Knows, 97
Yet Another-Wonderful Book, 18

An Inquiry into Free Masonry,

By Elder J. G. Stearns.

Seventh Edition. Price 50 cents.

Letters on Masonry, price in paper covers 50 cents.

A new Chapter on Masonry addressed to Churches that hold in fellowship adhering Masons; Price 20 cents. The three bound in one volume, price $1.25. Sent free of charge on receiving the price.

SECRET SOCIETIES,

By Rev. DAVID MACDILL, and Rev. R. SEECHER, and J. BLANCHARD.

This is a thorough and discriminating discussion of the subject, PRICE 40 cents.

MINUTES

OF THE

Aurora Christian CONVENTION.

OPPOSED TO SECRET SOCIETIES!

Containing speeches of Rev. I. A. Hart, President J. Blanchard, secretary, of Rev. C. G. Finney, with resolutions, letters, etc.—a permanent work which value will increase with years.

Single copy, paper covers, 25 cents. Five copies $1.00.

Single copy, bound in muslin, 40 cents. Five copies $2.00.

Sent by Mail on receipt of price.

EZRA A. COOK, Publisher,

88 La Salle Street, CHICAGO.

Scatter the Documents.

SECRETISM: In relation to the Purity of the Church and the Safety of the State.

A new 8 vo. Pamphlet of 14 pages. It treats

1. Of Secretism in General.
2. The Injunction of Secrecy.
3. Secretism is opposed to the Church of Christ.
4. Secretism Jeopardizes the Safety of the State.
5. Free-Masonry is a Secret Despotism.
6. Selling Secrets.

This work is now published. Send in your orders at once. Price, single copy, 10 cents. $1.50 per dozen, post free. Address orders to

EZRA A. COOK,

88 La Salle Street, Chicago.

Light on Free Masonry,

BY ELDER D. HERNARD,

To which is appended a Revelation of the Mysteries of Odd-Fellowship, by a member of the craft.

The whole containing over Five Hundred pages, lately revised and republished. Will be sent, post paid, to any address on receipt of the retail price, $2. A discount of 33 per cent. allowed to the trade.

Rev. J. W. SEELEY,
[Telescope Office, Dayton, Ohio.

Western Tract and Book Society

DEPOSITORY.

CATALOGUE OF BOOKS.

☞We respectfully invite the Christian public to inspect the appropriate, proper, literary, moral and other publications of the various religious and Eastern publishers. All the moral tracts published by the Society, are kept constantly on hand and supplied by each number of the 100 or thousand. All books are submitted with the privilege of examination, and returned if not found satisfactory.

The Society is a branch of the Western Tract and Book Society, and is supported by donations and sales.

BIBLES WITH CHICKEN, by Pansy. Illustrated. 12mo. Cloth, $1.50.

ALL GOD'S CHILDREN OF FREEDOM. 32 pages, 18mo. Cloth, 50 cents. Boards, 35 cents. A thrilling narrative.

BIBLE READINGS. Selected from the Old and New Testaments. 12mo. 128 pages, 25 cts.

BIBLE STORIES. 128 pages, 12mo. Illustrated. Cloth, 50 cts. Boards, 35 cts.

A work of rare merit. Every child should possess it, as soon either to commence moral and religious growth, or soon either to commence moral and religious growth.

BIBLE TRUTHS. Twenty-four short sermons by DUNCAN. Price 50 cents. Postage 10 cts.

ANGLO-SAXONS, The. Ourselves and Universal Anglo-Saxonism. By Rev. Josiah Strong. Illustrated. Price $1.50.

BRETHREN'S CREED, The. 32 pages finely bound. Contains Christian Creed and Covenant. Price 10 cts.

BOOK OF JOB, The. GO TELL JESUS. These two books are bound in one volume. Price 50 cts.

BIBLE AND AMUSEMENTS. 171 pages; 18 mo. Price 50 cts.

THE CHRISTIAN'S DUTIES IN THE TEMPERANCE CAUSE. By Rev. Wm. Reid. 12mo. 50 cts.

THE CHRISTIAN AND HIS CROSS. From the German of Krummacher. 12mo. 144 pages. 75 cts.

DE PRO'FUNDIS. Cheering Words for Christian Mourners. By Rev. Wm. Reid. 18mo. 50 cts.

DEVOTIONAL EXERCISES, for Children and Youth. By Rev. Wm. Reid. 18mo. 50 cts.

DISCUSSION FAMILY, The. Or Causes of the Schism in the Family. By Mrs. H. B. Stowe. 81 pages; 18 mo. 20 cts.

DIVINE LIFE, The. Or Christ Formed in the Soul. By Rev. H. Bonar. 18 mo. 50 cts.

FAITHFUL PROMISER, The. By J. R. Macduff. 18 mo.

FABLE OF INFIDELITY AND FACTS OF CHRISTIANITY. Illustrated. Price 50 cts. A work of rare merit.

FIRE BRANDS IN THEOLOGY. 25 cts.

FIRE BRANDS IN THEOLOGY. 25 cts.

GOSPEL IN THE PSALMS, The. By Rev. Wm. Reid. 18 mo. 50 cts.

GRANT KILLED. Illustrated. Price all must Fight. 25 cts.

GRANT KILLED. Illustrated. Price all must Fight. 25 cts.

GOSPEL OF PEACE, The. Or Christ Formed in the Soul. By Rev. H. Bonar. 18 mo. 50 cts.

HEAVEN OPENED. By Rev. Wm. Reid. 18 mo. 50 cts.

HOME FOR ALL, A. By Rev. Wm. Reid. 18 mo. 50 cts.

HOW CHRIST EARLY. 18 mo; 41 pages. 20 cts.

HOW TO SEARCH THE SCRIPTURES. By Rev. Wm. Reid. 18 mo. 50